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THE

CHINESE RECORDER

AND

MISSIONARY JOURNAL.

VOLUME XXXI.

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Shanghai:
PRESBYTERIAN MISSION PRESS.

1900.

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THE

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Missionary Journal.

VOL. XXXI. No. 1. JANUARY, 1900. $3.50 per annum, post paid.

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*Chinese Nursery Rhymes.**

BY ISAAC TAYLOR HEADLAND, PEKING UNIVERSITY.

GREAT changes have taken place in recent years in the character of the literature prepared for the entertainment and instruction of children. Perhaps in no branch of science, certainly in no branch of pedagogical science, have there been such large and rapid strides taken as in this particular branch. Even as late as the days of your childhood and mine, we stood by our teacher's knee, and with bated breath and puckered brow, learned our A. B. Cs. as though there was no other method of learning them. We struggled through the four rules of arithmetic as though we hoped to solve the problems by means of some kind of muscular psychology, remembering as our fathers had taught us that:

> "Multiplication
> Is my vexation,
> Division is as bad,
> The Rule of three
> Doth puzzle me
> And Practice makes me mad."

But thanks to the investigations of Friedrich Fröbel and others, those old systems in England and America are rapidly passing away and new systems are taking their place. Teachers in the kindergartens are following the rule laid down by the poet,

> "Teaching as though they taught them not,"

until coming generations will never know when it was they learned the rudiments of their education. A teacher in one of our Boston schools was trying to classify one of these kindergarten pupils the first day he came to school. She had the arithmetic class up.

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* A paper read before the Peking Oriental Society, and later before the Y. M. C. A., Tientsin, still later before the community at Pei-tai-ho, with stereopticon illustrations of forty or fifty rhymes.

"Do you understand fractions?" she inquired of the child.

"No, 'm," he answered.

She allowed him to take his seat while she went on with the rest of the class. When she read out a few of the problems to the other pupils the child said: "Oh, I can do that, but I did not know it was called fractions."

During our childhood the best that we could expect in the way of a picture book was "Mother Goose." And Oh, what pictures! "Tom, the Piper's Son," and "Little Boy Blue," were no more like real boys than the accepted picture of Liu Pang is like the original of that Emperor. Now electroplate, photogravure, lithogravure, half-tones, quarter-tones,—indeed it would be difficult to enumerate all the kinds of tones and gravures that contribute to the decoration and illustration of children's books. Not only so, but some of our most gifted poets have devoted a large part of their best efforts to poetry for children; some of our most talented authors have spent their best days in the preparation of books for children; and some of our most profound philosophers have devoted their best energies to the study of child-nature, believing that as horticulturists do most for their plants by paying most attention to the roots, so they can do most for humanity by setting forth a plan for the proper development of child-nature.

More than a year ago the Executive Committee of this Society requested me to prepare a paper on Chinese Nursery Rhymes, a subject to which I have given some of my spare moments for more than three years. I was quite willing to do so, though I confess it seemed to me that to spend its time in the study of nursery rhymes was beneath the dignity of this Society. The more I think of it, however, and the more I notice the efforts that have been put forth in behalf of children, the more I crave for a better muse and a more facile pen, and the less I hesitate on account of the humility of the subject.

The origin of nursery rhymes in all countries has been the same. Mothers, grandmothers, or nurses, have always been at their wit's end for something which would entertain a cross child or lull a wakeful baby to sleep. They have snatched up such incidents as were at hand—incidents in which the child was interested at the time—and if they were so fortunate as to strike something that was of general interest, and at the same time make a jingle that was taking, the thing was instilled into the mind of the child, perpetuated in the grandchild, and made a classic as soon as it found its way into print. These two things, therefore, it will be noticed, are necessary to the success of a nursery rhyme,—first, that the incident be of general or peculiar interest; and second, that it be expressed in simple language and a taking jingle.

In the old days when our mothers and grandmothers knew nothing about the bringing up of children according to the modern kindergarten methods, and supposed that a baby's cradle was incomplete unless it had rockers, and that a child could not go to sleep unless it were rocked to sleep, what was more natural than that they should keep time to the rocking of the cradle by

"*Rock-a-by baby on the tree-top*,"

and thus spoil the child, as all wise mothers of our generation know, by making it a tyrant and herself its slave. I trust that any of our mothers or grandmothers who may be here this evening will pardon this reference to their inexperience, and that they will not retaliate by accusing us, their heirs and offspring, of being spoiled children.

In defence of these mothers and grandmothers, it must be confessed that it was not always unalloyed stupidity that prompted them thus to entertain or quiet an uncomfortable child. There were other feelings which prompted these mother and grandmother Gooses or Geese—for I am quite at a loss as to how to pluralize such ancestors—as is evident from the feeling which prompted that most eminent representative of this much loved and much admired class. Mother Goose, as you all know, lived in Boston. Her eldest daughter Elizabeth was married by the Rev. Cotton Mather to a certain energetic and industrious printer by the name of Thomas Fleet. Now when Mrs. Fleet's first son was born, Mother Goose had a pardonable admiration for her grandson, and went "about the house pouring forth in not the most melodious strains" all the songs and ditties she had learned in her youth, or which were prompted by her affection or the fertility—or poverty—of her imagination, very much to the annoyance of the perhaps less fond father, her son-in-law—Mr. Thomas Fleet—as well, very likely, as to the whole neighborhood—and it may have been to the annoyance of the child; for who can imagine a Boston baby being brought up on such doggerel as the

"*Old woman who lived in her shoe.*"

Mr. Thomas Fleet was a man, fond, no doubt, of his child, but still more fond of a quiet home, and in vain he exhausted his shafts of wit and ridicule to still his mother-in-law. The old woman could not, or would not be quieted. Nursery rhymes were surging about in her soul and must out. As a last resort Mr. Thomas Fleet gathered up all the songs and ditties the old woman sang, or that he was able to secure from other sources, and published them with the following title, no doubt in derision of his mother-in-law :—

SONGS FOR THE NURSERY
or
MOTHER GOOSE'S MELODIES FOR CHILDREN.
Printed by
T. FLEET
At his printing house, Pudding Lane.
1719.
Price two Coppers.

So, as we have said, we are inclined to feel that affection, as often as stupidity or a cross child, prompts Mother Goose in the Orient as in the Occident to say or to sing these stupid little ditties to the child she happens to be 'tending.

It is a somewhat singular fact that up to the year 1896 no effort, so far as we know, has ever been made, either on the part of the Chinese or foreigners, to make public a collection of Chinese nursery rhymes, though many say they have contemplated doing so. During the months of June, July, and August of 1896 the writer, while living with Mr. and Mrs. Fenn at the Western Hills (near Peking), had his attention called by Mrs. Fenn to their nurse repeating these rhymes to their little boy, and he conceived the notion of making as large a collection as possible with a metrical translation of the same. We first took down all the old nurse knew, and then called to our assistance Miss Mabel Whiting, who gathered for us the stock-in-trade of several other nurses, besides giving us all that had been taught her by her own nurse or her mother. Others we got from donkey-drivers on our way to and from the city, or while making calls, or going on pic-nics, giving them five hundred cash for each new rhyme, so that when the vacation was over we had some forty or fifty of the most common and consequently the best of those current in and about Peking. Not long after coming into the city a circular came around for subscriptions to Peking, Folk-lore, by Baron Vitali, Chinese interpreter to the Italian Legation, which, when we examined, we found to contain many of our rhymes, and also others which we had not secured. What he had accomplished was what we had started out to do, except that his was a literal translation with copious notes, while we proposed to give nothing but a metrical translation. His is a valuable contribution to sinological literature; ours is designed to be nothing but Mother Goose from Peking instead of from Boston. We found by comparison that some of his best rhymes were incomplete, and a like defect in some of our own. We felt at liberty to use such of his rhymes as suited our purpose, and take this opportunity of thanking him and others who have made our labor of collecting less arduous.

During the following year a lady (Miss Mitchell) in Central China, whom we have never met, sent us nineteen rhymes, some of which proved to be very good ones; another lady in Honan province gave us one of the best we have; and finally Rev. Arthur H. Smith, hearing of what we were doing, offered to turn over to us his whole collection of over 350 rhymes, the first and largest collection perhaps ever made.

The first difficulty to which we wish to call attention in the collection of these nursery rhymes, is that of securing the rhymes complete. There are but few people who can repeat the whole of

"*The House that Jack Built*,"
OR EVEN
"*Old Mother Hubbard*,"

though these rhymes have been printed again and again, and they probably learned the entire rhyme in their youth. This difficulty is multiplied ten-fold in China, where the rhymes have never been printed at all and where there have grown up various versions of them, made by those who had forgotten the original and who were determined to entertain the child with a rhyme based on the one they had forgotten. This fact is well illustrated in the rhyme entitled "The Mouse and the Candlestick," the first rhyme I secured, and one of the best I have ever found, though I confess that my translation is not equal to the original. Baron Vitali and Rev. Arthur H. Smith had secured only the first half of it, and since I made my translation I have been told of still another rendering which, because it seems to me to be less interesting, I will not adopt. The rhyme is designed to teach children that they had better not go to the cupboard in their mother's absence and appropriate her sweetmeats, or they may find themselves in the same dilemma as the little mouse and be compelled to get out of it as he did. The rhyme, with the translation, repeated in a tone which indicated that "The goblins 'll git you if you don't look out" is as follows:—

The Mouse and the Candlestick.

小耗子上燈臺
偷油吃下不來
呌奶奶
奶奶不來
激溜轂轆袞下來

He climbed up the candlestick,
The little mousey brown,
To steal and eat tallow,
And he couldn't get down.

He called for his grandma,
But his grandma was in town,
So he doubled up into a wheel
And rolled himself down.

Now I think it must be admitted that there is more in this rhyme to commend it to the public than there is to "Jack and Jill." If, when that remarkable couple went for the pail of water, master Jack had carried the water himself, he would have been entitled to some credit for gallantry; or if in falling he had fallen in such a way as to prevent Miss Jill from "tumbling;" or even in such a way as to break her fall and make it easier for her, there would have been some reason for the popularity of such a record. As it is, there is no reason except the fact that it is simple and rythmic, and children like it. This rhyme, however, in the original, is equal to "Jack and Jill" in rythm, contains as good a story, exhibits a more scientific tumble, with a less tragic result, and contains as good a moral as that found in "Jack Sprat"—that prodigy in the selection of a wife, especially in the matter of dividing their meat.

The second difficulty to which I would call attention is greater than the first, and has probably been the principal reason why there has not already appeared a Chinese Mother Goose—I refer to the difficulty of a metrical rendition of the rhymes. I have no doubt you can easily find flaws in the translations I offer. I myself find it much easier to find the flaws than the remedies. Many of the words used in the rhymes have no character to represent them, while many others are so common (*su*) as not to be found in the dictionary.

A third difficulty is that of securing pure rhymes. The Chinese are a filthy people. There is a saying that "the Japanese wash their persons and their clothes, the Coreans wash their clothes, and the Chinese do not wash either." Peking is said to be the filthiest city in the world. This I think, however, must be taken *cum grano salis* when compared with other Chinese cities. Like the stuttering man who accounted for his stuttering worse in New York than in Buffalo by saying that it is a bigger city, so we must remember that Peking is a bigger city than most of the other Chinese cities. In speaking of their filthiness we refer not to their person, nor to their surroundings, but to their thought-lives. Peking is not more dirty than the thought-life of a large proportion of the people who live in Peking. This class of people smirch everything they take into their hands and every thought they take into their mouths. And so, many of their rhymes have suffered. Some of them have an undertone of reviling. Some of them speak familiarly of subjects which we are not accustomed to mention, and others are unrefined filth.

But now we turn to a more pleasant feature of these nursery rhymes. It will be noticed that among the nursery rhymes of all countries a large proportion refer to insects, birds, animals, and persons, especially children. Among the insects referred to in Chinese rhymes we have the cricket, cicada, spider, snail, firefly, lady-bird, and butterfly. Among the fowls we have the bat, crow, magpie, chicken, and cock. Among the animals the mouse, frog, dog, cow, horse, mule, and donkey, and there are rhymes without number on places, things, and persons—men, women, and children. Those who hold that the Chinese do not love their children, have never consulted their nursery rhymes. There is no language in the world, I venture to believe, which contains children's songs expressive of more keen and tender affection than some of those found among the nursery rhymes of China. This fact more than any other has stimulated us in the preparation of these rhymes. They have been prepared with the hope that they will present to the English-speaking people a phase of Chinese home life which they have never seen, and which I doubt if they are prepared to expect. So much has been written about the murder of girl children that a large proportion of our English and American friends look upon the Chinese as a nation of baby haters.

Another phase of these rhymes is an element which you will find in a large proportion of the nursery rhymes of all nations, namely, the food element. "Jack Sprat," "Little Jacky Horner," "Four and Twenty Blackbirds," "When Good King Arthur ruled the Land," "Old Mother Hubbard," and a host of others will indicate what I mean. A little child is a highly developed stomach, and anything which tells about something which ministers to the appetite and tends to satisfy that aching void, commends itself to his literary taste, and hence the popularity of many of our nursery rhymes which tell about nothing except something to eat.

Still another feature of nursery rhymes is the accretions of the various persons through whose hands they pass. When an American or English child hears how a certain benevolent dame found no bone in her cupboard to satisfy the cravings of her hungry dog, its feelings of compassion are stirred up to ask, "And then what?" "Didn't she get any meat?" "Did the dog die?" and the nurse is compelled either to answer that the rhyme is ended or to make another verse to satisfy the curiosity of the child and bring both the dame and the dog out of the dilemma in which they are placed. This is what happened in the case of "Old Mother Hubbard," as you will readily see by examining the meter of the various verses. The original Mother Hubbard consisted of nothing more than the first verse. This as you know consists of six lines, and has three rhymes. The following verses each have but four lines and only one rhyme in each verse.

We find the same thing in our Chinese Mother Goose. As we said above those who have gathered Chinese rhymes have discovered the difficulty of securing the rhymes complete, as was the case with the "Mouse and the Candlestick." Here, however, is a better example of such accretions :—

"*The Little Glutton.*"

小二哥
吃飯兒多
吃完了飯
打老婆

He ate too much,
That second brother,
And when he had eaten
He beat his mother.

This was the original rhyme. Two verses have been added without rhyme, reason, rythm, sense, or good taste. They are as follows :—

打的老婆上窗戶
窗戶沒檔兒
打的老婆照鏡兒
鏡子沒底兒
打的老婆唱曲兒
曲兒沒頭兒
打的老婆耍猴兒
猴兒沒圈兒
打的老婆鑽天兒

His mother jumped upon the window-sill,
But the window had no crack,
She then looked into the looking-glass
But the mirror had no back.
Then all at once she began to sing,
But the song it had no end,
And then she played the monkey trick,
And to heaven she did ascend.

Those who wish to know how Buddhism and the Buddhist priests are regarded by the Chinese, should study the nursery rhymes. They are spoken of and laughed at very much as they refer to water-carriers and blind men, about all of whom we have found rhymes which to the casual observer are perfectly harmless, but to one who notices their hidden meaning and knows the Chinese character, they are as plainly instances of reviling as is much of what they apply to foreigners. I have found no such ryhmes directed against Confucianism or Taoism.

One of the most profitable features of the study of nursery rhymes is the psychology and morals which we find therein. When we teach them to children we are planting in their minds seeds which cannot but develop in later life. We do not mean to say that all of them have either a psychological or a moral phase, but many of the best of them do. The "Mouse and the Candlestick" contains both a warning and a penalty. "Old Mother Hubbard" develops both curiosity and compassion. Those rhymes which manifest the affection of parents for children, cultivate a like affection in the child. We have in our collection a rhyme called the "Little Orphan," which is a most pathetic tale. A little boy tells us that :

The Little Orphan.

小白菜地裏黃
七八歲兒離了娘
好好兒跟着爹爹過
又怕爹爹娶後娘
娶了後娘三年整
養了個兄弟比我强
他吃菜我吃泡湯
哭哭啼啼想親娘

Like a little withered flower
That is dying in the earth,
I was left alone at seven
By her who gave me birth.

With my papa I was happy
But I feared he'd take another,
And now my papa's married
And I have a little brother.

And he eats good food
While I eat poor,
And cry for my mother
Whom I'll see no more.

Such a rhyme cannot but develop both the pathetic and sympathetic instincts of the child and make it more kind and gentle to those in distress.

A child in one of the rhymes, urged by instinct and desire to chase a butterfly, gives up the idea of catching it, presumably out of a feeling of sympathy for the insect. In others, children are warned against stealing, but the penalty threatened is rather an indication of the untruthfulness of the parent than a promise of reform in the child. In others, children are told that a boy who wears his hat on the side of his head, or goes about with a ragged coat, or slipshod feet, will be sure to marry a lazy wife who thinks of nothing but providing for her own appetite. In all of which the psychological and moral elements are apparent.

Mr. Stent, in an excellent article on Chinese Lyrics, read before the N. C. B. of the R. A. S. in 1871, says: "As we are now situated, the knowledge of Chinese domestic, or home life, is only to be obtained from three sources—novels, theatricals, and songs—novels in particular." I am convinced that we have here a source of knowledge of home life equal if not superior to any of the three named by Mr. Stent, and that a careful study of these nursery rhymes will reveal to us a relation between parents and children which will revolutionize our present ideas on this subject, proving to us that Chinese love their children for other reasons than simply that of having a posterity to worship at their tombs, as has often been supposed.

There is still another source of information regarding Chinese child life and home life which we are at present studying and which promises as rich a result as their nursery rhymes, viz., the sports and games of Chinese children. At present we have secured the names of over ninety different kinds of sports and games, with photographs of twenty or more of them; together with games for the kindergarten equal to almost any of the kindergarten games of the west, but we reserve these for another time.

[*Note.*—Will those who read the above paper do me the favor to send me all the rhymes they can collect in their locality, especially those which pertain to the hands, face, five senses, toes, or any other part of the body? I shall be grateful for all I can get, as I hope to publish an illustrated collection the coming year.]

*The Christian and the Chinese Idea of Womanhood and How our Mission Schools may help to develop the Former Idea.**

BY MRS. TIMOTHY RICHARD.

THERE can be no doubt that this is a subject of vital importance. Aimé Martin in his "Education of Mothers," says: "If you would know the political and moral status of a people, demand what place its women occupy." Herder in his "Philosophy of History," says: "There is nothing, I think, which marks more decidedly the character of men or of nations than the manner in which they treat women."

At this juncture the future of China as a nation seems doubtful, but her homes will continue to be what her women make them.

Before considering the subject let us define the terms used.

I. By the Christian idea of womanhood is meant, I take it, the idea which not only prevails in our day in Christendom, but which will in the future still further be evolved from the principles drawn from the Old and New Testaments, more especially from the latter.

II. By the Chinese idea of womanhood we mean the present prevailing idea which has been evolved chiefly from the teaching in the Chinese classics and other sages.

III. By our mission schools we include boys' as well as girls' schools, and

IV. The influence emanating from the example as well as the teaching given by the missionaries in any way connected with these schools.

I. *The Christian Idea of Womanhood.*

Before we could have the beautiful description of a model wife and mother as given in the last chapter of Proverbs, some women in or before those times must have approximated to that ideal, otherwise we could not have had the description. At all events that high ideal must have helped to lift many towards it. Before the song of Solomon could be written there must have been some who reached a high ideal of conjugal affection. In Old Testament times there were also women judges, poets, and prophets. In spite of all this, however, the chief value of a woman in Palestine in Old Testament times, as in China now, was that she might become the mother of sons ; the unfortunate woman with no family having, as in China, to endure reproach and persecution ; witness Rachel, Hannah, and Elizabeth. Moreover, at the time when our Lord came wives were bought as pieces of property, and could be divorced for very slight causes, and this in spite of the teaching in Genesis that God made woman to be man's helpmeet, and that (according to our Lord's interpretation of Genesis) at the beginning there was no such thing as divorce, but Moses for the hardness of their heart suffered it. Prof. C. F. Kent, writing on the "Social Life of the Jews" in *Biblical World* for June, and referring to the time of our Lord, says of women : "Kept, as they were, in comparative ignorance, treated as children and regarded as personal property, it is not strange that some of them were malicious, quarrelsome, given to gossip, and sometimes given to drink and unchastity."

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* Read before the Shanghai Missionary Association, November 7th, 1899.

When we search the Gospels it is wonderful how little *direct teaching* is given that tends toward the uplifting of woman. We feel, however, that in the uplifting of all humankind given by our Lord in His life as the perfect God-man, from the fact that He spoke of all equally as the children of God, putting into the mouths of all alike the "Our Father who art in Heaven," we feel, I say, that oppression of all kinds was doomed, slavery was doomed, the inferiority of woman was doomed.

On one particular, however, Jesus spoke with no uncertain voice, and that was in limiting the cause of divorce to one thing—the breach of the seventh commandment.

Apart from Christ's teaching, however, we find in His *treatment* of women much that has helped towards the elevation of woman to her true status—a helpmeet of man as intended at the beginning. We may instance His submission to His mother till His public ministry began and His care in providing for her at its close, His conversing with and teaching deep spiritual truths to the woman of Samaria who would have been considered by the ordinary Jewish teacher—even apart from her nationality—as an outcast from society; to her He revealed Himself more distinctly as the Messiah than He did for a long time, even to the chosen twelve, "I that speak unto thee am He!" Again, consider His intimate friendship with the sisters of Bethany; His stern rebuke to the disciples who would have turned away the mothers of Salem who were bringing their children that He might put His hand on them in blessing; His appreciation of the liberality of the poor widow who gave her all—two mites; His warm praise of Mary who anointed His feet with the precious spikenard—"she hath done what she could," and "wheresoever this gospel is preached throughout the whole world this also that she hath done shall be spoken of for a memorial of her;" His accepting the ministrations of the women that followed Him; His verdict on the woman caught in sin, which has encouraged many fallen sisters all down the ages to turn to the pitiful Saviour—"Neither do I condemn thee; go and sin no more." We cannot help thinking that if the *man* had been brought (and why wasn't he? were they not both equally guilty?) our Saviour might have had something far more stern to say. We have, too, His sympathetic words to the daughters of Jerusalem who followed Him, weeping, to the place of execution, and His revelation of Himself first after His resurrection to Mary Magdalene.

As to Paul's teaching regarding woman: It might be said to be more exact and minute than that of our Lord, and for that very reason, not being principles but rules, we must regard it as not so universally applicable but adapted to the times and circumstances in which he wrote. In other matters Paul lays down grand principles as well as rules, *e.g.*, when after giving instruction regarding meat offered to idols, he says: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." The principle in Paul's writings that helped to uplift woman was the "all-one in Christ Jesus, whether male or female, bond or free." In regard to marriage a change of view is distinctly noticeable between his early and his later epistles. In his first letter to Corinth, which was among his earliest, he speaks most disparagingly of marriage; more like a Buddhist than a Christian, and to that epistle the notion that a life of celibacy is higher than that of marriage is largely attributable. Doubtless the idea then held by him that Jesus was soon to return, led him to express his Buddhistic ideas of marriage in 1 Corinthians. How differently he speaks in his later epistles—in Ephesians for example—comparing the marriage relation with the purifying relation between Christ and His church: "Husbands, love your wives as Christ also loved the church and gave Himself for it that He might sanctify and cleanse it."

Again, Paul's injunction that women should not speak in church, or teach, must be regarded as applicable to the time when women, as a rule, were uneducated, and so unfit to teach; otherwise the church in many branches is disobedient to a clear command. The church, however, is obedient to the spirit, though not to the letter in only allowing those to teach who are *capable*, whatever the sex may be. Even in Britain now many are horrified at the idea of a woman being a pastor, or even occupying a pulpit occasionally, while in America it is now not an unusual thing to find women qualified for, and called to, that profession—as well as to be doctors, lawyers, architects, professors in colleges, etc., all which till lately were reckoned as professions open only to men. Still, even in conservative Scotland, it is now many years (twenty-five or so) since I heard a leader in church work make the remark that as there were many "old wives" occupying pulpits he did not see why they shouldn't be occupied with younger ones! The *British Weekly* for September 7th, lately to hand, tells that a village in Wales—Plas Gwynant—has for English Pastor, Miss Campbell-Bannerman.

But to return to the great apostle. To qualify Paul's *theories* about women, there are other passages in his writings that show that *in practice* he had great respect and affection for many women workers in the early church. He attributes Timothy's good training to the faith and teaching of his mother and grandmother. Witness, too, the many greetings to women workers in the last chapter to the Romans—such delicate touches as his greeting to Rufus, "chosen in the Lord, and his mother and mine;" "greet Mary who bestowed much labour on us;" "Priscilla and Aquila my helpers in Christ Jesus, who have for my life laid down their own necks; unto whom not only I give thanks but also all the churches of the gentiles;" notice "*Priscilla* and Aquila"—the wife's name being first, either indicating chivalrous courtesy on Paul's part, or, as some think, that he regarded her as the abler worker of the two; according to Acts, 18th chapter, she, at all events, as well as her husband, taught Apollos "the way of God more perfectly;" him who afterwards in consequence of this teaching "helped them much who had believed through grace." Again we have Paul's request that Phebe, "our sister," be received and assisted, "for she hath been a succourer of many and of myself also." In his letter to the Philippians we have a gentle reproof given to two women workers who seem to have been eminent in that church; "I beseech Eurodius and beseech Syntyche that they be of the same mind in the Lord," where he also entreats, "help those women which laboured with me in the gospel . . whose names are in the Book of Life."

Then again, Paul's first teaching in Europe was given at the riverside at Philippi to the Jewish women who resorted thither for prayer; nor did he disdain with his fellow-labourers to become a guest of Lydia, his first European convert. On his last recorded journey to Jerusalem (Acts, 21st chapter) we find Paul, when in Caesarea, a guest of Philip the evangelist, who had four daughters who prophesied, and there is no record that he found fault with them for exercising their gift of prophecy, which in the early church was next in dignity to the apostolic.

We have seen from the above, I think, that Paul, even in his own day, found worthy exceptions to the general rule that women should keep silence in the church, whom he, far from forbidding, commended for their teaching as well as for their other labours. As a diligent student of the Old Testament Paul could not forget that verse in the grand 68th Psalm, "The Lord gave the word; the women that publish the tidings are a great host;" or the prophesy in Joel that, when the spirit should be poured out on all flesh, the *daughters*, as well as the sons, should prophesy. So much for Paul on women.

Peter, while admonishing wives to be in subjection to their husbands, and that they should consider "a meek and quiet spirit" as their chief ornament, because "in the sight of God of great price," also admonishes husbands to "give honour to the wife as to the weaker vessel and as being heirs together of the grace of life."

If not in the time of these apostles, certainly very soon after there were deaconesses in the church.

It would take too long to show the gradual improvement in the condition of women and other oppressed ones all down the ages as a result of the teaching of the fatherhood of God and the brotherhood of the race, irrespective of their being male or female, bond or free. (The emancipation of slaves and serfs in Europe and America was a grand result of the extended spirit of Jesus Christ.) Suffice it to say that we see women appointed as abbesses of nunneries, which were the only schools for women in the middle ages as the monasteries were the only schools for men, though devotion was often more encouraged than learning—in the nunneries especially. We see these abbesses corresponding with high authorities in the church and their opinions deferentially received. We find among the Lollards women who could read, some of whom were put to death for reading Wyclif's New Testament. Coming to Reformation times we find highly educated women, like Lady Russell and Lady Jane Grey, and Queens Mary and Elizabeth, some showing their ability by being conversant with Latin and Greek as well as with European languages.

Last century we find a lady astronomer who had to fight for years against the prudish restraints common to women of her time before being allowed to exercise her gifts, and before the end of the century a few women writers.

In this nineteeth century (which Victor Hugo calls "the women's century"), as in every other department, there have been immense strides in regard to the status of women. As evidence that their capabilities on many lines have been appreciated, the names of successful lady authors, artists, teachers, journalists, etc., is legion, while the number of those in the higher walks of life engaged in philanthropic work is ever on the increase.

At the same time the feeling has never abated that as *wife and mother* the Christian woman occupies a position second to none in importance and far-reaching influence. How very many of our great and good men have traced their love of goodness and determination to live for the good of their fellow-men to Christian mothers, or, as in the case of Lord Shaftesbury, to a Christian nurse. Since, however, marriage is not now in Christendom regarded as the *chief* aim of a girl's existence, it is well that there are now so many avenues of usefulness and independence open to women; in a pamphlet, "Professions for Women," there are no less than thirty odd discanted on, not including millinery, dress-making, positions in shops, domestic service, etc., that have been open to women for many generations.

There still, however, remain many things to be remedied in the condition of women which the spirit of Jesus Christ, when more prevalent, will be sure in good time to rectify. For instance, in spite of the multitudinous openings for women, how sad it is that so very many, year after year, rendered desperate through starvation, give themselves over to a life of shame just to secure a livelihood! Another thing that will surely be remedied ere long is the too easy granting of divorces, especially in the Western States of America. Again, in England we have the shameful withholding of university degrees from women, though they are allowed to pay the fees and pass the same examinations as men. America is far before England in this respect. Again, the smaller remuneration given to women for the same work, even when it is known to be as well and often more thoroughly and conscientiously done than by men, is another wrong to be righted. Some may urge the law of "supply and demand" as regulating these things; but on the face of it, it seems unfair that smaller pay should be given, *not* because the work done is inferior but because it is done by an inferior being—a woman. Many hope that, in the not distant future, woman, too, will have a voice in politics as she already has on school boards and sanitary boards. Lastly, we may surely hope that Christian principle will soon triumph over the tyrant fashion with its everlasting changes; when such things as waist binding, for example, shall be unknown. It is already beginning to be abhorred and put in the same category—where it rightly belongs—as foot-binding. We don't at all wonder that here in Shanghai the native Presbyterian brethren refused to have anything to do with anti-foot-binding unless waist-binding should be mentioned on the same pledge. The Western tyrant fashion has, we think, a good deal to learn from the modest dress of the Chinese woman.

The time is most surely coming when the grand truth so emphasized by our Lord that *all* are the children of God, and that emphasized by Paul, which is the same in other words, viz., that the Spirit of God consciously or unconsciously dwells in every man—and certainly in every true Christian—shall make women as well as men preserve their bodies and spirits healthy and pure, fit to be constantly presented as living sacrifices in the exercise of all the varied activities necessary to our Christian civilization and according to the special gifts with which each man and woman is endowed.

(To be concluded.)

Money in Missionary Work.

[This article is a report of the meeting of the Peking Missionary Association held on September 29th, 1899. The theme of the meeting was, "Money in Missionary Work," and the principal address was delivered by Rev. Calvin W. Mateer, D.D., of Tengchow.]

REV. C. W. MATEER, D.D. :—During recent years there has been a growing sentiment in favour of giving no money to the Chinaman, either to teach or to preach. This sentiment has largely been propagated from home. Dr. Nevius' book on "Missionary Methods" has had large influence in creating this sentiment. Many young missionaries have come out with preconceived ideas, and even with definite instructions from the Boards, as to a financial policy. They have come with a determination to teach the older missionaries a better way. Such missionaries have either seen their errors after a few months, or have been the cause of much trouble in their missionary stations.

The question before us is a great one. Money is a tremendous power. "Money answereth all things" is a sentence truer now than when it was first spoken. In modern civilization it is omnipotent. It is needed not only for the conduct of business, but also for educational and benevolent enterprizes of all kinds. It is an essential factor in the onward progress of civilization.

I wish to divide my subject into three parts: I. Money which the missionaries spend on themselves. II. The use of money in educational work. III. The use of money in evangelistic work.

I. Money which the missionaries spend on themselves.—Missionaries now spend a great deal more money on themselves than they did when I first came to China ; they have better houses, take more frequent vacations, and take longer journeys. At the same time missionaries are trying to enforce on the Chinese ideas of stricter economy. Does there not seem to be an inconsistency here? The supposed extravagances of missionaries, as reported at home by globe trotters, have been the cause of a widespread dissatisfaction with the conduct of missionary work. This has led to the organization of societies which will send out cheaper missionaries. But the inconsistency is not alone to be found in the missionary body on the field. The home church, which to-day so cries for economy in the conduct of missions, is wealthier, and spends more money on itself than ever before.

II. The use of money in educational work.—In the Shanghai Missionary Conference of 1877 there was a very strong sentiment against educational work. One speaker said that if he had the control of sending fifty men to China, forty-nine should be preachers, one a doctor, but none should be devoted to educational work. This man has lived to see a change in his own opininos. Missionaries cannot leave education behind if they would; and they ought not if they could. The logic of facts has forced men who at first did not believe in educational work to begin teaching sooner or later. The Chinese church needs education to make it able to defend and protect itself. Not only is the college needed, but the high school and day-school too, . . . all lines of educational work are needed. The idea in education should not be simply to Christianize the students; it should also aim to make of them leaders for the church and influential factors in Chinese civilization. As to a financial policy, we, in Tengchow, determined to spend enough money to succeed. To spend half enough is to throw away all that is spent; this is a principle recognized in business. In our college we were at first obliged to find everything; as years went by we gradually furnished less and less. If a Chinaman will not pay for an education, should we then refuse to educate? Such a policy would be suicidal.

As to the bearing of the teaching of English on the financial question our experience has been that even though the running expenses of the school might be paid from the tuition which could be demanded if English were taught, yet to carry on the school in that way does not pay. We are better judges than the Chinese of what they need ; we must not merely teach what they want; education is not a mere business enterprize ; it stands on a far higher plane. We are justified in spending enough money to make our schools both thorough and Christian.

III. The use of money in evangelistic work.—Under this topic I wish to speak to two points : (1.) The use of money in employing men to preach to the heathen. (2.) The use of money in employing men to shepherd the small churches.

(1.) The employment of evangelists and preachers of every grade to preach to the heathen.—Some say that foreign money ought not to be used to pay the Chinese to preach. I have never been able to see the slightest shadow of logic or common sense in this statement. True, the mercenary motive may enter in, leading some to seek employment as preachers in order to gain a livelihood; but, after all, preachers can form but a small proportion of the total church membership, and the danger grows proportionately less every year. He is not a wise man who spends his whole life trying to avoid every conceivable abuse or misuse of money. The number in proportion who preach the gospel from wrong motives in China is probably no greater than in America. Some say that the employment of Chinese preachers causes them to lose their influence over the people. This is even still more true of the foreign missionaries, whose motives are constantly misjudged by the Chinese. I believe that there is no more economical investment of money for the evangelization of China than in the employment of native preachers. The salary, we will say, of one foreign missionary will support twelve native preachers; set off two of the twelve as being unworthy; this still leaves the result that ten fold the work is done by the same amount of money when applied to the employment of native workers as compared with the employment of foreign missionaries. Moreover, one Chinese preacher will, on the average, bring as many men to Christ as one foreign missionary. Train, prepare, and use Chinese to preach the gospel.

(2.) The employment of native pastors.—I believe that money should be spent here too. Dr. Nevius and Dr. Ashmore have advocated self-nourishing churches. Of Dr. Ashmore's field I do not know, but I do know that there are no self-nourishing churches to-day in Dr. Nevius' former field. It is claimed that these self-nourishing churches gradually become able to support pastors. Experience proves otherwise; such churches are not trained in giving and do not learn to become self-supporting. The best way to make churches self-supporting is to put trained men over them, who shall exhort, reprove, stimulate, and help. It will not do to say to the churches: "If you do not pay for a preacher, you cannot have one;" this would just suit the Chinese, for they would at once reply, "Very well, we will do without."

In closing I would say that I am not a radical advocate of the use of money. He is not the wise man who uses much money or no money; but he who uses it wisely, wields a great power for good.

Dr. **Dudgeon**, in following, said that he quite endorsed all the points which Dr. Mateer had made. The middle course was certainly the best. One of the greatest mistakes which had been made in the past was in the employment of Bible colporteurs. In the matter of missionary living we seem to be learning the art of getting away from, rather than getting near to, the Chinese.

Dr. **Wherry** appreciated Dr. Mateer's remarks, and with scarcely an exception, approved the spirit of all that he said. There is a reaction from the extreme views of self-support. There is not great temptation for missionaries to spend too much money on themselves on account of their limited salaries; certain things which are wise provisions for health are to be considered as essential. One remedy for the present financial situation would be for the Boards to send out a few less missionaries and allow more money to be spent in the employ of native workers.

Dr. **Martin** mentioned the fact that it is a universal practice at home to give aid to feeble churches, and that these churches take a pride in becoming self-supporting as soon as possible. The native church in China would show the same disposition. The Boards might make a *per centum* grant of help. He fully agreed with Dr. Mateer's position. We need money ; it is the oil on the axles of the locomotive.

Dr. **Lowry** said that he could subscribe to almost every sentence that was uttered by the speaker. The power of money is its wise use. Ten-fold more money used wisely would mean one hundred-fold more fruit. The home secretaries should consider themselves only the agents for the money contributed by the churches; the missionaries on the field should be the administrators of the funds.

Mr. **Whiting** said that the subject of the evening was certainly one of the most important and at the same time one of the most perplexing with which we have to deal. The principles enunciated by the speaker would probably meet with the approval of all present ; a difference of opinion would appear in the application of the principles. As to the financial condition at home, the churches are well able to give vastly more than they are willing to contribute to the work of foreign missions.

Mr. **Headland** said that he had recently seen some statistics which had arrested his attention. The contributions of the churches of the United States to foreign missions are $5,000,000 (gold) per annum, which is a sum just equal to Carnegie's income, and is also equivalent to the sum spent for chewing gum in the United States. For her own maintenance at home the church spends $100,000,000. But the sum of $400,000,000 is spent on tobacco and $1,200,000,000 for liquor. Such facts as these need to be presented to the church at home. The volunteers and those who have the volunteer spirit, but cannot come to the field, should be doing this work of arousing the church. As to financial policy on the field, we should educate and support *wisely*.

Dr. MATEER, in closing, urged that letters be written to the religious papers at home on the missionary work; it will do no good to write to the Board secretaries, for the information will be pigeon-holed and will never reach the public eye. It is a mistake to suppose that all missionary work can be done by foreign missionaries. Many more natives must be employed. That missionary is best reproducing his life who trains and prepares men to carry on the work when he is gone.

D. WILLARD LYON,
Sec. Peking Missionary Association.

The Tao Teh King. An Analysis. II.

BY C. SPURGEON MEDHURST.

The Meaning of Tao.

THE crux of Lao Tze is this term Tao (道); the difficulty in dealing with which is that the old mystic suggests but never explains. Four eminent scholars—Julien, Chalmers, Legge, and Strauss—wisely leave the word untranslated, and Lao Tze's latest translator, Dr. Maclagan, follows their lead. Prof. Legge, despite his very great knowledge of classical Chinese, gives up the attempt to fathom its mysteries and says: "Its sudden appearance in the field of non-existence, producer, transformer, beautifier, surpasses my comprehension." M. Abel-Rémusat and Prof. Gabelentz accept "Logos" as its equivalent. M. Julien sufficiently indicated his conception of the term in the title he gave his translation of the Tao Teh King, "Le Livre de la Voie et de la Vertu." This is as far as Julien goes, and Carus is misleading when he says: "We might translate it 'word,' or (as does Stanilas Julien) 'path.'" In the text of his version Julien does not translate Tao. Legge agrees with Julien's interpretation so far as to write, "道 is equivalent to the Greek ἡ ὁδός, the way." He further describes it as "not a positive being, but a mode of being."

Mr. Balfour writes, "that the character Tao 道 may be properly translated 'reason' in certain instances, I do not deny. That it approaches the idea of λογος in the Johannine sense of the word, appears generally allowed. For the rendering of it by 'way' there are both etymological and philosophical recommendations which may not be overlooked. But that none of these is the true meaning of the word in its esoteric sense I hope to show in a few words." NATURE is Mr. Balfour's choice for Lao Tze's Tao. He contends that this translation causes "nine-tenths of the difficulties attending the study of this beautiful philosophy" to disappear. Nevertheless it does not generally commend itself. Those who would investigate this question farther will find it fully discussed by Dr. Legge in his introduction to his "Texts of Taoism." (Sacred Books of the East. Vol. XXXIX.)

Neither is Dr. Paul Carus' rendering of Tao by "reason" quite satisfactory. The learned Dr. would, in my opinion, increase the value of his work if in future editions he were to deal in a more liberal manner with Lao Tze's Tao, and instead of vainly trying to find one English synonym for its multiple shades of meaning, were to render it by different words according to its connections. It is an unknown quantity, an algebraic x, which may be paraphrased, but which cannot be translated. Lao Tze himself recognized it as unnamable, and therefore he called it Tao.* He thus gives unusual latitude to his translators. I would suggest therefore to Dr. Carus that he reserve "reason" for the passages where Lao Tze represents Tao as the life-producing, life-preserving power, or as the methods and processes of nature, and that elsewhere, where Lao Tze uses the term to represent the doctrine or standard of life, he substitute "realization" for "reason." To understand Lao Tze some attention must be paid to Indian philosophy. Mr. Narendranath Dutt, better known as Swami Vivekananda, until recently an energetic exponent of neo-Hinduism, says in his "Brahmavadin:" "Realization is the soul, the very essence of religion." This, in a sentence, sums up the Tao Teh King. While realization does not embrace all that the Tao is, and no single word can, it does, I venture to think, often suggest better than "reason" what Lao Tze aimed at expressing. One great objection to the use of reason as an analogue for Tao is that in a translation it hides from the reader Lao Tze's never-absent thought, that the Tao transcends the senses and man's power of reasoning about it. Regarded as reason, Tao is more than the intelligence which recognizes self-evident truths; it is itself the truth.

Dr. Edkins believes Lao Tze's Tao to be a foreign importation. It is, he thinks, the "Chaldean memra, the Logos of Philo, and the Sophia of other ancient writers in the Apocrypha." He probably supplies the clue to the maze when he writes: "The word Tao, as used by Lao Tze, means the principle which lies at the foundation of the universe."

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* Chap 25. 吾不知其名字之曰道强爲之名曰大大曰逝逝曰遠遠曰反·

What then does Lao Tze really mean by this mysterious Tao, which he loves as a man loves his mother, and upon which he builds his ethical system, trusting that through the Tao the crooked shall be straightened, the imperfect shall be made complete, the lowly shall receive abundance as sure as valleys naturally and without any effort of their own fill themselves with water? A close and careful examination of the matter has led me to the conclusion that Tao stands for abstract goodness as a law of being: that eternal principle of right as opposed to the wrong we see all around us, which lies at the foundation of the universe. It is at once a revelation and a law. It is the unseen reality which gives shape and colour to all things. It is that which the inward eye must see if the spirit is to be purified. Grasp this idea and you have grasped the true inwardness of life, or as the French say, *la verité vraie.*

Although the distinction is by no means well defined in the Tao Teh King, it is plain that Lao Tze viewed Tao under the two aspects of the conditioned and the unconditioned. Unconditioned, though not unrelated to man's consciousness, it is unintelligible and incomprehensible. In this state he describes it as being before heaven and earth (有物混成先天地生), calm, formless, changeless (寂兮寥兮), unnamable (無名), intangible, obscure, abstruse, etc. (微物恍云云). Yet it is the world's mother (天下母) and the asylum of all things (道者萬物之奧). When, however, it enters the consciousness of man it is necessarily conditioned, and therefore limited and imperfect. Accordingly Lao Tze describes it as flavourless when it issues from the mouth, as almost imperceptible to the eye, and difficult to catch with the ear, yet even so it is inexhaustible.* Even when conditioned by contact with creation it is all-pervading, while all nature depends upon it.† Its natural tendency is, however, to return to its former unconditioned state (反者道之動). Nevertheless it is always easy of access to those who wish to know it (大道甚夷). It impartially assists the good (天道無親常與善人. Comp. Shu King in loc.) It is all-powerful, and gains victories without strife. It responds without speaking. It does not call, but all things voluntarily come to it, and though slack in its operations, it is always effective.‡

Confucius recognized other claimants for man's worship than the one Supreme Being, but Lao Tze left no room in his system for these. Everything is inherent in the Tao, not everything is the

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* Chap. 35. 道之出口淡乎其無味視之不足見聽之不足聞用之不可既.

† Chap. 34. 大道汎兮其可左右萬物恃之以生而不辭.

‡ Chap. 73. 天之道不爭而善勝不言而善應不召而自來繟然而善謀.

Tao, but everything has its being in the Tao, and is one in nature with it. To return to this source of all being, to break through all that divides creation from it—this, in a word, is the highest object of Lao's philosophy, and so, while in its subtile essence the Tao is beyond man's comprehension, in practice it is well within the scope of his powers.

Here is a vital difference between Lao Tze's doctrine and Buddhism. According to Lao Tze, underlying the phenomena of nature, whether manifested, or unmanifested, there is the Tao, that eternal law of goodness. Buddhism, on the other hand, maintains "that existence, at least individual existence, in itself is an evil, and the source of all the misery in the world."

Although Lao Tze attributes omnipotence to the Tao the term must not be regarded as a synonym for God. Lao Tze never ascribes creative energy to the Tao, as the New Testament, for example, refers the creation of all things to the Logos. Neither Lao Tze nor any subsequent Taoist was competent to conceive creation in the Christian sense. With them the genesis of the universe is not a creation but an infinite ideation. The Tao is always an abstract principle, never a concrete being. T'ien (天) in the Tao Teh King is never a personality such as Ti or Shang Ti, but always a qualifying term.

I had written thus far when a colleague called my attention to Mr. Chavannes' monumental work, "Les Memoires Historiques de Se Ma-tsien," which I had not previously seen. On pages xviii.-xxi. of his exhaustive introduction to the works of Sz Ma-ch'ien, M. Chavannes reviews Lao Tsz and the Taoist philosophy. Following M. Julien he translates Tao as "the way," and describes it as a continual becoming *("il est la vie de l'incessant devenir")*, which is an unexpected support of my contention that Dr. Carus would better represent the mind of the old philosopher if, in future editions of his Tao Teh King, he sometimes substituted "realization" for "reason" as a rendering of Tao.

Non-action or Non-assertion.

The second great problem of the Tao Teh King is the phrase Wu Wei (無 爲). These two monosyllables colour and shape the whole of Lao Tze's teaching, and like Tao the phrase is exceedingly difficult to translate. It means contemplative action or contemplation in acting—an idea altogether foreign to our severely logical Western minds, with their proneness to give action the first place. Wu Wei has been translated non-action or doing nothing, but as Legge says: "The Taoistic 'doing nothing' was not an absolute quiescence and inaction, but had a method in it." Dr. Carus renders the phrase by "non-assertion." This is the best translation I have seen, but it does not always convey to an English reader Lao Tze's meaning, and whenever used of the government should, I would suggest, be rendered "non-interference." In every-day life Wu Wei is "non-assertion," that quiet acquiescence in the course of nature which we find it so hard to learn; but when applied to the actions of the government Wu Wei means, "don't interfere, do not harrass the people by making many laws." Prof. Legge gives another turn to the phrase when he describes it as "doing nothing for the sake of doing it;" and again, "the Tao forbids action with a personal purpose, and all such action is sure to fail in the greatest as well as in the least." In a word, Lao Tze's doctrine is that there is a non-action or inaction, which is both powerful and active, nor is the notion quite so contradictory as might at first-sight appear. It is well summed up by Dr. Carus as follows:—

"He who attempts to alter the nature of things, will implicate himself in a struggle in which even the most powerful creature must finally succumb. But he who uses things according to their nature, directing their course, not forcing them or trying to alter their nature, can do with them whatever he pleases." (See also Sz Ma-ch'ien. 史記太史公自序).

This quotation sufficiently sets forth one aspect of the subject but does not cover the whole ground. Lao Tze felt that the social ills of mankind were for the most part caused by a too paternal government (what would he have said about such a government as we see in Russia and elsewhere on the European continent?), and that if the government abstained from meddling with the affairs of its subjects and allowed things to follow their nature course, the people would develop their natural dispositions, and all would be well. This feature of Lao's philosophy has puzzled me a good deal. It looks like a policy of drift, and nothing, whether animate or inanimate, can drift without coming to ruin. But Lao Tan taught no such shallow doctrine. To be understood, the teachings of the mystic must be considered as a whole. No mere examination of the passages where he happens to mention "non-action," will reveal his mind. It is impossible to exhibit the gist of the teaching of the Tao Teh King on this matter by quotations. When, however, the work is carefully studied as a unity, it appears that meditation on the Tao is always held to be equally important with the habit of letting things take their course. Indeed, I have a shrewd suspicion that if we could cross-examine Lao Tze on this point, he would say that it is useless anyone trying to accomplish anything by the principle of *laissez faire* unless the Tao is pre-eminently present. Wu Wei is effective only as it is permeated by the powerful influences of the almighty Tao.

The Tao Teh King, in fact, presents us with a defective but diffusive statement of a very important Christian conception. Translated into ordinary every-day English, and robbed of the mystical, paradoxical atmosphere with which Lao Tze loved to enfold his teaching, it is this: He who has no root in the unseen, no rest in the Tao, will be energetic, but not efficient, while he whose life is an amplification of the mysterious Tao, will be efficient, but not energetic. In the same way it may be said of the Christian minister or missionary that all his activities are "non-actions," idle acts, when compared with his real work, which is quiet intercession.

If any object that I have gone beyond the Taoistic commentaries in reading this Christian sense into my author, I reply that Lao Tze's commentators were often inferior men, that they sometimes used his text as a platform from which to cry their own nostrums, and that to get at the real meaning of the master, they must occasionally be put aside. Whether or not my reading of Lao Tze is forced, each student must decide for himself by a minute and careful analysis of the text.

Government.

As I have already had occasion to refer to Lao Tze's ideas of government, it will be well at this point to examine them more in detail. He is the truest ruler, thought Lao Tze, who acts in all things as if he were doing nothing. The government ought "not to govern, but simply to administer." His great bug-bear was over-legislation. "If," he says in chapter 58, "the government is tolerant, the people will be without guile. If the government is meddling, there will be constant infraction of the law."* Again, "in governing men and in serving heaven, there is nothing like moderation."† "Govern a great nation as you would fry a small fish,"‡ viz., neither gut nor scale them. In chapter 51 he is even more extravagant. After giving a fanciful and unique account of how things came to be, he suddenly springs on the reader the assertion that the Tao is universally reverenced and is powerful because it is nowhere embodied in a command.‖ Confucius stated that because Shun made himself revered he governed without effort, but the non-action of Shun is totally different from the Wu Wei of Lao's ideal sovereign.

Lao Tze's principle of *laissez faire* in the matter of government has been the standard by which each successive dynasty has ruled

* 其政悶悶其民醇醇其政察察其民欿欿.

† Chap. 59. 治人事天莫若嗇.

‡ Chap. 60. 治大國若烹小鮮.

‖ The whole passage reads as follows: 道生之德畜之物形之勢成之是以萬物莫不遵道而貴德道之遵德之貴夫莫之命而常自然.

in China, and no country in the world, with any pretensions to civilization, has such a stationary code. Her entire domestic policy is based on the supposed inherent goodness of human nature, and the largest possible discretionary power is given to her administering officials. It is doubtful if she carries these optimistic ideas into her foreign relations. (For Confucius' views on government, see Legge's Chinese Classics. Prolegomena, pp. 102-109).

Like his countrymen Lao Tze was no political economist, and those whose creed is democratic rather than bureaucratic, who accept Gen. Grant's maxim, "If you think that a law is unjust, enforce it; the people will do the rest," and denounce the sentiments of Bishop Horsley, who held that the people had nothing to do with the laws except to obey them, will find little that is profitable in Lao Tze's opinions on government. His treatise was written to teach this art, but its value lies elsewhere. Those interested in imbuing the Chinese with democratic ideas, will find interesting sentences in Giles' dictionary under the character 民, No. 7908.

Before leaving this subject we should hear Lao Tze's views on capital punishment. They are very advanced, and received the approval of T'ai Tsu, the founder of the Ming dynasty. (See Carus, pp. 320-321). "There is always a great executioner. Now for any to act the part of the great executioner, may be described as taking the place of the great carpenter who hews. It is seldom that he who undertakes to hew instead of the great carpenter, fails to cut his hands."*

Lao Tze's Love of Silence.

As certain sinologues have sharply criticised Lao Tze's doctrine of silence, it demands separate attention. The following are the passages in question: "Therefore the holy man accomplishes without effort and instructs without speech."† "Instruction by silence and the benefits of acting as though doing nothing, few under heaven attain to this."‡ "The greatest sound is never uttered."‖ "Those who know, do not speak; those who speak, do not know."§

In their terse blunt brevity Lao Tze's statements are not at first likely to commend themselves to us, but they grow in force as we become accustomed to our author's style. Dr. Chalmers adds a note to the first passage quoted, in which he says: "Emerson makes Socrates say, 'All my good is magnetic, and I educate, not by lessons, but by going about my business.'" Lao Tze after all is right. The highest religion is always unspoken. We all know what it is to have "thoughts too deep for speech." Instinctively we feel that the loudest talker is often he who has the shallowest intellect. The world is always ready to acknowledge the man who acts rather than speaks, who can "instruct without speech." Good words are often misunderstood. Good deeds never. Scherer tells us the plain truth when he says: "*Le mot c'est l'artisan des idoles.*" It was a healthy instinct which led Lao Tze to plead for silence. It is a plea we might all heed without loss. One of the most profound of present-day English writers well says: "Religion begins and ends in the unutterable. It comes from a source that we cannot express; it wells up in the soul in emotions that no form can properly hold; and in its best result it embodies itself in what is higher and more enduring than speech." The kingdom of God consists not in word but in power, and therefore Lao Tze with a true insight would have mankind speak less but think more, dwell less in the outer portal of speech that they may have more leisure in the still chambers of their souls. "Let your abstraction," he says, "be complete and let quietness be carefully preserved."* But to what end? "The good man is the bad man's instructor, while the bad man is the good man's capital."†

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* Chap. 74. 常有司殺者夫代司殺者是謂代大匠斲夫代大匠斲者希有不傷手者矣.

† Chap. 2. 是以聖人處無爲之事行不言之教.

‡ Chap. 43. 不言之教無爲之益天下希及之.

‖ Chap. 41. 大音希聲.

§ Chap. 56. 知者不言言者不知.

Silence regarding Music.

While defending Lao Tze's advocacy of silence I cannot avoid expressing my surprize at the silence of the mystic concerning music. So far as I know no one has called attention to this fact, but to me it is a most significant omission, and throws considerable light on Lao Tze's character. *A priori* we would have said that the old mystic would have found nothing better than the weird mystery of music to illustrate the power of his Tao. Both his rival Confucius and his disciple Chuang Tze attribute all but divine power to the magic creations of the musician, but Lao Tze has no use for his harmonies. He only once refers to them and then disparagingly. (See Chap. 35 of the Tao Teh King.)

Non-desire.

Wu Yü (無 欲), or absence of desire, is a continuation of Wu Wei (無 爲), or absence of action, which we have already considered. Wu Yü means, says Legge, to be "free from all external aim." It is, says Carus, a request to man to have no will of his own, "but to do what according to the eternal and immutable order of things he ought to do. It is the surrender of attachment to self." But Lao Tze shall speak for himself. "The sage puts himself last, and yet is first; abandons himself, and yet is preserved."[*] "Therefore the holy man (the sage) acts without expecting returns; completes his work, but does not dwell on it. Does he ever desire that his worth may be known?"[†] "The sage (or the holy man) knows, but does not show himself; loves, but does not honor himself."[‡] "There is no sin greater than giving the rein to desire. There is no misery greater than discontent. There is no calamity more direful than the desire of possessing."[‖] Because the Tao is "ever desireless, it may be classed with the small."[§] "Therefore he who is eternally desireless will be able to penetrate that which is mysterious."[¶] "It is only those who do not exert themselves on behalf of life who are worthy, or who value life."[**]

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* Chap. 16. 致虛極守靜篤.

† Chap. 27. 故善人者不善人之師不善人者善人之資.

When a man has rid himself of all desire—desire always means grasping after something beyond reach—he will be possessed of the Tao. Being filled with the Tao he will desire nothing else. The natural result will be that nothing will any more resist or recede from him. Eternal life will be his portion. Such in brief is Lao Tze's teaching. It is not new. "The highest teachings as to the ultimate ends of life are in fact fundamentally the same." All philosophy is a painful struggle towards the goal, a goal which the New Testament briefly summarises, "Set your affections on things above."

The Ionic school of Greece had its counterpart to the Tao in its *τὸ πρέπον*, or that which befits the perfect man. The Stoics of Rome would have endorsed Lao Tze's teaching concerning desire. "Ever remember," wrote the philosophic Emperor, Marcus Aurelius, "that happy life depends not on many things." Spinoza enforced Lao Tze's doctrine when he declared that "strife, envy, hatred, and fear are the constant penalty of loving perishable things, but love toward a thing eternal and infinite, feeds the mind with pure joy, and is wholly free from sorrow." The latest exponent of Lao Tze's philosophy—though it is not likely she has read our author—Mrs. Anne Besant, outdoes the old philosopher himself. "Not cease from action, that is unnecessary, but act without desire, making every effort which is necessary, yet indifferent to the result . . . . For the man of action who performs every action because it is his duty, and remains indifferent to the fruits thereof, that man in the world is the servant of God . . . . . Such a man makes no karma, for such a man has no desire ; such a man creates no links which bind him to earth ; such a man is spiritually free although around him actions may spring up on every side." Another writer of the same school says : "Imagine each desire as a hook fastened on to the things you long for; each hook attached to some worldly object. On every hook is a chain which winds around you, binding you to earth. With every desire that you can overcome that hook unfastens, the chain loosens, drops from you, and then does the spiritual force surge up." (The Countess Wachmeister).

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[*] Chap. 7. 是以聖人後其身而身先外其身而身存.
[†] Chap. 77. 是以聖人爲而不恃功成而不處其不見欲賢耶
[‡] Chap. 72. 是以聖人自知而不自見自愛而不自貴.
[‖] Chap. 46. 罪莫大于可欲禍莫大于不知足咎莫大于欲得.
[§] Chap 34. 常無欲可名于小.
[¶] Chap. 1. 故常無欲以觀其妙.
[**] Chap. 75. 夫唯無以生爲者是賢于貴生.

There must be truth in a doctrine which comes to the surface in such widely differing systems and connections, and we are bound to enquire whether it has any countenance from Christianity. The religion of Jesus, through the efforts of its ubiquitous and enthusiastic missionaries, is permeating and dominating every other faith. Did he also teach the suppression of desire? We know that he said : "The kingdom of heaven is within you." Be not anxious about food and clothes, "but seek ye His kingdom and His righteousness ; and all these things shall be added unto you." "Lay not up for yourselves treasures upon the earth." "Lay up for yourselves treasures in heaven." Christianity, then, does advocate the duty of holding lightly to the things of earth, yet not because material possessions are evil, but rather that their possessor may have the power of, at any time and in any place, withdrawing from the outer world with its brilliant illusions into the profound silence of his own heart. It here differs from Lao Tze's doctrine of non-desire, and likewise from the teaching of Confucius on the same topic. They would suppress desire because of itself, because it is an evil and leads to evil. Jesus Christ would suppress, or rather absorb, men's desires by giving them something more worthy. He would purify, not pull up; elevate, not destroy. Lao Tze sought to persuade men to rid themselves of all desire that their attention—not their affection—might be concentrated on the great Tao. Christianity has a better reason for enforcing the non-desire of lower things. Hear the Christian prophet, "The desire of our souls is to thy name and to the remembrance of thee." (Isaiah xxvi. 8). Hear also the Christian mystic, "O how powerful is the pure love of Jesus, which is mixed with no self-interest nor self-love." (Thos. à Kempis).

Lao Tze and Confucius.

We cannot leave Lao Tze until we have considered his teaching in the light of his rival—Confucius. For this there is no better starting point than this question of desire. Both believed in a past golden age, a felicitous state where everyone was happy, and pain and misery were unknown. Both believed that heaven's most precious gift to man is his faculty of apprehending perfection, but that his comprehension of it is obscured and the clear stream of his original purity mudded by the daily doings of every-day life. Their original conceptions were alike. Only when they expound the way to the goal do they begin to differ.

Confucius would regulate the nature of man by study and a correct deportment. Yen Yuen asked him about perfect virtue and the steps necessary for its attainment. Confucius replied: "Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety." Lao Tze, on the other hand, would purify the heart by withdrawing from all the busy activities of life and by constant meditation on the Tao, an attitude which is distinctly Brahminical. His teaching in this respect is similar to that of the Hindoo poem—the Bhagavad Gita. Arjoon's divine-human teacher tells him that desire is the root of all man's offences, and that desire must be altogether abandoned. "It is the enemy," he says, "lust or passion, insatiable and full of sin, by which this world is covered as the flame by the smoke, as the sword by rust, or as the fœtus by its membrane. This inveterate foe, in shape of desire, raging like fire, and hard to be appeased, obscures the understanding of the wise man. The destroyer of wisdom and knowledge must be destroyed."

The interest of the Confucianist in the possibility of being without desire is speculative and retrospective rather than a question of practical politics. With Lao Tze and his school, however, it is a matter of life and death. The Confucianist looking back to the beginning of things says: "That was the auspicious age when man's passional nature not yet having stirred, he was free because free from desire." Lao Tze, without pondering on the past, said: "Man is now the slave of his desires. Unless he escapes this net he cannot enjoy the freedom of the Tao." Hence "renounce sageness, discard wisdom, and the people will gain a hundred-fold. Renounce benevolence, discard righteousness, and the people will again become filial and kind. Renounce skill, discard gain, and thieves and robbers will no longer exist."* Heraclitus, on another continent, had said similar things a little earlier. "Your knowledge of many things," he ironically told his fellow Greeks, "does not give you reason or wisdom." So Lao Tze, for truth is always the same whatever its outward aspect, felt that the "sageness," the "wisdom," the "benevolence," and "righteousness" which his fellows boasted, were but shadows, injurious to those who followed them because they made truth impossible of discovery. What Frederick Denison Maurice says of Socrates, may with equal truth be said of Lao Tze. "To destroy the worship of power, and especially of intellectual power, may be said to have been the purpose of his life," and, like Socrates, Lao Tze would have destroyed the outward symbol that the inner eye might behold the eternal, unchangeable principles of the universe. Had he been as persistent as Socrates he might have met a fate not unlike that of the great Athenian.

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* Chap. 19. 絕聖棄智民利百倍絕仁棄義民復孝慈絕巧棄利盜賊無有

Confucius on the contrary, while not denying the element of unreality in the "wisdom" and "righteousness" of his day would, as has been said, correct the evil by more profound study and a stricter observance of the rules of propriety. Meditation on the unseen he considered dangerous, and constantly strove to keep his disciples from straying hither. He did not talk about "extraordinary things, feats of strength, states of disorder, and spiritual beings," but contented himself with teaching "letters, ethics, devotion of soul, and truthfulness." He gave evasive answers to questions about death and immortality. (v. Analects in loc.)

Lao Tze and Confucius are here very far apart. Confucius insisted on the strict observance of all the social duties. Lao Tze on the other hand, perceiving the danger of the earthly excluding the heavenly, called for a renunciation of everything and a return to pristine simplicity (see Chap. 80 of the Tao Teh King), not knowing, to quote Maeterlinck, that "an act of goodness or justice brings with it a kind of inarticulate consciousness that often becomes more fruitful . . . than the consciousness that springs from the deepest thought." Nor should we too hastily condemn the old Chinese mystic for his austerity. One of the noblest spirits of the church, Francis of Assisi, exacted a vow of poverty from his followers and taught that secular learning was dangerous to the soul, and wisdom to humility. It is not therefore surprizing that Lao Tze should have failed to realize that he had done but little for the real "self," even after he had discarded "sageness," "wisdom," and "skill" and had returned to a primitive state. "Man may," says a thoughtful writer, "cut himself from a thousand things which beautify and enrich life, to end by being the supremest of worshippers; all other glories being swallowed up in this supreme glory of being separate from and inwardly superior to everybody else." The Crusaders are an example. They believed themselves to be under the guidance of God's angels, and laying aside their military pomp when they reached Jerusalem, entered the holy city under the guise of pilgrims, but no sooner were they within the walls than they abandoned themselves to wild orgies of riot and bloodshed. An old Indian master, who thoroughly understood human nature, said: "The vanity of others may gradually die out, but the vanity of the saint is hard indeed to wear away." "The Son of Man came eating and drinking." I must not, however, be understood to be inferring that Lao Tze himself was insincere. On the contrary, I believe him to have belonged to that company of rare souls who not merely talk of, but who actually attain to that most difficult of all graces, that perfect humility which is content to live without the fulfilment of ambition, and the many beautiful passages in which the old philosopher discourses on this theme are, I take it, transcripts of his own heart's experience.

It is characteristic of the grand, old, simple Greeks, that though as orderly and as credulous as the Chinese, and valuing the wisdom from above as truly as Lao Tze, they never fell into the blunder of regarding asceticism as necessary to its acquisition. Pythagoras, as much as Lao Tze, believed in an eternal wisdom which men most adore in silent wonder, but while the philosophy which Pythagoras taught "could not be carried out except in a unity of living men," the old Chinese hermit believed that solitude and silence were necessary for a proper contemplation of the eternal law. Accordingly he advocated the abandonment of life's duties on the ground that they made men unspiritual. "Wherefore though the Emperor be enthroned and his ministers appointed, holding their badges of office in front of them and riding a chariot of four, they are not like the man who, sitting still, enters into this Tao."*

It was of course impossible for a man like Confucius to sympathize with such a position, and there is irony mingled with respect in his summary of Lao Tze's character. "I know that the birds can fly, I know that the fishes can swim, I know that the wild animals can run. For the running, one could make nooses; for the swimming, one could make nets; for the flying, one could make arrows. As to the dragon, I cannot know how he can bestride wind and clouds when he heavenward rises. To-day I saw Lao Tze. Is he perhaps like the dragon?" His interview with the recluse confirmed him in his resolution to have nothing to do with mysticism, and like Comte and Spencer he set himself to frame a philosophy which excluded the spiritual. Therefore when "Ke Loo asked about serving the spirits of the dead, the Master said: 'While you are not able to serve men, how can you serve their spirits?' Ke Loo added: 'I venture to ask about death?' He was answered: 'While you do not know life, how can you know about death?" (Analects. Legge.)

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* Chap. 62. 故立天子置三公雖有拱璧以先駟馬不如坐進此道.

Both mystic and moralist were wrong. Each lacked a full orbed imagination. Lao Tze erred in one direction. Confucius in another. The spiritual and the physical far from being antagonistic may be harmonized and made of the highest value one to the other. Browning with his usual profound insight says—I quote from memory: "Nor soul helps flesh more than doth flesh help soul." Meditation on the unseen is not inconsistent with faithful devotion to the ordinary affairs of life. Galileo dreamed of the planetary revolutions while polishing mathematical instruments for a living. Although Spinoza ground lenses he worked out the principles of a new philosophy. Burns composed his immortal poems while following the plough. Carey conceived modern missions while mending boots and shoes. Paul made tents, and Jesus, the world's Saviour, wrought at a carpenter's bench.

In Memoriam.

Mrs. Frank P. Gilman died at the home of her mother in Sonyea, N. Y., U. S. A., on September 16th. As one who knew and loved her I write these few lines for the RECORDER. Marion McNair Gilman was born in Sonyea, N. Y., in 1855. Early in her life she made a speciality of art and commenced teaching it while yet in her teens. In 1884 she went to India as a teacher in the school at Woodstock, and the following year she was married to Rev. E. P. Gilman, a missionary of the A. P. Mission, under appointment for Hainan, South China. They came directly from India to Hainan. Mrs. Gilman was the first foreign woman to meet the natives of the island, and for some time she was alone among a strange and unfriendly people. Only those who have passed through a like experience can know or appreciate what a strain this was, both physically and mentally. For eight years she worked among the women of Hainan, always with enthusiasm and love, although part of the time in deep sorrow after her two oldest children were taken by the Master. Then she was in America for a furlough, and returned in 1896 in seemingly good health.

Early in the present year she broke down nervously, and returned with her husband and children to the U. S. She so far recovered that Mr. Gilman returned to Hainan in August, expecting her to follow him next year, and now comes the news of her death.

This in a few words is a bare outline of her life. But of her unselfish sweetness of character and love for the Chinese too much cannot be said. In Nodoa, her home for three years, the Chinese women, both Christian and heathen, continually speak of how Mrs. Gilman loved them. No one has found a way to their hearts as she did. Her life was not lived out to the full, but amid sorrows and changes it was lived beautifully and well.

Mrs. P. W. McClintock.

Educational Department.

Rev. E. T. Williams, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

The Society for the Diffusion of Christian and General Knowledge.

THE twelfth annual meeting of the Society for the Diffusion of Christian and General Knowledge among the Chinese was held at Shanghai, in the hall of the China Branch of the Royal Asiatic Society, on Wednesday, December 20th, at 5 p.m. Hon. John Goodnow, Consul-General of the United States, took the chair and made a very interesting address. We call attention to the following important statements made in the address, as showing the opinions of one who is qualified by his position and rare gifts to note the drift of affairs in China. Among other things Mr. Goodnow said:—

I am not one of those believing that China is again going backward. On the contrary, I hold that improved methods of communication, by bringing the people in touch with one another, are making a public opinion, arousing a feeling of patriotism, are, in fact, making China one nation, not only in form, but in the true nationality of solidarity of the minds and hearts of the people. The increasing use of Western methods and inventions is the fundamental cause of this. . . . . .

The printing press has created the nations of the West. It has not lost its power. Its sphere of influence is now marked out in the East, and neither ignorance, nor militarism, neither Eastern nor Western greed, can re-darken the region where by Caxton's art the bright light of knowledge has begun to illumine the once dark places. I have faith also in the success of your work; you are making your fight along the lines marked out by the Great Captain, for the conquest of nations. Nineteen centuries ago he was confronted, not by a single nation, but by a world of ignorance, superstition, and suffering. He did not plan that His work should be done by armies and navies. He marked out the mind and conscience for His sphere of influence. Look at all history since then! The permanent conquests have not been by blood and iron, but by ideas and knowledge. . . . . .

Never before has China been under the direct gaze of the whole world as it is to-day. Never before have its people been so insistently taught the value of other ideas and other civilizations as they are now by events being taught. They are forced to study, and naturally they turn to your Society, which has been so long in this work and which has now their respect. More effective than ever, then, must be the work of this Society: teaching them the undisputed facts of Christian civilization. You are organized to do the work. You only need money to carry on the work. I, as my distinguished colleague who presided over your eleventh annual meeting, "am convinced that the donation of the earnest philanthropist cannot be better applied than in furthering the work of this Society."

The report of the secretary, Rev. Timothy Richard, shows that the political reaction of last year has not been without serious effect upon the sales of the Society's publications, these having fallen from $18,457.36 in 1898, to $9,113.25 in 1899.

Of this change in the political atmosphere the secretary says: Last year we were able to report a marvelous awakening, such as China had not experienced for *a thousand years* before, when *tens of millions* were all astir with the new ideas which interested the most intelligent students in the land and the most enlightened viceroys and governors in the empire, headed by the Emperor himself. Our publications, which had a large share in bringing about this awakening, were in demand everywhere, and the printing presses in Shanghai could not print as many as were wanted, and our Society could not publish a sufficient variety; hence the Emperor decided to establish a Board of Translation, furnished with a large staff of literary men who would translate the best books of the world into Chinese, while our Society was asked to co-operate in this as well as in various other departments. But after witnessing at the close of our last year the execution of six zealous reformers without trial, the exile and the imprisonment of all the chief leaders of the reform whom the government could get hold of, the hearts of many were turned to stone. As the government punished as traitors all who seemed to depart from the old ways, a *reign of terror* was established, and the students of reform were afraid to be seen with books of Western learning in their hands.

Notwithstanding these discouragements, however, the Society did some splendid work during the year. The new publications amounted to 141,500 copies with a total of 8,199,400 pages, and the re-publications to 43,960 copies with 10,461,520 pages, or a grand total of 185,460 copies and 18,660,920 pages.

A very important matter undertaken was the formation of a scheme of education for the empire which has been elaborated with the co-operation of the Educational Association of China. This scheme will be more fully explained in the near future, and looks toward outlining courses of study for those desiring to acquaint themselves with Western learning. It will, we understand, suggest text-books, and will arrange for examination by competent persons of all those who desire to put their study to this test. The accounts as submitted by the Hon. Treasurer, James Buchanan, Esq., show a good balance on the right side.

Dr. Y. J. Allen, in seconding the motion for the adoption of the accounts, referred to the effects of the political reaction and expressed the opinion that there was no such reaction so far as the feeling of the people is concerned, that it was confined to government circles and could be but temporary in its effects. As an illustration of the attitude of the people he mentioned some experiences on a recent trip to Soochow and Nanzing, at both of which places large numbers of wealthy merchants and, at Soochow, of officials as well, gathered together to consult with the secretary and himself as to the best methods of enlarging their educational facilities.

There can be no doubt indeed that the present lull in the demand for the books of the Society is due more to fear than aught else, and as we have before said in these columns the movement toward educational reform can no more be stayed than the advance of the rising tide.

The Society is to be congratulated on the great part which it has performed in stimulating and directing this movement, and we are confident it has a most important work to accomplish in the near future. It is extremely fortunate in having for its secretary a man of such gifts and wide experience and of such unflagging zeal as Rev. Timothy Richard.

We are glad to see, too, that during the coming year the working staff is to be increased by the addition of Rev. Donald McGillivray, who is set apart for this work by the Canadian Presbyterian Mission, and Rev. Mr. Walshe, whose services are contributed in the same way by the Church Missionary Society. It should also be mentioned that the Wesleyan Mission some months ago consented to allow Rev. W. A. Cornaby, of Hankow, to devote his rare abilities to the work of this Society, upon which he at once took charge of the *Missionary Review*.

The following officers were elected for the coming year:—

President—	Sir ROBERT HART.
Vice-Presidents—	Right Rev. Bishop MOULE. Rev. W. MUIRHEAD, D.D. CORNELIUS THORNE, Esq. GEORGE JAMIESON, Esq., C.M.G. J. J. KESWICK, Esq.
Secretary—	Rev. TIMOTHY RICHARD.
Hon. Treasurer—	JAMES BUCHANAN, Esq.

Directors.

Messrs. ADDIS, HARRIS, POATE, and Revds. Y. J. ALLEN, LL.D., J. EDKINS, D.D., W. A. CORNABY, J. C. FERGUSON, F. L. H. POTT, D. MCGILLIVRAY, G. W. WALSHE, P. KRANZ, and E. T. WILLIAMS.

Public Schools for Chinese.

AT a recent meeting of the Shanghai Literary and Debating Society the question of establishing public schools for the Chinese children in the settlements was very ably discussed. The only serious objection urged against the proposal was the financial one. It was thought by some that it would be very difficult to raise the necessary funds.

It does not appear to us, however, that there ought to be any difficulty in this respect. Other communities provide educational facilities for their children, and surely the "model settlement" cannot do less.

It has been pointed out that the settlements were set apart for the residence of foreigners, and that the natives are there on sufferance, that foreign residents are therefore not bound to provide for their comfort. It is also said that a very large proportion of the expenditure incurred by the Municipal Council is made necessary by the presence of the Chinese. All this is true, but on the other hand, the Chinese are in the settlements because the foreign residents want them there. They build houses for them, and are only too willing to derive a profit from their willingness to live in them, and if the original intentions of the treaty powers were carried out and the settlements reserved for foreigners only, it is easy to see that land would be of comparatively little value, rents low and many fortunes that have been made in real-estate would be non-existent. No doubt the Chinese come into the settlements because they are attracted by trade facilities and by the protection to life and property afforded by the excellent Municipal government, but the favours are not all on one side. And if Chinese residents make greater expenditure necessary for police, they bear their share of the burden of taxation. They are seventy to one of the population it is true, and do not of course pay seventy times the taxes of foreigners, but they pay Municipal rates and by far the larger part of the license fees, that is, they pay according to the value of the property and privileges which they possess, and it is an open secret that no small part of the land tax, credited as paid by foreigners, is really paid by Chinese, whose title deeds are held in the name of foreigners. Certainly if the presence of Chinese in the settlements is more of a burden than a blessing, the remedy is easy; carry out the original intentions of the treaty powers, exclude the Chinese and confine the administration of the Council to the small area needed for foreign residents.

As we understand it, however, there is no intention to add greatly to the burden of the tax-paying foreigner. It is not for a system of *free* schools that the Chinese are asking, but for such facilities and supervision as will enable those seeking an education in English and in the sciences to obtain it by payment of a reasonable fee. It may be answered that such facilities now exist in the numerous mission schools and various private institutions. But mission schools are overcrowded, and many of the private schools managed by natives are not up to the mark. With such supervision as the Council could easily provide, a uniform standard could be enforced in all schools receiving any grant-in-aid, and such a grant-in-aid would enable private schools to secure properly qualified teachers and needed apparatus. We are informed that numbers of Chinese merchants will contribute toward the establishment of schools, provided the Council will assume supervision and thus guarantee the quality of the instruction, and we do not doubt the Chinese rate-payers would willingly pay the slight additional rate that it might be necessary to levy to cover the expense, thus relieving the foreign rate-payer, if that is desired.

It need hardly be pointed out that the establishment of such schools will be of immense benefit to the foreign residents in raising the general average of intelligence among their Chinese neighbours, diminishing their superstition, making much easier the enforcement of Municipal regulations, providing more efficient assistants in all departments of trade open to Chinese and in breaking down the anti-foreign prejudices which are a perpetual menace to the peace of the settlements. It is coming to be more and more generally recognized in all Western countries that education is so closely related to the good order of society as to require that it should be put under the control of the government, and while it is true that China has never ceded her sovereign rights in the settlements, it is nevertheless the part of wisdom on the part of the foreigner to set an example in this matter which cannot but exert a powerful influence throughout the empire and contribute very materially to the reform of the educational system generally throughout China, and thus assist in the diffusion of that enlightenment which is the first prerequisite to the removal of those barriers which have so long hindered the reformation of her government and the development of her commerce and industries.

Educational Association of China.

MEETING OF THE EXECUTIVE COMMITTEE.

THE committee met at McTyeire Home at 8 p.m., December 12th, 1899, and was opened with prayer. Present: Rev. A. P Parker, D.D., chairman, Revs. Timothy Richard, F. L. Hawks Pott, W. N. Bitton, Prof. E. R. Lyman, and Rev. J. A Silsby. Miss Haygood being unable to attend on account of illness, Miss H. L. Richardson acted as her proxy.

The minutes of last meeting were read and approved.

The treasurer reported a balance from last meeting of $292.36. A payment of $2,585.87 was made for maps, charts, etc., ordered from England, and to the Mission Press $1,355.88 in settlement of account ending June, 1899. Book sales at the depôt of the Society for the Diffusion of Christian and General Knowledge realized the sum of $2,000, which amount was paid into our bank account. Thus the bank account shows an adverse balance of $1,649.39.

The general editor reported as follows:—

1. Three thousand four hundred and sixty maps and charts have been purchased from W. and A. K. Johnston, Edinburgh, at a cost of £257.13.6, equal to nearly $2,600 Mexican.

2. The last report from the Presbyterian Mission Press for the six months ending June 30th, 1899, showed that the Association was in debt to the Press for printing, etc., to the amount of $1,355.58.

3. We received $2,000 from the Society for the Diffusion of Christian and General Knowledge, proceeds of sales of our books that have been placed on deposit in their book store.

4. After paying the two amounts referred to in items 1 and 2, we find that we have overdrawn our account in the bank to the extent of about $1,600, on which we are now paying 7 % interest.

5. I find, on examination of the records of sales of our stock at the Mission Press, that the sales of the same for the four months ending October 31st, amount to nearly $1,400. If the sales continue at this rate to the end of the present six months we shall be able to pay off our indebtedness and have some margin over.

6. The Minutes, only, of the last triennial meeting, have been published and distributed among the members of the Association. The papers and discussions are now being printed, and will be ready for sale in a short while.

7. The list of Biographical and Geographical Names, authorized by the last triennial meeting, are now being put through the press, and will soon be ready for distribution.

8. One thousand copies each of Hayes' Astronomy and Acoustics have been printed and placed on sale.

9. One thousand copies of the new Science Series, nine volumes, have been published and put on sale.

10. I have had advertisements inserted in the *Recorder* and in the *Universal Gazette* (Chinese daily paper) calling attention to the new stock of maps and charts and to the new Science Series.

11. It seems desirable that I should add a word in regard to the present unsatisfactory state of our finances. This is undoubtedly due to the reactionary policy of the Peking government during the past year. If the reform movement had continued, our sales would have been very much larger and the two series of books—the mathematics and the new Science Series—which absorbed so much of our capital, would have sold off rapidly, and we should have recovered our capital with some profit. But the sale of all such books has been greatly retarded, and the result is that we find ourselves with a considerable amount of stock on hand that is selling very slowly indeed.

But we must, in common with many others similarly situated, hold steadily on, and hope for a speedy turn in affairs such as will bring about a new and greater demand for our publications, and thus open up to us opportunities for efficient work greater and more encouraging than ever before.

A. P. PARKER,
General Editor.

A communication from Rev. W. M. Hayes, was placed before the committee, offering to sell his interest in certain publications. It was moved that we accept Mr. Hayes' offer, and agree to pay him 7½ % in advance on the cost of all future editions of his works, and also the same percentage upon those now in stock upon which he has not yet received his royalty.

The translation of Loomis' Differential and Integral Calculus by Mr. Lio, of Tengchow, was before the committee, and was accepted, but the publication was deferred until the funds of the Association will admit of doing so.

It was resolved, That the committee deem it desirable that the New Orient Readers be adapted to the use of schools in China and translated into the Chinese language. We authorize the General Editor to take steps to secure the publication of the series in such form as will meet our wants, communicating with Macmillan & Co. with regard to the same.

J. A. SILSBY,
Secretary.

Correspondence.

QUESTIONS FOR OPIUM SMOKERS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Kindly allow me through the medium of the RECORDER to acknowledge and warmly thank the good friends who have obtained and returned answers to the above questions. The friends are as follows:—

Miss L. Martin,	two sheets.
,, B. Webster,	five ,,
,, M. A. Holme,	three ,,
Rev. C. W. Pruit,	five ,,
,, F. B Brown,	five ,,
,, J. B. Hartwell, D D.,	three ,,
,, C. Spurgeon Medhurst,	three ,,

Twenty-six in all.

About six months ago 10,000 sheets of questions were printed and distributed among the Protestant missionaries in China, in the hope that, through them, we might obtain the answers required. During the six months that have past, the above twenty-six sheets have been returned, leaving a balance of 9,974 (!) still in the kind keeping of those whom we confidently expected would prove our willing helpers.

Dear Mr. Editor, I have been in circumstances when the repeating of the old adage, "slow but sure," has brought with it a slight measure of comfort; but alas, it fails me now! In regard to these questions and answers the "slow" is very apparent, but the "sure"—well, it has not yet come into view. This sad fact is slaying hope, and brings us nigh despairing of ever succeeding in this endeavour to make the opium smokers of China, for once in their miserable and useless existence, of service to their country. May some others be aroused to make an effort to bring the opium smokers' testimony to bear against the upholders of the cursed opium traffic.

Yours very truly,
GEO. NICOLL.

P. S.—Another five sheets have come to hand from Mr. Alex. Miller, for which we return hearty thanks. G. N.

MISSIONARY HIERARCHY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your Editorial Comment in the November issue of the RECORDER, *re* the securing of political status by the Roman Catholic missions for their prelatic episcopacy, you have certainly stated in a word what should be the united position of the whole body of the Protestant missionaries.

The move portends significantly the designs of the Romanists. It is in the straight line of the self-assertion and dogmatic character of its ecclesiastical hierarchy. The unwisdom of such presumption is apparent to all true Christian workers; and its resultant issue is as surely predicted as is the failure and end of all carnal imaginations and worldly warfare.

In the manner and form of presenting the gospel to these conservative eastern races we shall do well, and win honorably, by confining ourselves simply to the line of action assigned us by the Lord. We shall be strong and do the best and most permanent work by this precedent. We will not overstretch ourselves, nor "boast of things without our measure, but according to the measure of the limit which God apportioned unto us."

Let the Romanists alone. They will of course go on to use this newly-appropriated power in their usual conventional and arrogant methods, and by its use attract, hold, and subject its proselytes to their semi-paganistic prerogatives.

It seems that the real attitude of the Chinese government towards this ecclesiastical innovation, is one of weak and unfortunate acquiescence. In this, its *coup d'essai*, it may fascinate both the deluded parties; but in the end will surely win no real outward respect, while the jealousy, suspicion, and inward hatred will be *magnified many fold.*

Whatever may be the attitude of the Chinese government, on the other hand, with regard to conferring equality of "official rank" on Protestant missionaries, there must be no hesitancy or weakness shown on our part. Compromise at this crucial moment in the history and experience of missions would be to ensure the success of certain failure.

Missions and missionaries are being tested. Never was there need for stronger men and sounder judgment. The crisis is a trumpet call to prayer and to the careful perusal of the "constitution" of our divine mission. At the present moment this is more vital than "terms", or literary questions, doctrinal eschatology, industrial problems, or social demands.

Finally, let us remember we have the gift of the Holy Spirit in perpetuity to guide, bless, and inspire the work of preaching the gospel to these non-Christian peoples. We shall reach its highest utility in design, its best purpose in service, and its glorious end in the economy of redemption, by being "careful to maintain good works," remembering ever the timely apostolic injunction to be "steadfast" and "unmoveable" and to "hold fast to the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

WM. REMFRY HUNT.

C'hu-cheo, An-huei.

THE CONFERENCE VERSIONS OF THE SCRIPTURES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: My attention has been drawn to Dr. DuBose's article, "The Dual Standard Version in Chinese" in the December No. of the RECORDER.

1. The Conference of 1890 ordered a triple version of the Scriptures; Dr. DuBose prefers a dual version, and has again put his preference in print. It seems to me that these remarks are out of place. They should have been made at the Conference of 1890, or be reserved for that of 1901, if the matter is reconsidered then. All that the revisers can do now is to carry out the instructions of the Conference, whatever our individual preferences may be. So I will not notice his arguments further than to say that I see some weight in them.

2. Again he finds fault with the *method* adopted for harmonizing the triple version. He thinks the harmonizing should have been conducted *pari passu* with the translating, *i.e.*, that the whole seventeen revisers should have given up all other mission work and have met in one place; query, and their salaries have been paid by the Bible Societies?

The plan adopted by the revisers was: "That each company select one of its number to form a Committee on Harmony of Versions, whose duty it shall be to take note of divergent renderings in these versions, to suggest such changes as shall lead to harmony, and to submit them to the revisers to be settled by a majority vote, subject to the final decision of the Board of Revisers at their united meeting if desired." Accordingly, a committee was chosen as follows: Dr. Sheffield, Bp. Burdon, and Dr.

Goodrich. As Acts is the first book published with which the *Easy Wên-li* is to be compared, it will now come before that committee. No doubt they will be thankful to Dr. BuBose for his painstaking selection of the passages that he thinks should be harmonized. Most of this harmonizing can probably be accomplished by writing. At most it involves the meeting of three men, *e. g.*, a visit of Bp. Burdon to Peking.

3. My main criticism of Dr. DuBose's paper is that he evidently goes out of his way to make the discrepancy of the two versions appear as great as possible by his English translations. I will notice only a few.

In Acts ii. 15, he says: "W. this man. M. these men." Is he ignorant of the fact that 此 may be either singular or plural? Would he have a sign of the plural in Wên-li wherever it can be put in the colloquial dialects? So again in xvi. 35. To be consistent he should insist on putting something in Wên-li to correspond with 個 in 兩 個 人. Such Wên-li would cease to be Wên-li at all. We must expect the colloquial dialects to be fuller than any Wên-li.

Again, in ii. 18, he translates 注 by *fix!* The radical shows that it means *flow*. Williams' first definition is "water flowing." The previous versions have used it for the descent of the Holy Spirit. Because 注 目 means "fix the eyes" is 注 to be translated "fix" every time?

V. 33. I will leave to the Mandarin translators the expression "lungs scalded." If this be a correct translation of the Chinese it is a colloquialism which cannot be transferred to the Wên-li.

VI. 1. Why translate 囁 議 "abuse?" The expression certainly means "grumbling," "murmuring."

In viii. 12 the non-insertion of the personal pronoun is accounted a discrepancy. Is the pronoun always to be inserted in Wên-li?

In xii. 13 he translates 女 "woman." Any Chinese would understand it as "give." If they wanted to say "woman" they would write 婦, or say 女 人 possibly.

In xxiii. 33. Why translate 方伯 "Financial Commissioner?" It is a word of very wide meaning, and is used for "governor" in several versions. See Williams and Kang-hi.

So I might go on. Harmony will never be attained by any such process as a violent translation into English.

There is room for harmonizing no doubt. But all harmonizing must be done in the spirit of harmony.

Dr. DuBose quotes Dr. John's versions as examples of harmony. Of course it is easy to secure this; we may say almost impossible to avoid it in a "one man version;" but the Bible Societies prefer the united judgment of a committee. It was in this way that the Authorized Version and the Canterbury Revision were made.

Five men, or two companies of men, will be more likely to show some difference of interpretation or taste than one man, especially if his version is periphrastic. Trusting in the guidance of God's Spirit, we may arrive at substantial unity. For this let us work and pray.

R. H. GRAVES.

The Rev. A. G. Jones, of Ching-chou Fu (Tsing-tau, Shantung) informs us that there is now on the way out to him a further sample lot of twenty-nine sacs (each sac containing six teaspoonfuls) of selected silk-worm eggs for *free* distribution in China.

Mr. Jones will be glad to receive direct application for a sample from any missionary interested in furthering this industry by distributing the eggs to competent and reliable Christian silk growers with a view to introducing healthy and reliable eggs and so helping them to help themselves. See article in MISSIONARY RECORDER, September, 1899.

All applicants should give full postal address and apply as early as possible. It is of course expected that after the worms have finished producing next year, some account of the result should be sent to Mr. Jones.

Our Book Table.

Christian Missions and Social Progress. A Sociological Study of Foreign Missions. By the Rev. James S. Dennis, D.D. In three volumes. Vol. II. Fleming H. Revell Company, New York, Chicago, Toronto. Pp. 486. With 80 full page illustrations. (To be had of Presbyterian Mission Press and Mr. Edward Evans, 1 Seward Road).

It is now about five years since the particularly fruitful thought struck the author of these volumes that the history of mission work which he had occasion to review *in extenso* in his "Foreign Missions After a Century," offered a fertile field for fresh sociological investigations, especially after he had been invited by Princeton students to lecture to them on this subject. Here is an army of workers engaged in different ways and on different plans at the same general task of altering the fundamental conditions of society throughout the non-Christian countries. The most natural of all inquiries under such circumstances is this: What are these people trying to do? What is it which they think *ought* to be done? It was in reply to these questions that the whole of volume first was written. In that elaborate review of the actual condition of the non-Christian lands according to the best testimony of every kind, ranging from casual travellers to permanent residents, a view literally photographic was presented of the actual sociological condition of a large part of the races and countries of the earth. With an eye to comprehensiveness the phenomena of the non-Christian world were distributed under the seven departments of the individual group, the family group, the tribal group, the social group, the national group, the commercial group, and the religious group—each subdivided under appropriate heads to the aggregate number of nearly fifty. In every case the conclusions arrived at were supported by a mass of citations absolutely irrefutable, producing the impression of a kinetographic survey of the world apart from the influence of Christianity. This lecture was followed by an elaborate discussion of certain ineffectual remedies and the causes of their failure; the volume closing with a presentation of Christianity as the Social Hope of The Nations. Each chapter is followed by a copious bibliography of its special topics. In the second volume we have lectures V and VI; the former entitled The Dawn of a Sociological Era in Missions, showing how Christianity creates a new type of individual character, a new public opinion, promotes education, contributes to the intellectual life of non-Christian races, stirs the philanthropic spirit, introduces new national aspirations and higher conceptions of government. Criticisms on missions are weighed, and testimony in regard to their sociological effects cited from a great variety of sources; one section being devoted to the evidence of native witnesses and another to that from prominent laymen and government officials. This lecture occupies a hundred pages, but in scope it is totally eclipsed by the sixth lecture on the actual Contributions of Christian Missions to Social Progress, which extends to 386 pages, making a large volume in itself. The oceanic subject mentioned is treated under the three general divisions of Results Manifest in the Individual Character, Results affecting Family Life, and Results of a Humane and Philanthropic Tendency; the first and second under nine sub-heads each and the third under sixteen. But even so the theme is far from being exhausted; the remainder being relegated to the third and closing volume, which will contain four divisions of Lecture VI, besides copious Statistics of missions under eight general heads, intended to be thorough and comprehensive to an unexampled degree.

This great work is, in an important sense, an encyclopedia of missions, but unlike the typical encyclopedia, it can be read through with unflagging interest from beginning to end and with a cumulative sense of the vastness of the subject presented. Dr. Dennis has done his work in the manner of the critical scholar and not in that of the literary compiler. He has treated a literal wilderness of literature by a process of distillation, but he is not forever reminding the reader (as Thomas Carlyle so frequently does in the most elaborate of his works) of the great mental fatigue of co-ordinating unrelated matter, but merely cites results in the appropriate place and leaves the reader to imagine what a tumultuous place the study must have been where all this quartz ore was reduced and mountains of cinders sifted. Amid such minute subdivisions of countless topics a certain amount of repetition is inevitable, but this is seldom carried beyond due bounds. [We find it quite impossible, however, to reconcile the statistics of the attendance at the home of the Pundita Ramabai as given on page 246 with the figures for the same period on the following page.] Missionaries in China will find the treatment of every peculiarity of this empire, so far as related to the themes discussed, full and fair, and the citation of authorities thoroughly representative. Those missionaries most frequently quoted, and most fully, are presumptively those who gave the fullest replies to the circulars of inquiries widely distributed before the work was undertaken. In view of the present and prospective importance of sociological subjects, and of the important part which missions now take and are increasingly to take in the future history of non-Christian lands, it is perhaps not too much to claim for the work of Dr. Dennis that it is the most valuable contribution to the study of missions of the century which it covers, and with the close of which its third volume will be nearly contemporary.

There are many missionaries who can ill afford a work so expensive, but we believe there are no missions in which some missionary, or some group of missionaries, would not gladly procure at least a single copy for circulation among a large circle. It would be a wise investment in the end, and could not fail by a quickened faith to hasten the coming of the kingdom of God.

A. H. S.

Anglo-Chinese Royal First Reader. Commercial Press Book Depôt, Shanghai.

The Commercial Press has just added another to the volumes which they have been getting out in English and Chinese, which have proved so helpful to those teaching English to the Chinese. Having finished the India Vernacular Series as far as the Fifth Reader, they have now begun on the Royal. So far as we have examined the translation seems good—some of it open to criticism however—but the paper is rather too thin, which is, however, that much in the line of cheapness, which is quite an item in books of this class. Price, 25 cents; at the Mission Press and elsewhere.

New Map of China.

We acknowledge with thanks the receipt from the China Inland Mission, London, of a copy of their new map of China. We understand it is on the basis of Bretschneider's excellent map, but with an additional amount of labor bestowed upon it in order to make it an efficient missionary map, which is inconceivable to one who has never made an effort in this direction. The map is 44 by 36 inches, mounted on linen and colored, and has the stations of the China Inland Mission underlined with red and those of all other Missions underlined with blue. The provincial capitals, sub-prefectural, departmental, and district cities are all given, and with distinctive symbols to indicate their separate order. It is far and away the most satisfactory map of China which we have yet seen, and the C. I. M. are deserving the thanks of all workers in and for China for the pains they have taken in preparing such a valuable work. Either hung on rollers, varnished, or folded in book form. Price, $7.00. Presbyterian Mission Press, or C. I. M., Shanghai.

Two Papers on Christian Union. Published by *The Voice*, Tokyo, Japan, 1899.

In view of the growing interest everywhere in a closer union of the Christian forces, the editor of *The Voice* solicited the opinion of leading missionaries on the matter of holding a meeting for an interchange of thought on the subject. The majority of the responses being favorable a meeting was announced. It met in the Union Church, Tsukiji, Tokyo, April 19.

Rev. A. A. Bennett read a paper on "The Letter and Spirit of Christian Oneness" and E. Snodgrass read a paper on "Christian Union: How can it be best promoted?"

This pamphlet of fifty pages embodies these papers. They both advocate a closer union of Christian denominations.

The Fifty-Second Annual Report of the Foochow Mission of the American Board.

This is a very encouraging Report. Established in 1847 the American Board Mission has made gratifying progress. A deputation from the Parent Board visited the station and out-stations in 1898 for the first time, and this event was celebrated with great *éclat*. We append a summary of their native force and work:—

Evangelistic Work.

Ordained preachers - - -	8
Unordained ,, - - -	53
Other native helpers (male)	25
Bible women - - - -	8
Self-supporting churches - -	9
Other chapels - - - -	155
Admissions in 1898 - - -	617
Total membership - -	2,446
Adherents (approximate) -	12,000
Total contributions	$4,652.72*

Educational Work.

Theological school - - -	1
Students for the ministry	24
Colleges - - - - - -	2
Students (male)	208
,, (female)	86
Day-schools - - - -	93
Pupils (boys)	1,306
,, (girls)	420
Women's schools - - -	2
Students	40
Women's classes - - -	5
Students	40
Total teachers (male) - -	82
,, ,, (female) - -	27
,, No. students - -	1,937
Total receipts - - -	$4,001.90

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* All financial statements are in silver currency.

Medical Work.

Hospitals	2
Dispensaries	4
Medical assistants	3
" students	9
Hospital patients	580
Dispensary patients	27,296
Total No. patients	27,876
Total receipts	$2,113.72

The cover of the Report contains a saying of F. S. Brockman, the earnest and level-headed secretary of the Y. M. C. A.

"Foochow is the centre of the largest Christian student population in the empire and the scene of China's most marvelous religious awakening."

S. I. W.

The Story of Russia and the Far East. A series of papers contributed to the *Shanghai Mercury*. With a table of chronology and a map. Printed at the *Shanghai Mercury* office. 1899.

The writer of this book is eminently qualified to speak on the subject. He has condensed the story he tells, so that the "man in the street" can gather the leading facts of Russia's advance without much loss of time. The history commences with Rurik in the ninth century and rapidly traces the course of events in Russia proper and Siberia. The influence and operations of the Cossacks, and how Russia got the Amur and planted herself on the East Coast and "jockeyed" Japan, are ably discussed. The author also tells in a most interesting way the history of the Siberian railway, and shows the interrelation of the Colossus of the north and the powers with China. He tries to show neither the optimism of the Russophile, nor the pessimism of his opposite. He believes in the pacific intentions of Russia so long as peace suits her purpose, "and that," says he, "will be just as long as her rivals are strong enough to face her, and a little more." Few will disagree with him as to the "pacific" intentions of Russia.

The reader will find an excellent *resumé* of the Russian question in this work, which is up to date and of special value at this interesting and critical juncture of the world's history.

Samuel I. Woodbridge.

Twelfth Report of the Society for Diffusion of Christian and General Knowledge among the Chinese for year ending October 31st, 1899. Published by the S. D. C. K., 380 Honan Road, Shanghai.

A proof copy of this interesting Report has just reached our hands. In spite of the great check to progress given by the Chinese government at the *coup d'état* of September, 1898, this Society has gone on doing steady work. Considering the smallness of the staff a wonderful amount of work has been done. Besides the regular issue of the two monthly magazines—the *Kung Pao* and the *Hui Pao*—there have been nineteen new works published and twenty old works republished.

There are now thirty-six depôts throughout the empire, including the central one in Shanghai. Sales have amounted to $9,115, and free grants of books have been made to the value of $1,348. Next year, being that of the triennial examinations, grants to a much larger extent are to be made for free distribution among the students gathered in the provincial capitals. Subscriptions from Shanghai, including *balance of Customs' Empress-Dowager Celebration Fund* and *fine for piracy of Society's books*, amount to $2,082.23; those from Scotland, England, U. S. A., and other sources, including $2,000 from Thomas Hanbury, amount to $15,308.50; in all $17,390.73.

One interesting paragraph shews the far reaching effects of the work of the Society. Grants made to public libraries in Korea are largely helping on the reform there, and communications have been received from readers of the literature, such as the secretary to the governor of Siam, and Chinese in Johannesburg, South Africa, in Canada, and in the Malay peninsula.

While there is loss of old colleagues recorded, Dr. Faber by death and Pastor Kranz by removal to Kiao-chow, there are new colleagues welcomed—Rev. W. A. Cornaby, of the Wesleyan Mission, and the Rev. Donald McGillivray, of the Canadian Presbyterian Mission. [Since the Report has gone to Press the Rev. G. W. Walshe, of the Church Mission, has also been appointed by his Society to this work.]

A good suggestion comes from a friend that an abridged illustrated Bible for the leading Chinese officials and literati who are enquiring into Christianity be published by the S. D. C. K., as the constitutions of the various Bible societies do not permit them to publish abridgments.

The Society plans large things for the immediate future—the translation of 100 best books in the world on subjects bearing on all that pertains to the best welfare of individuals and of nations; a scheme of education for the whole empire, and another for natives of Shanghai.

The appendix gives an interesting *Review of the General Condition of China*, which goes to prove the value of the Society's work in the past and the urgent need for the continuance of its work.

The important *Memorial and Imperial Rescript* regarding the official status of missionaries, is also given in the appendix.

For those who do not know what the publications of the Society are we would emphasize the fact that besides books of general knowledge, it has a number of extremely valuable books on the Christian religion which should be of great value to all native workers and Christians generally. We are glad that the Society has resolved to issue more of its works in *Mandarin* than hitherto. Catalogues can be had on application to S. D. C. K., 380 Honan Road, Shanghai, or to the Mission Press.

Editorial Comment.

WHEN this issue of the RECORDER reaches our readers the year nineteen hundred will have dawned upon them—not the next century, though it sounds so very like it—and we wish all

A Happy New Year.

In taking a retrospect of China for the past year, there is little that is striking in the general history of the country to call for comment. There has been a gradual recovery from the first effects of the usurpation of the Empress-Dowager, and while nothing commensurate with the hopes excited by the wonderful beginnings of the Emperor has been witnessed, yet there is not wanting ground for encouragement. True, Mr. Richard, after his visit to Peking during the year, writes that it was "very disappointing as regards any hope of improvement. There does not appear to be any hope whatever of salvation from China herself." Nevertheless we believe that the mass of the people, or the more enlightened of them, are being more and more permeated with the idea of reform and advance. They have very hazy ideas of how it is to be brought about, but with such great bodies as China, ideas must be allowed to *simmer* for a long time before they are even imperfectly comprehended, and even then how to adapt them, requires the greatest wisdom and the greatest courage. And notwithstanding all drawbacks we are prepared to say that it has been a year of unprecedented expansion and development in mission work. We haven't the figures, but we have an impression that more missionaries have been coming to China than ever before. They have been welcomed in places where formerly they were repelled; and what may be called the official attitude towards the missionaries, has in many places wonderfully changed. Converts have been brought in by thousands where formerly but hundreds and tens were counted. With increased educational facilities, enlarged experience, and an ever increasing supply of improved literature, the work has gone forward in a manner to leave no room for the groans of pessimism.

* * *

Two of our older missionaries have passed away during the year—Drs. Faber and Chalmers—men of broad views and extensive learning, whose works do follow them, and who will long be held in high esteem for the good they have done in giving China a knowledge of the truth. It will be difficult to fill their places.

* * *

As to the edict giving political status to the Roman Catholic missionaries,—we have already spoken of that in previous numbers. We have heard but few approvals from Protestant missionaries, or expression of a desire that like prerogatives should be granted to them. Most feel that it would be an injury rather than a help and a source of continual danger to the native Christians. Nearly every one has had experience of Chinese lawsuits, and knows something of what is involved in trying to interpose in matters of litigation as between Chinese and Chinese. These difficulties would be increased immeasurably if the floodgates are opened in the manner the Roman Catholics have entered upon. Better, a thousandfold, that the Christians should suffer, even though wrongfully, than that the church should be built up on such a false principle.

* * *

We are pleased to see that the process of dividing up China seems to have received at least a temporary check, and trust that the combined efforts of Great Britain and the United States, seconded, perhaps, by those of Germany, may serve to prevent any further dismemberment of this great empire. China, too, seems to be stiffening her spinal column once more, and we trust will not in the future be so easily persuaded into giving away a part of the kingdom. "Sphere of Influence" is very vague and unsatisfactory. The "open door" and equal privileges to all is what is needed.

In many respects the most signal event of the year has been the opening up of Hunan. The changes that have taken place in that hitherto exclusive and bitterly anti-foreign province are almost past credence and the reception given to Dr. John and others are simply marvelous.

* * *

Three letters appeared in the *Shanghai Mercury* during the past month, which in some respects are a new departure. They were written by a lady who has had much intercourse with missionaries, who has come into touch with their work to an extent that no other person, not even a missionary, has been able to do. She herself, though not a missionary, is heart and soul engaged in a great philanthropic work of seeking to break the fetters that bind the Chinese women in a galling bondage. She gives an inside view of missionary work and not as seen from the deck of a steamer. What she writes are facts and not surmisings or worse than surmisings. The missionaries always welcome such. And we venture the assertion that if what Mrs. Little has seen and known could be seen and known by the foreign residents generally, ninety-nine one-hundreths of the twaddle—we know not what else to call it—which is now so common on board steamers and in houses of business would vanish forever.

We wonder if our friends have noticed how the Recorder has grown. If they will refer to the last page of the December number they will find that the year's issue amounted to 622 pages, or nearly fifty-two pages each number instead of the forty-eight which we are supposed to give (there are fifty-four in this number). We are glad also to be able to state that the subscription list shows a commensurate increase, otherwise we could hardly have afforded the increased amount of printed matter. It remains for our friends to make it as much better as they like. The magazine is not run in the interests of any institution or any society, but is intended to be simply what its name indicates. No amount of fault-finding will probably make it any better. Good articles, items of interest, discussions of missionary problems, etc., will help much. So if any one is not satisfied with the contents of the several numbers, let him set about remedying the defect by giving something better. Suggestions as to improvements will always be in order and thankfully received. Let us unite to make the Recorder for 1900 far better than any of its predecessors.

Missionary News.

Shanghai General Missionary Conference, 1901.

At the close of the General Missionary Conference held in Shanghai in 1890 a committee was appointed to arrange for the next Conference, which it was proposed to hold in 1900.

This committee has been at work for some time, and many important matters connected with the approaching Conference have been fully discussed.

To avoid clashing with the General Missionary Conference to be held in New York in 1900, it has been decided that it would be better to postpone the Shanghai Conference for a year; it will therefore be held in April, 1901, instead of 1900 as originally proposed.

One difficulty which at once presented itself was the question of entertainment. It was felt that it would be impossible to give a general invitation to all missionaries such as was given ten years ago. Then there were about 1,200 missionaries in China, now there are more than 2,800.

After much consideration the committee decided to invite delegates only to the Conference.

The following Resolutions, passed at the last meeting of the committee, will explain their action in this matter—

1. That whereas the number of missionaries has so largely increased that the committee feels unable to provide entertainment for all who might wish to attend the General Missionary Conference, therefore they propose to provide only for delegates to be appointed on the following basis, though all others will of course be welcome to the Conference, provided they make their own arrangements.

2. That the representation be as follows: Societies with less than fifteen members shall elect one representative, and societies with more than fifteen members shall elect one representative for each fifteen members on the list.

3. That the method of election be left with the ruling bodies of the various societies.

4. That the names of those elected be sent to the secretary of the committee, the Rev. C. J. Symons, in Shanghai.

5. That the secretary be instructed to communicate this decision to the missionaries through the RECORDER.

Ten years ago friends made a special effort, and nearly four hundred missionaries were entertained in Shanghai. When the time draws near, Shanghai friends will again be asked kindly to help, and it is hoped that at least the two hundred delegates will find lodging and entertainment in hospitable homes in Shanghai.

A. E.

Rev. W. M. Upcraft writes from Ya-chow, West China, as follows: The Lamas have turned the Japanese bonzes back from the border, and would not allow them to get into Tibet. One of the bonzes is in Ta-chien-lu, the other has gone to Peking.

Anti-Opium League in China.

Contributions.

Previously reported	$214.02
Foochow Christians, per Rev. G. S. Miner	36.00
Rev. J W. Hewett, Ping-yao...	15.00
Rev. Robert Gillies, Wuhu ...	3.00
Anti-Opium League in Wuchang, per Rev. E. J. Blandford ...	6.00
邱冰壺, Nan-zing	100.00
劉澄如, Do.	50.00
	$424.02

In addition to the above contributions Miss M. Searle, of Foochow, has sent $1.00, and Rev. E. J. Blandford, Wu-chang, $4.00 for the *Anti-Opium News;* and the Society for the Suppression of the Opium Trade has sent £13.14.4 for 500 copies of the book "Opinions of Over 100 Physicians on the Use of Opium in China."

The way my Chinese friends in Soochow and neighboring towns continue to contribute certainly is encouraging, but I fear I have about reached the limit in this direction. Surely other missionaries in China have Chinese friends who would be willing to give if asked.

W. H. PARK,
Treasurer.

Soochow, China.

National Christian Endeavor Convention for 1900.

On the invitation of the Fukien Christian Endeavor Union, the National Committee of Christian Endeavor for China decided that the National Convention for 1900 should be held in Foochow to celebrate the fifteenth anniversary of the organization of the first endeavor society in the empire, and united in an urgent invitation to President F. E. Clark to attend the Convention.

Recent word from Dr. Clark announces his desire to visit China before the International Convention in London, and gives the last of February as the date of his visit to Foochow. Preparations therefore are being made with this date in view, but the Committee of Arrangements awaits a cablegram from Dr. Clark to determine the exact week of the Convention, and as soon as the cablegram arrives the exact date will be published.

It is earnestly desired that not only those churches which already have organized endeavor societies, but all other churches will, either separately or by uniting together, send delegates to the coming Convention and share with us the rich feast of this visit of Dr. Clark to a national convention in China.

The Foochow Conference, Epworth League, has cordially accepted the hearty invitation of the Fukien Endeavor Union to unite with them in the coming Convention, and extend a warm welcome to all Epworth Leagues to attend and send delegates.

The key-note of the coming three days convention will be evangelistic work, Bible study, and personal service. Besides President Clark from the United States, whom we hope will be accompanied by Mrs. Clark, speakers are expected from other cities and provinces of China.

To sum the reasons why this National Convention should be a grand one:

First. It is President F. E. Clark's first visit to a national convention in China.

Second. It is the fifteenth anniversary of the organization of the first Christian endeavor society in China, organized in Foochow in 1885.

Third. It is the convention of 1900, the closing year of this most glorious century of the past, and a preparation for a still more glorious century to come.

Again we extend a most cordial invitation to all, of whatever church name, who are interested in the advance of the kingdom of God in China, to attend this National Convention and catch something of the enthusiasm of the Christian endeavor army, several million strong, banded together in the pledge of fidelity to Christ and the church of their own denomination, while they are united in interdenominational fellowship as members of the one great family of God, pledged to pray and read the Bible every day and work for others.

All delegates and visitors are requested to send names as early as possible to Rev. L. P. Peet, Chairman Committee of Entertainment, Foochow.

Signed by Committee of Arrangements,

Rev. G. H. Hubbard, *Chairman.*
„ F. E. Bland.
„ J. Simester.
Miss E. P. Kingsmill,
Treas. C. E. Union.
„ E. S. Hartwell,
Sec. C. E. Union.
„ S. M. Bosworth,
Sec. Epworth League.
Mr. Ho Hok-sing.
„ Ding Kai-ceng.
„ Ding Maing-ing.

Dedication of Van Santroord Memorial Chapel.

WOMAN'S UNION MISSION,

SHANGHAI.

In the home-land the dedication of a new chapel proclaims the progress of Christianity. In China, is it not rather a light to draw sin-burdened humanity out of heathen darkness into the glorious radiance of the Sun of Righteousness? Then, when a "memorial," it appeals very tenderly to the missionary, especially when he knows that neither the donor nor the dear departed ever visited "the land of Sinim" except in visions of what their gifts and prayers might accomplish for her peoples.

Such is peculiarly the case with the "Van Santroord Memorial Chapel," a gift from the lady whose name it bears to the Woman's Union Mission of Shanghai.

The dedicatory services occurred Sunday, December 10th.

The decorations were palms, potted plants, and flowers in great profusion, with the American and Chinese flags tastefully arranged in the rear of the reading desk.

In the morning there was a children's service, which was largely attended and was a real home affair, for the missionaries, Bible women, teachers, and children—both large and small—all had their part.

At an early hour in the afternoon the foreign and Chinese friends had filled the chapel to its utmost capacity.

After the usual opening exercises, Dr. Reifsnyder, senior member of the Mission, gave a brief sketch of the growth of the work since it was started in 1881.

The American Consul-General, Mr. Goodnow, spoke of woman's influence in the home in all lands and emphasized the importance of the work for the uplifting of Chinese women.

Rev. J. C. Ferguson, of Nanyang College, followed with an eloquent address upon the privilege of "giving," paying a graceful tribute to Miss Van Santroord and her active interest in China's welfare.

Mrs. Zau drew from the varied forms in the realm of nature, and the adaptability of each object to the purpose for which it was created, an admirable illustration for "the diversity of gifts" in the religious world.

Mrs. G. F. Fitch tenderly and earnestly set forth the importance of the Christian's daily life being an object lesson of his teaching, and that every obstacle to spiritual growth should be as carefully put aside as was all uncleanness in connection with the temple service by the ancient Israelites.

Rev. W. B. Burke spoke feelingly of the interest with which he had watched the expansion of the work at the West Gate during the twelve years he had been in China.

With appropriate hymns interspersed—one specially prepared for the occasion by the pupils of the boarding-school—the singing of the Doxology, and the benediction pronounced by Ven. Archdeacen E. H. Thomson, the exercises ended to become a pleasant memory andan inspiration for future years.

Missionary Journal.

BIRTHS.

At Chang-te Fu, Honan, November 25th, the wife of Rev. Jonathan Goforth, C. P. M., of a son (William Wallace).

At Han-yang, December 6th, the wife of Rev. Geo. A. Huntley, M.D., A. B. M. U., of a son (Ralph Theodore).

At Ts'ing-kiang-p'u, December 10th, the wife of Mr. H. S. Ferguson, of the China Inland Mission, of a son.

At Shanghai, December 18th, the wife of John N. Hayward, of the China Inland Mission, of a daughter.

At Wu-chang, December 21st, the wife of Rev. Ernest F. Gedye, Wesleyan Missionary Society, of a daughter.

MARRIAGES.

At Canton, December 6th, by the Rev. Alfred Alf, assisted by Rev. E. B. Ward, Miss Flora A. Fuson and Rev. H. O. T. Burkwall, both of the A. S. F. M.

At Shao-hing, December 6th, Rev. Alexander Kennedy, Malagawatch, Cape Breton, unconnected, and Miss Ada Lena Newell, Pawtucket, I. T., U. S. A., of the W. B. F. M. S.

At Shanghai, December 12th, W. W. Robertson and Miss J. R. Gold, both of the China Inland Mission.

DEATH.

At Sang-kia-chuang, December 22nd, Miss E. Seger, China Inland Mission, of typhoid fever.

ARRIVALS.

At Shanghai, November 29th, Mrs. J. M. Green, Misses I. M. A. Ellmers, and M. Allen, from America, for China Inland Mission.

At Shanghai, December 4th, Mr. and Mrs. A. Duffy and two children, Mr. and Mrs. J. T. Reid, Misses Beschnidt and Ehrstrom, from England for C. I. M.; Dr. C. H. Finch, wife and one child (returned), of A. B M. U., West China.

At Shanghai, December 6th, Dr. M. D. Eubank, wife and one child, for A. B. M. U., Hu-chau, and Rev. Geo. H. Waters, for A. B. M. U., Swatow.

At Shanghai, December 12th, Rev. E. B. Caldwell, wife, and two children, of M. E. M., for Foochow.

At Shanghai, December 16th, Mr. and Mrs. E. J. Cooper and three children, and Mr. J. C. Hall, from England for C. I. M.; Rev. G. W. Walshe, wife, and two children, C. M. S. (returned) from England.

At Shanghai, December 22nd, Mr. R. Ernest Jones and wife (returned), unconnected, for Wu-cheu; Miss Luella M. Masters, M.D. (returned), Miss Martha Nicolaisen and Miss Jennie Adams (associated), for M. E. M., Foochow; Miss Mary Ketring, M.D. (returned), and Miss Decker, for M. E. M., West China; Misses Carrie J. Driebelbies and Mary L. Rowley, for M. E. M., Central China.

DEPARTURES.

From Shanghai, December 9th, Misses T. Ahlström and Buren, of C. I. M., for Sweden; Dr. Mary E. Carleton, of M. E. M., Foochow, for America via England.

From Shanghai, December 13th, Martin Ekvall and W. Christie, of C. and M. Alliance, Kan-suh; Mrs. M. L. Lane, Chi-ning-chow, for U. S.

From Shanghai, December 23rd, Miss Clough, of C. I. M., for England; Rev. and Mrs. P. Kranz and 3 children, G. E. P. M., for Germany; Mrs. G. R. Loehr and four children, M. E. S. M., for America; Rev. and Mrs. T. A. Hearn, M. E S. M., for America.

From Shanghai, December 24th, Rev. J. H. Worley, wife and six children, of M. E. M., Foochow, for U. S., Rev. L. J. Davies and wife, A. P. M., Chi-nan Fu, for U. S.

From Shanghai, December 26th, Rev. and Mrs. H. Jenkins, A. B. M. U., Shao-hing, for U. S.

THE

CHINESE RECORDER

AND

Missionary Journal.

Vol. XXXI. No. 2 FEBRUARY, 1900. { $3.50 per annum, post paid.

The Christian and the Chinese Idea of Womanhood and How our Mission Schools may help to develop the Former Idea.

BY MRS. TIMOTHY RICHARD.

(Concluded from page 16, January number.)

II. The present Chinese idea of womanhood, which has gradually evolved from the teaching of Confucius and other sages.

The purity of the Chinese classics and their all-embracing character, dwelling as they do on the five general virtues and the five relationships, and in books for women on the three obediences and the four domestic virtues, are so well-known by missionaries that we need not enlarge on them. What we are more concerned with here is the *result* of the teaching in the general estimate of woman and the lives led by women in China that may lead us to see the defects in the teaching of their own classics in this particular.

1. The general estimate and treatment of woman in China.

It is well known that among the poorer classes girl-infanticide is still very common. This is more, however, the result of desperate poverty than a slight on woman as such. The boys will build up the family tree and their wives will do the household work, therefore the boys are worth keeping; the girls will be an expense for many years and will then go to be the drudges in other families and probably also for many more years be badly treated, hence—ignorant that even these baby-girls are the children of God and, as such, possessed of immortal souls—they conclude that it is better to put them to death. Besides, in this they are but following Buddhist teaching—annihilation better than existence, which is the root of all misery. In a late No. of *China's Millions* a China Inland Mission missionary tells of a woman who, in obedience to the instruction of a Buddhist priest, destroyed four children.

When allowed to live, however, the girls are often much petted by their own parents, knowing the hard lives that are before them as daughters-in-law. On holiday festivals it is astonishing to find, even among the poorer classes, how many fathers proudly carry about their little daughters beautifully dressed when out visiting or sight-seeing. As the cruel custom of foot-binding has been much brought before us lately we need not enlarge on it here. Much of the liberty enjoyed by women in the West will doubtless come to Chinese women when their feet are unbound.

With the exception of young daughters-in-law who have cruel mothers-in-law and wives who have cruel husbands, I do not think that women are so badly treated in China as report often leads people in the West to suppose. Many monuments have been erected to daughters-in-law who have shown devoted self-denying affection towards their mothers-in-law. In Miss Safford's "Typical Women," which is a translation of parts of a Chinese work by Liu Hiang, of the Han dynasty, nearly 2,000 years ago, there are very many examples of devoted daughters-in-law, as well as of wives and mothers, held up for the imitation of after generations. We ourselves have seen the counterpart of Ruth and Naomi in China—quite a strong affection between mother-in-law and daughter-in-law, both of them widows.

Again, men frequently confer with their wives on expenditure in business as well as in family affairs, and often the husband dare do nothing against the wife's advice. We have met women who were the real masters of the house. How often has it been found, too, that persecution from the wife and mother has made a man-enquirer turn back! Women, too, are often trusted entirely with business matters in the husband's absence. The wife of a governor has charge of the seals of office.

2. As to the manner of life of Chinese women.

Busy with the preparation of clothes and the cooking for the family, the Chinese woman in the ordinary walks of life has little or no time for idle gossip. She rises to St. Paul's idea of a "keeper at home." Only in the families of the wealthy, where servants and slave-girls do everything for them, do we find the time not spent in dressing is spent in gambling and opium-smoking; though sometimes even among that class in painting and embroidery.

Modesty and chastity as a rule characterize the Chinese woman, instances of falling from purity being extremely rare and visited with very severe penalty. The unfortunates who lead a life of shame have been bought for that life when quite tiny children.

In ancient times China has had women of literary ability, who have written history and poetry, and also books for the instruction of women; we don't hear of literary women in these modern days however. Those of ancient times are often proudly referred to as examples of what Chinese women can do. Miss Safford's "Typical Women" quotes some of these. Lady Ts'ao is one of them, and I years ago read an excellent book for women by a widow Wang. I have met with quite a number of women who could read and write, having been taught at home along with their brothers. Some of these were very fond of getting books on foreign countries prepared by foreigners as, they said, they could trust to the correctness of the information in these when they could not trust those by natives. Others, again, we were sorry to find, used their knowledge of characters in reading trashy novels; but that is not peculiar to China.

The desire known to prevail in many quarters to have schools where girls can be instructed in Western learning, so lately frustrated, we trust may soon revive, and many schools, such as that lately closed near the Arsenal, be opened in various parts of the empire.

A word more as to family life in China: It is astonishing from our Western point of view how happy many of the marriages turn out when scarcely any of them are what we call "love-matches." The beautiful stories of conjugal fidelity in their books for women (stories often known even among those who cannot read) have helped towards a happier state of things than might otherwise have existed. The stories of model mothers and mothers in-law, have had their influence for good also. I feel convinced, too, that the self-denying love exhibited in the life of the Goddess of Mercy (so universally worshipped by the women of China), has done much to keep a high ideal in all relations of life before her worshippers. She is thought by many to be the highest ideal of non-Christian religions; and is it not a truth that we unconsciously become like what we worship? Hence we have found much pity for the poor, feeding of widows in famine times, and making and bestowing of wadded garments in winter time, among heathen women of means.

Many truly devout women may be found among the Chinese, sincerely desirous of finding the truth and obtaining purity of heart. In a house-boat trip not long ago it was touching to pass boat-load after boat-load of women on pilgrimage, chanting their prayers as they went along. Worshipping the best they know it is not to be wondered at that these listen eagerly to the "heavenly doctrine" when brought before them and make some of the saintliest Christians when once convinced of the power of Christ to *save from sin*—just the blessing they have been so long in search of. I might give instances, but we are more concerned with Chinese women who do not know Christianity.

In spite of there being many women who seem to enjoy tolerably happy lives, and many devout who are striving after a high ideal, still thousands and thousands of Chinese women pass through life unloved and often unlovable; thousands are cruelly treated by husbands as well as by mothers in-law. To show how common wife-beating is in many parts of China I must refer to a singular question put by a Christian woman to the wife of a missionary of the American Board in Shantung, when the conversation turned on the treatment of women. "But, tell me truly," she whispered, "has the pastor never even *once* beaten you?" Again, you all know that beautiful picture of the apostle, staff in hand, entering a door opened to him by a woman with a child clinging to her skirts and the apostle with hand uplifted in blessing is saying, "Peace be to this house." Two Chinese women on one occasion were standing before it; the one asked the other the meaning of it, when the reply was given: "Don't you see, in the West it is the same as in China; the master has been from home, and the first thing he does, on his return, is to beat his poor wife!" Polygamy as practised throughout the empire proper and polyandry (as in Thibet) must both be regarded as degrading to womanhood.

We need not dwell upon the lack of cleanliness and tidiness too common among *poor* women in China. That is all too well-known, as also the fact that the men-folks among all ranks of society must be fed first and the women be content with what they leave. Too frequent suicides among women also tell a sad tale of unhappiness and hopelessness.

Now we come to the important question—

III. How can our mission schools help to propagate the Christian idea of womanhood?

1. How can our *boys'* schools be made to do so? Perhaps even more can be done towards this end in boys' than in girls' schools; but, if this end is to be reached through the boys' schools, the teachers must keep it very steadily in view as one of the chief means of raising the civilization of the nation; for, as was said in the beginning of this paper, the treatment of its women is the gauge of a nation's civilization. Mohammedan countries can never therefore be truly civilized, because the inferiority of woman is taught in their Bible—the Koran—polygamy, divorce, and servile concubinage, being sanctioned. As Principal Fairbairn truly says: "A religion that does not purify the home, cannot regenerate the race; one that depraves the home, is certain to deprave humanity."

(*a*). The boys in our schools, then, must be distinctly taught that the girls are as much children of God as they themselves are; that they therefore must be treated as equals, not inferiors; the *Grace*

Before Meat, published by our S. D. C. K., with the picture of an entire Chinese Christian family—men, women, and children—standing reverently giving thanks before sitting down together to a meal, might serve as a good object lesson by being hung on the wall of the boys' school; Jesus' treatment of women and Paul's courteous greetings to women workers must be brought before them; in fact the distinctive teachings of Christianity that show Bible teaching to be superior to their own classics on this as well as other points, must be emphasized.

(*b*). It might be well that the same books be used and the same examination papers given just to show that girls are the equals of boys in intelligence. This has, in a measure, been already proved. There have been instances where in higher mathematics girls have excelled boys. When passing through Shanghai in December, 1884, Archdeacon Thomson kindly showed us over the Jessfield school buildings and introduced us to the native teacher of mathematics, who had been trained in Dr. Mateer's school at Têng-chow-fu. Archdeacon Thomson asssured us, however, that this teacher's wife, who had been trained by Mrs. Mateer, was the better mathematician of the two, the husband often having to apply to the wife to help him out with the more difficult problems.

(*c*). Frequent joint meetings of the boys' and girls' Christian Endeavour Societies, a monthly or quarterly rally in the same mission, and a half-yearly or yearly rally of societies in one neighbourhood, might serve the purpose of showing that Chinese girls and women are capable of expounding and applying Scripture truth in a helpful way, and by their prayers are capable of drawing all hearts very near to God. That they can do so without losing one iota of womanly modesty would go a great way in helping our school-boys towards a true reverence and appreciation of womanhood.

(*d*). Let the teachers of the boys as often as possible be ladies. The almost worshipful respect paid by Chinese boys to their lady teachers must go far to raise all womankind in their estimation.

2. And how can the Christian idea of womanhood be promoted in our *girls'* schools?

(*a*). Now that public opinion has been, to a great extent, formed against foot-binding—the Chinese mandarins themselves writing against the cruel custom—it is certainly safe to make natural feet, or unbinding them where they have already been bound, a condition of admittance to mission schools.

(*b*). We have already referred to having the same books and examinations as in boys' schools.

(*c*). But more important than that they must, during their school life, be trained to fill the positions in life to which God calls them in such a way as to please Him; that is, they must be trained, with the special view of becoming good daughters-in-law, good wives, and good mothers; they must be prepared to bear and forbear with the faults they are sure to find (judging by their own imperfections) in the varied dispositions of the members of the households to which they will after marriage belong; like the model woman in Proverbs, the law of kindness should be on their tongue, and they must resolve never to eat the bread of idleness; to win the esteem of the mothers-in-law, they should be good at cooking and at cutting out and making dresses; to win and keep the love of their husbands, they must be taught to be cheerful in their manners and tidy in their persons, even when attending to household work; that as mothers, they must rule by firmness and kindness, never using threats that they don't mean to carry out, and taught also that judicious praise is a surer way to secure loving obedience than any amount of scolding or punishing. The high aim must be ever kept before them of fulfilling of God's will in all relations of life, so that they may claim to be among the sisters of Jesus, "for," says the Master, "whosoever shall do the will of my Father in heaven the same is my brother, and sister, and mother."

Above all they must be taught that keeping in close communion with God, getting into the secret of "pray without ceasing"—the heart ever looking up for guidance and direction—they will not only please God and those among whom God places them, but that by so doing they will also find opportunities of uplifting those about them in their homes and neighbourhoods and in church meeting to the same life of communion with the unseen—the Divine—enabling those who see and hear them also to attain to the life of joy and peace and love which they themselves possess. Miss Newton, of Peking, in the November issue of *Woman's Work*, gives a most beautiful instance of a wonderfully complete Christian—as a daughter-in-law, wife, mother, and member of the church—who had no advantages of good training in her own home; her mother, though a professing Christian, being anything but a good example to her; all her qualities being traceable to the training she had had in a Christian school. The description is unfortunately too long to be quoted here.

(*d*). Further on this point. Several years ago the Rev. Y. K. Yen allowed his daughter to walk daily from Hongkew to her school, about a mile and a half away, and gave as his reasons that, in the first place, it was good for her health and, in the second, that he thought the time had come when the Chinese should get accustomed to see good, modest girls walking about freely just as foreign girls do. I think he was right.

In the same line of things has not the time come in our girls' schools when men, both native and foreign (in a reasonable way of course), should be allowed to visit girls' schools and get an idea of the work done? If this were allowed occasionally the girls would soon get rid of embarrassment and mock modesty while never losing their true modesty. I have often thought that in our girls' schools it was a great pity that the fathers were not present as well as the mothers at the closing exercises which are always so interesting. Were the girls used to having male visitors occasionally during the months of study I think they would not be unduly nervous or embarrassed when that interesting day came round were the fathers among the listeners. I think, however, that we must wait for a more entire Christian surrounding before we allow our school girls to meet native or foreign gentlemen socially in the free manner of the West.

(*e*). Finally: Should the vexed question of woman's rights ever come up in our girls' schools let the girls be taught, as I was in my girlhood—now a long, long time ago and therefore rather old fashioned I fear:—

The rights of women—what are they?
The right to labour and to pray,
The right to lead the soul to God,
Along the path the Savior trod;
The path of patience under wrong,
The path in which the weak grow strong,
The path of meekness and of love,
The path of faith which leads above.
The right to succour in distress;
The right while others curse to bless;
The right to watch while others sleep,
The right o'er others' woes to weep.
Such woman's rights, and God will bless
And crown the champions with success.

IV. Lastly a few words on how we missionaries, whom the servants and school children so closely observe, can in our schools and out of them help to propagate the Christian idea of womanhood?

1. Our brethren can do so by being ever courteous in their bearing towards the other lady workers, including their wives, so that the highest ideal of happiness any girl in our schools can have is by and by to be treated by her husband just as the missionary treats his wife. The school-boy, too, ever on the watch, will be found determining that when he gets married he will follow the beautiful example of his masters, not only treating his wife with all courtesy but consulting her on all important matters and deferring, as far as practicable, to her judgment.

2. Let us lady missionaries strive to be concrete examples of what the girls ought to be—full of charity to those about us, ever on the lookout for saying kind words and doing kind deeds while ever showing thorough capability for our chosen life-work. In the case of those of us who are wives and mothers let us be examples in those relations and also strive to show that, when there is love and entire confidence in our family relations, it will invariably be accompanied by a wider and more unselfish love towards all around. As Lowell so well puts it:—

"Love for one, from which there doth not spring
Wide love for all, is but a worthless thing . . .
But our pure love doth ever elevate
Into a holy bond of brotherhood
All earthly things, making them pure and good!"

*Christian Unity.**

BY REV. CHARLES HARTWELL, M.A.

"*That they all may be one.*"—JOHN xvii. 21.

WE all recognize these words as a part of the sublime and comprehensive prayer offered by our Lord on the night when He was betrayed.

In this prayer we also find such petitions as these: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Sanctify them through thy truth; thy word is truth. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me."

But we see repeated in various forms the Savior's petition that His disciples should be bound together in a sacred unity: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one as thou, Father, art in me and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

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* Sermon preached at Sharp Peak, Foochow, September 10th, 1899, by the Rev. Charles Hartwell, M.A., of the American Board Mission, and published by request.

Christian unity in spirit and in practice is also implied in the Apostle Paul's exhortation to the church at Corinth as well as in many other passages: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

It is not necessary to assume that our Lord or His great apostle had in view a mechanical uniformity, for that would eliminate the element of personal freedom. Nor is there anything wrong or injurious in the existence of the numerous denominations of the Christian church. These are simply an expression of the multiplicity of the divine unity. Revealed truth, being many-sided, is not so completely reflected by any one of these denominations as by all of them, supplementing each other as they do.

Our Savior taught by means of far-reaching general principles rather than by specific rules, and to such a heart and mind as His an all-pervading spirit of Christian unity must be far more precious than mere external uniformity resulting from a coercion of heart and conscience.

Never in the history of the church has such progress been made in genuine, intelligent, Christian unity as during the past fifty years. The contrast in this respect between to-day and half a century ago, fills my heart with gratitude and joy. More and more are Christians coming to feel the love and mutual interest which we ought to cherish for one another.

In respect to the missionary work in China, the general conferences of 1877 and 1890 accomplished much good in making the missionaries of different fields and of different societies mutually acquainted. Not only did we learn of the various methods of work adopted in different missions, but it has seemed to me that the mutual sympathy that was excited among the fellow-laborers in the one cause and the interest excited in each other's work, were of sufficient value to justify all the time and money spent to hold the conferences, even if but little additional knowledge was gained by the different participants as regards new methods of carrying on the missionary work. The Christian fellowship enjoyed on those occasions inspired mutual confidence in the consecration and wisdom of the various workers in the Lord's vineyard and also in the results of their labors. Judging from my own experience also, the conferences at Shanghai increased our mutual charity towards those who differed somewhat from one another on minor points of Christian polity and doctrine. When we came to see the true consecration of some, of whose views and teachings we had stood a little in doubt, we could but feel that they were led by the Spirit of

God as well as ourselves, and that therefore the Lord would bless their labors as well as our own. Those general conferences helped in a marked degree to answer the prayer of Christ that all His missionary followers in China might be one.

And with regard to Christian doctrine and polity, how presumptuous it would be for one particular church or denomination to claim a monopoly and set itself up as the model which all must implicitly follow! No finite mind, or group of finite minds, can grasp the whole truth concerning the nature of God and of our relations to Him. Finity cannot fathom infinity, nor can one community possess all the wisdom and excellences in the world. All branches of the Christian church have their good points, but no one branch possesses all of them. By mingling with each other, therefore, we may discover our own deficiencies, be enabled to remedy our defects, and thus more efficiently promote the glory of God.

When Christ prayed that His followers might all be one, I do not suppose that He prayed that throughout the world there should be but one form of church organization. I do not think He wished or planned for this, nor do I believe that such a thing will ever come to pass. We do not find specific rules in the New Testament concerning all the minute particulars in the form of church organization and government. We find general principles for our guidance, but all are left to use their own godly judgment as to what particular form should for the time be adopted. "Where the Spirit of the Lord is, there is liberty," in this matter, as well as in other things. Not only does Christianity foster civil liberty in the State, but also a reasonable degree of liberty also in the management of ecclesiastical affairs. And we are at liberty to adapt our methods to the times and circumstances in which we are placed. What may have been wise in certain past times and conditions may not be wise at the present time and in our changed circumstances. In the beginning of missionary work among the heathen certain methods may have been wise which may properly be discarded as the work advances. This is true in the affairs of the church as well as in other matters. Changes may be necessary if we would accomplish the most for the glory of Christ. Not to make proper changes, therefore, when the time for them is ripe, would be not only unwise but reprehensible.

Nor does it seem wise to strive after absolute uniformity in the mode of church organization, or in the methods of carrying on church work. Not only do Christians differ somewhat in the forms of statement of Christian truth, but we differ in temperament and susceptibility of impression by different phases of truth. People will probably always differ in their estimate of the importance of certain statements of doctrine and in their facility to use these forms of statement so as to influence others. Some lay more stress on the purely intellectual aspects of Christian truth, and naturally make them specially prominent in their appeals to others. Others, more emotional in their nature, usually frequently appeal to the feelings. Some by education enjoy certain forms of worship, while others are more edified by greater liturgical freedom. These differences in temperament and in culture will of course continue in the church to the end of time. But all these varieties in form, these adaptations to the characteristics of individuals, are perfectly permissible, and may be utilized in building up the church and in edifying the body of Christ. The Spirit who constrains us in all our various modes of worship and labour, is the same. The Spirit of God inspires all true worship, and the worship and service we render are accepted rather in accordance with the intention and feelings of the worshipper than according to the particular form in which they are offered. While, therefore, there is substantial agreement respecting the great fundamental truths of Christianity, the minor differences of belief and statement need not interfere with our mutual esteem and fellowship. A sense of our individual inability to understand fully the complete system of Christian doctrine, to hold it in correct proportion, and to present it in a perfect manner under all circumstances, should lead us to true humility and produce in us a readiness to fellowship with all who accept the truth as it is in our divine head, Christ Jesus.

It must certainly be pleasant to us all to contemplate how certain important movements within the last fifty years or so have promoted fellowship among the various branches of the church. One early movement towards Christian union was the formation of the Evangelical Alliance, the various branches of which are interdenominational, and embrace influential laymen as well as ministers. Branches have been formed in many countries, and so this bond of union and sympathy is very extensive. The Evangelical Alliance has accomplished much good. Its standing has been such that at times it has several times successfully appealed to rulers in the name of our common Christianity, in cases of religious persecution, and in behalf of the oppressed.

Then came the Young Men's Christian Association movement, which was started in London, and has spread to all parts of the Christian world. Not only has the Y. M. C. A. been the means of saving many young men, but, in accordance with its undenominational character, its workers advise their converts to join any branch of the universal church according to their personal preferences. These have conduced greatly to the cultivation of mutual sympathy between the churches which they have elected to join.

The Young Woman's Christian Association of later origin is producing a like effect.

The Christian Endeavor movement has also had a powerful influence in uniting in sympathy the various branches of the church that have joined in it. These and other undenominational and international denominational movements for the promotion of piety among the young, are all helping to raise up a generation of Christians who will be more liberal in fellowship than were their predecessors. They are helping to answer the prayer of Christ that His followers may all be one in aim, one in readiness for united service, one in sympathy, and one in mutual helpfulness. We rejoice, therefore, in all the international, interdenominational, and denominational movements which promote the salvation of men and serve to unify Christians of every name and enable them to magnify the Spirit of Christ and to manifest a likeness to Him.

In one particular, especially, there is at the present day a growing uniformity of views and practice in the different branches of the Christian church. I refer to the positions occupied by women in the work of the church and in the missionary field. This indicates increasing intelligence among Christians, as well as the constraining love of Christ in both men and women. Nearly sixty years ago I first heard a woman preach from the pulpit of a Congregational church. In my early days I knew of but few female public speakers in New England, and those were women noted for their zeal in the anti-slavery cause. Fifty years ago there were but few unmarried ladies in the foreign mission field. But now, as is well known, there are female missionary societies and many single women working in various lands. In the home lands also these women are ordained to the gospel ministry, while many are members of the other learned professions. There are public speakers and lecturers, not only on temperance, but on other moral and religious subjects. Do not these facts show that Christ's prayer is being answered that all His followers of both sexes, as well as in every branch of His visible church, should be one in consecration to His service and in efficiency in the work of saving mankind?

For one I believe that the Bible has been sadly misunderstood as regards its teachings concerning the position of women. Not only has the curse pronounced on the serpent who deceived our first parents been supposed to justify a hatred of all the snake species and the wholesale slaughter of them, but the declaration to the woman that her husband should rule over her, has been regarded as a proof that woman was divinely placed in a position inferior to man. But if we put the word "*will*" in the place of "*shall*" in our English Bible and read "and he will rule over thee," instead of "he *shall* rule over thee," thus expressing a simple prediction as to the result that would follow her sin, and not implying any approval of man's future oppression, the stronger oppressing the weaker one, we shall see that there is no ground for the idea that the passage necessarily implies that woman is by divine appointment assigned a position inferior to man. No wonder that some who get such an unsatisfactory impression from our common English rendering of this passage, fail to see the justice of the creator's appointment in the supposed unequal positions of sisters and brothers. Why should sex make one superior in our estimation to the other?

Neither do I think that the Apostle Paul's statements in his epistles to the Corinthian church and to Timothy, forbidding believing women to run the risk at that time of bringing reproach on the church by public speaking in the Christian assemblies, imply that Christian women of Great Britain and America should not be public teachers in our day. Paul wrote to the people of his time, and presented arguments adapted to convince them respecting the points he wished to enforce, though his inspired letters, written over eighteen hundred years ago, to Christians in quite different circumstances, are not necessarily applicable in every particular to us who live under quite different conditions. I do not hesitate, therefore, from a scriptural, as well as from every other point of view, to regard the fact that women are taking so prominent a part in the missionary work of to-day as one fulfilment of our Savior's prayer that all His followers should be of one mind and one spirit in helping to bring this lost world into allegiance to our divine Lord.

And what shall we say of the unifying influence of the great missionary conferences in the home lands among the supporters of the foreign missionary work? Already the Liverpool and the Mildmay Conferences have been held, and an Ecumenical Conference is planned to meet next year in New York. Those held in the past have been both interdenominational and international. They have been very influential in promoting harmony and efficiency in missionary work. The discussions concerning mission comity and the best method of conducting the work have resulted in much good. Not only have they fostered mutual esteem and fellowship among the managers of the various societies, but the expressions of fellowship have naturally influenced the feelings and action of the workers in the different fields.

The general diffusion of missionary intelligence by speakers and by the printed page, has also produced mutual sympathy between the various branches of the Christian church. People are becoming informed in respect to the success of the missions of the different churches. All the branches of the church have had among their missionaries their Pauls to plant and their Apolloses to water, and God has given the increase. The success of the various missions has shown the divine approval of all the branches of the church, and the influence of this fact is to excite mutual joy in the success of each other's work. Thus is mutual knowledge hastening the time of universal oneness and fellowship.

The Students' Volunteer movement is also promoting unity in sympathy and interest among missionaries to the heathen. This movement is international, and it is natural that all concerned should feel a special interest in the labors of those who are known to have shared in the same enterprize.

Another particular which I will mention as having greatly promoted the cordial goodwill and fellowship which we witness to-day is the untold good that has resulted in late years from the exchange of evangelists. The labors of such men as Moody in places across the Atlantic and the visits of the many British evangelists who have visited America and elsewhere, have greatly promoted Christian unity among the English-speaking branches of the Christian church. No heart, alive with love to Christ and His cause, can but rejoice at the displays of divine grace that have been seen in connection with the labors of these servants of God. Belonging to various branches of the church, they worship the same God, preach the same gospel, serve the same Lord and Savior, and exhibit lives of similar holy consecration and devotion. How can their labors fail to show that all the followers of Christ should be one, and indeed are now one in a good degree?

That last thing to which I will refer as having done much to unite the sympathies of Christians of every name is the temperance movement. This has influenced the views and excited the feelings of moral and religious people throughout the world in a striking manner. There are various local, state, and national temperance societies which, although not all limited to members of Christian churches, are yet controlled mainly by Christian people. These societies have exerted much influence in unifying the minds and sympathies of the people in all Christian lands. Probably the most powerful of these organizations in influencing the minds and hearts of people is the Woman's Christian Temperance Union, which of late years has become world-wide in its organization and efforts. This movement has everywhere exerted a most beneficial influence on the various bodies of Christians, and it is to-day mighty in its influence for good. Christian temperance should, of course, be modeled after the example of Christ. Without this there can be no Christian temperance properly so called. This movement, therefore, should lead to the same oneness of character and practice that all other correct moral and Christian movements tend to produce.

The nature of the proper oneness of all of Christ's disciples is shown by the prayer of Christ. He prayed for the eleven apostles who were with Him and for all who should believe on Him through them, or through any of His future disciples, "That they all may be one; even as thou, Father, art in me and I in thee, that they also may be one in us." And again, "That they may be one, even as we are one; I in them and thou in me, that they may be perfected into one." That Christians should all be one in mind, in sympathy, and purpose, is very evident. The essential idea of Christian oneness consists in likeness to Christ. The proper manifestation of that likeness is the essence of Christian unity. Christ is the model for all His followers. We are imitators of Him. The nearer, therefore, Christians in every land, and of every name, are conformed in spirit and life to Christ's likeness, the more will they be like one another and the more perfect will be the resulting Christian unity among them.

When the Christ-likeness becomes perfect in all, then will there be perfect fellowship among all branches of the Christian church. Mutual harmony and helpfulness will prevail, and the glorious ideal presented by the Apostle Paul will not be merely theoretical, but throughout the world it will become a reality among all Christians: "There is one body and one spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

*Different Ways leading to the Goal of Christianity in China.**

BY REV. IMANUEL GENAHR.

THAT the subject discussed in this paper is timely, there will be, I am sure, general agreement. But exception might perhaps be taken to the mode of stating the theme. One might ask: are there different ways leading to the goal of Christianity? Is not the saying often heard—Many ways lead to the same goal—utterly false? There is, strictly speaking, only one way from one place to another. For instance, from Canton to Peking there is, strictly speaking, only *one* way. The others are all roundabout roads, side-paths, which may lead to the same goal, but not without loss of time. In the same sense we here speak of different ways leading to the goal of Christianity.

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* **Read before the Conference of the Rhenish missionaries at Hongkong.**

It has been from of old well pleasing to the condescension and loving kindness of our Heavenly Father and to the "many fold" wisdom of our God, of which the apostle to the heathen speaks in Ephesians iii. 10, to lead men according to their different dispositions and states of mind in the most divers ways to one and the same goal of redemption. This diversity of ways, by which men according to the diversity of their own peculiar natures and aims of life have been drawn to the gospel, is not difficult to recognize or to trace, as well in the case of the first appearance and spreading of Christianity as in the times of its later propagation. For as Christ while incarnate and visibly operating drew near to Him the most divers kinds of men, so He continues in a similar way to operate invisibly through the gospel in the history of the church through all times.

The heathen, who now-a-days in want of help turn to the messengers of Christ, are almost all very similar to the men and women whose figures are so familiar to us through the sacred history. In most cases it is not concern for the salvation of their souls which compels them to come, but some desire after external help. They seek a physician for their sick, a protector against their enemies, a peace-maker in their quarrels, a teacher for their children, a mediator in their intercourse with foreigners, a reformer of their conditions of life, a gain bringer, who may instruct them how to introduce the foreign civilization.

Are we to encourage such vague, misty, and incomplete notions? Is the missionary to stand amongst the heathen as a bearer of civilization, a physician of the sick, a peace-bringing chief? Is this the problem of missions? In the first instance certainly not. But modern missionaries can scarcely avoid paying some attention to these secondary and tertiary problems which lie on the periphery of their calling. Heathendom, even the relatively most civilized, stands now-a-days so far below the Christian European that wherever he appears, as a matter of necessity, the eyes of all are directed toward him, and whenever the heathen are in want of help, and their own means fail, they will consult him.

Of course we could refuse such requests and say to the heathen, even with an appearance of piety: I have nothing to do with your bodily concerns, with your fields, your houses, with your quarrels; it is only your souls that I am concerned with; I am come to win them for the life eternal; don't bother me with these paltry things. But this would not be to have the mind in us which was also in Chirst Jesus. Though He saw the great problem of His life in preaching the glad tidings of the kingdom of God to the poor, he nevertheless had time to spare for the blind, the lame, and the cripple.

He did not regard it as beneath His dignity to feed the hungry, to fill the nets of Galilean fishermen, to gladden the hearts of a perplexed wedding party by a "miracle of luxury," to bless little children, and to settle quarrels.

"To heal, to calm and to console,
To gladden and to bless is His joy."

How then can His messengers act otherwise? It is true, only a very few of them possess the gift of taking up serpents, casting out devils, laying hands on the sick, that they may recover. But instead of the gift of miracles the messengers of Christ are to-day furnished with a higher culture, with arts and sciences. Are they to keep back the gifts granted to them?* The blessings of Christianity precede them. Therefore it must also be their joy "to heal, to calm, and to console, to gladden and to bless," the more because in addition to, and together with, the blessings of Christianity there is also the curse of an un-Christian civilization preceding them.

* Note.—I am prepared to hear the objection raised here that my argument is merely a kind of fig leaf to cover our nakedness and deficiency of spiritual gifts and power, and that the holy Scriptures are not at all in accord with this "subterfuge of perplexity" as it has been called; moreover, that it leaves a very strange impression if the messengers of Christ are seen using homeopathy, allopathy, and hydropathy when the prayer of faith and the laying of hands on the sick in the name of Him, whom they have preached so often to the heathen as the sole physician of their souls and bodies, ought to be mighty to save them that are sick.

This is not the place to enter into a full discussion of this subject. I am also far from denying a present want on our part since we are in great need, so far as I can see, of a much more powerful endowment of the Holy Ghost than we possess, and so probably are the churches who support us. I am fully persuaded that only by this means we can overcome successfully the innumerable forces, visible and invisible, which the powers of darkness arraign against the testimony of Jesus. But we cannot *force* the return of a fuller measure of the Spirit; neither can we conceal from ourselves that, behind a certain urgency for the return of the spiritual gifts, self-conceit, (and in its train grave dangers) very often lurks. I may mention here the movement originated by Lavaters' three questions as to the necessity of the continuation of the spiritual gifts which caused some, who once ran well, at last, to fall into unbelief. I may farther mention the movement originated by Irving and called after his name, which has brought scarcely any profit to the church of God as a whole, except the questionable advantage of a new denomination. Whether the faith healing movement, which has its centre at Chicago, and which lately has caused such a stir, will serve in any way to further the kingdom of God on earth, remains to be seen.

This movement looks down with sovereign scorn on medical missions and stigmatizes those who do not reject the use of medicine, but on the contrary seek in all loyalty to serve suffering humanity, with the reproachful term "apostates." Its adherents seem to me, to put it mildly, to err in a two-fold direction: *firstly*, in that they not only overestimate the spiritual gifts, specially the gifts of healing, but also make them an essential condition of a living, self-evidencing faith; *secondly*, in that they neglect to look at God's plan as a whole and do not trouble themselves with the question whether and how far according to the measure of the divine dispensation in our time a general return of spiritual gifts is admissible and well-pleasing to God. (Comp. the letter of the Rev. St. P. Smith to Dr. Hudson Taylor in the "Leaves of Healing." Vol. V., No. 23). The Rev. St. P. Smith goes even so far as to reckon the use of medicaments amongst the "works of the flesh," (*ϑαρμακεία*, he says, has been unfortunately translated "sorcery" in Gal. v. 20; as it ought to be put, "the use of any kind of drugs, potions, or spells"), and to warn the venerable Dr. H. Taylor, who does not occupy the same standpoint, that he will have cause to regret his pertinacity before the judgment seat of Christ! Here we have that kind of self-conceit which presumes itself to be a performer of miracles without asking beforehand whether the power has been given by the Lord or not.

Only there is a great danger connected with it. We are ever apt to put secondary things in the first place. In consequence of our medical work and other external activities we may neglect what ought to be the constant business of our life—the preaching of the gospel. He, however, to whom the one thing needful is always the greatest and single concern, who never ceases to work out his own salvation with fear and trembling, will have no other aim in all his healing, helping, and other external work than to lead souls to Christ. He will never be satisfied till he sees in the heathen who applies to him for help, the awakening of that faith which saves.

After these introductory remarks we will now immediately step *in medias res* by attempting to trace the ways which God's providence makes use of in leading the Chinese to salvation.

I begin with the frank concession that the number of those who on account of our preaching declare their willingness to become disciples of Christ, in other words, who by means of the word spoken to them are converted, is not large. Not very many of our Christians have from the beginning trodden the "good" (Jer. vi. 16) and straight but straitened way of true repentance and faith. Most, and not the worst of them, have reached the goal by roundabout paths, and only after belonging for a longer or shorter time to the church has there appeared in them that inner change of life which we call conversion.

Now this fact, that our preaching has not the same all-penetrating effect as the preaching of the apostles, is often very painful and discouraging to us—the result of the labour carried on with our hearts' blood is in such very small accord with the plans and wishes we formed when we entered upon our work. No wonder that we all more or less have to go through some kind of disappointment, and that we find ourselves aright in the actual circumstances only after a large amount of mental work and often only after long experience.

The reason of this is not far to seek. We all, no doubt, bring out with us full devotion to the work entrusted to us, but there is in most cases a sad deficiency in knowledge of the actual circumstaces; for example, in comparing our activity with that of the apostles, we often lose sight of the fact that unlike them we have to bring the gospel to a nation which in peculiarity of race, customs, and manners, culture and religion, is entirely different from us. We have to learn with much pains a language so very unlike ours; we are to acquire with much self-denial the habit of entering a world of thought entirely foreign to us. And if we have succeeded in all this, so that we deem ourselves to have found the means of coming near to the hearts of the people in an effective way, there arise suddenly new difficulties in the shape of deep-rooted prejudices, produced by the lives of ungodly Europeans. In short, the situation, though similar in many aspects, is nevertheless entirely different from that which the apostles had to face.

Nor is this all. The gigantic power of darkness, the horrible corruption and depravity which in the times of the apostles held the pagan world bound with bonds of brass, has in the course of the centuries not decreased, but increased. *We* are to conquer a heathen world which has been 1,800 years longer alienated from the life of God and has sunk still deeper in forgetfulness of the way to seek God "if haply they might feel after Him and find Him. (Acts xvii. 27.)

Again, we often underestimate the prominent significance which the institution of the synagogue had for the teaching and preaching activity of the apostles. Not only within Palestine, but also in the neighbouring heathen countries the apostles found in all the large cities synagogues as suitable points of contact for their Christian teaching. In Greece and Macedonia also it is almost always the synagogues in which the name of Christ is first proclaimed by Paul, and from which the Christian churches develop themselves. Though the origin of the church of Rome is wrapped in some obscurity, it is not unreasonable to believe that she also went forth from the cradle of the Jewish synagogue. Literally, at least as regards the then known world, the word of James (Acts xv. 21) was true, that "Moses from generations of old hath in every city them that preach Him, being read in the synagogues every Sabbath."

Thus, the synagogue, according to God's plan and dispensation, was to prepare the way for the gospel, not only in Palestine, but also on the soil of heathen countries, a fact which has no parallel in China. It is impossible to overestimate the significance of this fact, viz., that when the apostles went through the countries as missionaries, by means of the synagogue the Word of God in the Old Testament had already been carried into the whole of the then historical world.* Because in those proselytes, who in the place of their heathen view of the world, had got the knowledge of an almighty, holy, and self-existing God, and at the same time, as mere proselytes of the gate, had no reason for showing that national pride and self-righteousness which locked the masses of the Jewish people against the gospel, the apostles found the most favourable ground for the promulgation of the gospel. Such an institution, which in the best sense of the word had acted as a preparation for the gospel (this is not the place to speak of the unfavourable aspect of the synagogue), we look in vain for in China.

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* In order to get some idea of the influence which the Jewish churches of the diaspora by their synagogic institutions exerted upon the heathen world, let us hear the opinion of some of the Jewish and pagan contemporaries. "The multitude of mankind," so says Josephus, the Jewish historian with perceptible pride, "itself has had a great inclination for a long time to follow our religious observances; for there is not any city of the Grecians, nor any of the barbarians, nor any nation whatsoever, whither our custom of resting on the seventh day hath not come, and by which our fasts and lighting of lamps and many of our prohibitions as to our food, are not observed, they also endeavour to imitate our mutual concord with one another and our charitable distribution of our goods and our fortitude in undergoing the distresses we are in on account of our laws, and, what is here matter of the greatest admiration, our law hath no seduction of pleasure to allure men to it, but it prevails

Perhaps some one will think all this a great digression from my theme. But it is not so. It was needed to show that China cannot reasonably be compared with the mission field of the apostles (Asia Minor, Greece, and Rome.) Then, the success on both sides ought to be judged accordingly. Now I do not wish by any means to deny that the spiritual endowments of the apostles, in virtue of which they could oppose the dark powers of heathendom, were much more intense than ours. Not in order to excuse this want, which always makes itself felt, still less to silence the longing after a more powerful attestation of the Holy Spirit, have I drawn this parallel. My sole purpose has been to bring it to our consciousness more fully that with reference to the *seeming* failure of our preaching we must take into consideration the colossal difference between the circumstances of the apostolic age when compared with to-day. This is not commonly or sufficiently understood.*

I say designedly, seeming For in reality matters are happily not what they seem. Though the number of those, who on account of our preaching express their willingness to renounce their idols and to turn to Christ, is small if compared with those who continue to be heathen, there remains the fact that ever growing

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by its own force; and as God Himself pervades all the world, so hath our law passed through all the world also," (Ag. Ap. Book ii, 40)

What the Jew is boasting of here is confirmed by Greek and Roman writers. Seneca, for instance, complains that the customs of that nefarious people (the Jewish nation) have gained the mastery so far that they have been accepted throughout all countries, etc,

* At the conference at Shanghai in 1877, the Rev. Dr. H. Taylor put the question, whether there is *any* reason to assume that if work, similar to that done by the apostles be now done in China, it would be attended with results less valuable and encouraging? and he expressed his own firm belief, "that as great effects would be now seen in China from similar labours as were seen 1,800 years ago in Asia Minor and in Europe; and that our difficulty lies, and lies only, in the obstacles which exist to our not doing similar work." Well did the Rev. Dr. Douglas in the following discussion, object to the comparison of our work in China with that of the apostles. "China," he said, "was in no respect like Asia Minor, Greece, etc., in the time of the apostles. Jewish colonies had been long planted in all these countries, and the knowledge of the Old Testament revelation and of Jehovah, the only living God, had preceded the apostles wherever they went. The ground was thus prepared for the preaching of the gospel; and the New Testament proves that the apostles almost entirely confined their labours to the parts of the field thus prepared." (Records of the Conference, p. 102, 113.)

masses are enlightened by the preaching of the gospel, so that confidence in the native religion vanishes. He who has eyes to see, can already perceive that there is the beginning of an inner transformation of paganism taking place incessantly. So the way will be paved for Christianity, which is ever spreading more widely.

(To be concluded.)

*The Korean Gentleman.**

BY REV. J. S. GALE, WONSAN, KOREA.

THE calm and composure that environs a Korean gentleman is one of the mysteries of the Orient. Embarrassed he may be by a thousand debts, and threatened by a hungry wolf through every chink in his mud cabin, yet the placidity of his life continues unruffled. He is master of a composure that forms the groundwork of other characteristics. From Confucius he has learned to mortify every natural impulse, and to move as though he acted his part on a stage where a single misdirected smile or thoughtless measure would upset the greatest piece on record. His choicest word is *yei*, meaning "proper form." If he only keeps *yei*, he may offend against every command in the decalogue and still be a superior man—in fact, may be perfectly holy. If he breaks *yei*, he is covered with confusion, and counts himself the vilest of the vile. *Yei*, of course, is Confucianism. If you speak a word in disparagement of *yei*, the gentleman is frantic, forgetting *yei* altogether for the moment in his effort at violence.

Anything that interferes with the rigid fulfillment of *yei* is of course to be avoided, for which reason no gentleman indulges in manual labor, or, in fact, in labor of any kind. His life consists in one supreme command of coolie service, while the coolie responds to every order. The lighting of his pipe or the rubbing of ink on the inkstone must be done for him. Down to the simplest requirement of life he does nothing, so his hands become soft and his finger nails grow long. From constant sitting his bones seem to disintegrate, and he becomes almost a mollusk before he passes middle life.

When once they have attained to this physical condition of pulp, they are, in a measure, immune from the thumps and shocks of ordinary life. It was my misfortune once to ride through a rough and mountainous country in company with a Korean gentleman. By keeping a constant hold on the halter rope, I managed to escape a back somersault whenever the pony jumped. I warned Mr. Cho of the danger he ran in sitting bolt upright on the pack without girders or supports of any kind to protect him. He remarked, in reply, that it was not good Korean custom to hold on to the halter as I advised, and so we proceeded. When the sun grew hot he added to his already top-heavy condition by opening an umbrella. The startled pony, with one bound, shot Mr. Cho backward out of the saddle, and his fall, which is the point of my story, was marvelous to behold. On the uneven surface of the road he flattened out like a ball of paris plaster. Jacket and pantaloons were lost sight of; even the hat, like a spot on the sun, was but an irregularity of color on an otherwise flattened surface. But from this mass came forth the man, illustrating how we have all proceeded from original protoplasm, for he pulled himself together and said he was none the worse, though I should certainly have been damaged seriously by such a fall.

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* From "Korean Sketches." Fleming H. Revell Co., Chicago.

Not all the gentry by any means are scholars, though they ought to be, if they came up to the standard of Confucian requirement. Those who have attained to this are marked and honored men; they are all but worshipped by the mass of the pepole, and are given the freedom of every city in the kingdom; they are admitted as distinguished guests into the presence of the highest, free of pass. Chinese characters seem to have for these few a consuming fascination. Not so much the thought conveyed as the character itself seems the object of veneration. From them he "builds" (chita) forms of expression and verses as a child builds an enchanted castle from blocks of different sizes; and there is no limit to the variations and combinations possible, so there is no limit to the charm they possess. Two scholars can find sufficient to interest them for a single day in a single character, and as there are in use some 20,000 characters they have a fund of interest to draw on that will last for half a century. No attempt is ever made to write more than original ditties or mottoes; anything approaching to an original work in Chinese would be like an attempt to outdo Homer in Greek—presumption unheard of. So the scholar plays his life away with this unending rosary of ideographs that entwine not only his neck, but his mind and heart and soul.

For the unlettered gentry, Chinese has no charm. They keep a few learned expressions at their fingers' ends as a sort of bulwark of defense when hard pressed; but, as far as possible, they avoid the subject. Their life, since shut off from intellectual pleasure, consists of material pleasure, dress, and enjoyment. This class of scholar is exceedingly common in Korea. In immaculate white he emerges from the holes and corners of every mud village. If he is an official of importance, he does not walk alone, but is assisted by the arms on each side. If he ventures by himself, it is with a magnificent stride that clears the street of indifferent passers and commands only on-lookers. In one hand is a pipe three feet long; in the other a fan; over his eyes two immense disks of dark crystal—not to assist him in seeing, but to insure his being seen. How precious these are! Many a man will forego the necessaries of life if only he can gain a pair of *kyung-ju* (spectacles), and so cover himself with glory before an onlooking assemblage. I once offended greatly against *yei* in an effort to befriend an impecunious gentleman, who had told me of his financial embarrassments. He was at the time wearing a pair of dark crystals, and, thinking to make him a present under cover of a purchase, I offered him thirty *yangor*, or six American dollars, for his glasses. He was amazed to think that I should virtually ask them for nothing, for he had paid equal to fifteen dollars for them, and a bargain they had been at that. This is one of the absurdities of the Orient, where a man pays two or three months' income for something absolutely worthless. Oriental methods are so extremely absurd that there is no hope of an Occidental demonstration by which to rectify them.

The impecuniosity of a Korean gentleman is also a profound mystery. I have figured for years on the question as to how an idle man, with nothing left to-day, shall outlive to-morrow; but he lives, dresses just as well, and misses none of his meals. He will tell you frankly that the last of his hopes for a livelihood have perished, he is financially a total wreck, and his present condition is one of clinging to the rocks, where he is in momentary peril of the devouring element. You are exercised deeply on his behalf; much more deeply, you learn later, than he himself is. Months pass, and he is still in the same condition—a condition *in extremis*, no better, no worse. By way of encouragement I have said: "You have managed to eat and live for a month or more on nothing; just continue on in the same manner, and you will do very well." "Eat and live," says he, "of course; every dog eats and lives; you would not expect me to lie down and die, would you?" And he leaves in disgust, feeling that the delicate points of an Oriental question can never penetrate the shell that encases the barbarian's brain.

The fact that tradesmen and business people are regarded as low encourages the Korean gentleman to neglect thought and training on this line. He is a veritable child in business. Many a foreigner trusts his affairs to his native teacher, and wonders why they should turn out so unsatisfactorily in the hands of a native. If business must be transacted, an honest "boy" will quite outdo in executive skill the best and most honest scholar.

Not only in business, but in other affairs of life, the Korean gentleman is a master of inaccuracy. He pretends to be absolutely certain of everything under the sun, and no subject ever daunts him or is beyond his ability to elucidate. The slightest clue gives him a key to the whole ; merely let him see the smoke from the funnel, and he will explain to you the why and wherefore of a steam engine. He will tell you what a comet's tail is composed of, or what color the dog is that causes the eclipse of the moon. He compares the minor details of his life about him with what went on in the days of King Sun—a contemporary of Noah—with as much assurance as we would talk of the events of yesterday. The new arrival in the Land of Morning Calm begins to think what a marvel of information this man is, and what a fund of accurate knowledge he has acquired—and he a heathen, too. It is only when you put his statements to the test that you find he is astray in everything. By the rarest accident he may be right, but it is the exception. He has no intention of deceiving you. The defect lies in the fact that there is something radically wrong with his manner of reasoning and of putting two and two together.

He has a profound contempt for woman, speaking of her generally as *kechip*, or female. He takes for his wife the one his father bargains for, raising no question as to her looks, health, or avoirdupois. She is a subject altogether beneath the consideration of a member of the male sex, with its massive understanding. She is relegated to the enclosure, and lives a secluded life. He refers to her as *kösiki* (what-you-may-call-her), or *ken* (she), and never loses an opportunity of showing how little is the place she occupies in his extensive operations. If the truth were told, however, we would know that the little woman within that enclosure is by no means the cypher he pretends her to be, but that she is really mate and skipper of the entire institution, and that no man was ever more thoroughly under petticoat government than this same Korean gentleman.

His prime object in life is to have a son who will sacrifice to his shades when he is dead and gone. The boy is expected to obey his father implicitly. If he but develops that trait, he may grow up to be quite as useless, or more so, than his sire, and yet be a model man. If no son is born to him, he adopts a nephew or near relative as the best substitute under the circumstances. But the stranger never wholly takes the place of the real son, who is regarded in this life as his strong right arm, and in the life to come as his eternal satisfaction.

In order to make sure of this eternal life through posterity, the gentleman marries his son off when he is still a mere boy, sometimes but nine or ten years of age. Child marriage is one of the old respected customs in Korea. That it is not more common is because it requires an outlay of money which parents are not always willing or able to make, and so the lad is sometimes left unmarried until he can provide for himself.

The serious question in the life of a Korean gentleman is the service of his ancestor-shades. His life is marked by periods of mourning—three years for parents and lesser periods for more distant relatives. A succession of fasts and feasts, requiring form of dress and outlays of money, consumes more of his time and means than all the provisions for the family living. To neglect these forms would degrade him to the level of a Mohammedan who had renounced his faith.

We have glimpses occasionally of the gentleman's ability as he shares in the games of the outer guest chamber. Chess and *patok* (a kind of draughts) he plays frequently. A half-hour's teaching will show him the moves on a foreign chess board, and a very respectable player he becomes from the outset. His best work is seen in the leisurely development of the game. Rapidity or excitement upsets him. I have seen excellent players, master amateurs of the board, who have had no gift whatever for the solving of problems. When one attempt failed they would give it up and say: "It can't be done." This again proves the jelly fish in his nature, his condition being passive, and not active. Anything like a determined effort he is entirely incapable of, as the mollusk is incapable of performing the feats of the shark or swordfish. Were I to choose one common saying from the language that enters more largely into the life and character of the Korean gentleman than any other, it would be *Mot hao* or *Hal su upso*—No help for it, or, It can't be done.

A marked characteristic of a Korean gentleman's home is its entire respectability. There is frankness and freedom of speech, but no looseness; and few conditions exist that would offend in the best ordered Western household. Strange to say, even in a home where there are a number of concubines, propriety and good order obtain. I once made a journey to Japan with a strict and devout Korean Confucianist, Mr. Cheung. He had learned much of Christ and Christianity, and while he assented to, and rejoiced in, whatever of it agreed with his ancient faith, he remained a Confucianist firm as ever. We took ship in one of the ports of Korea and started for Japan. He had heard of the adoption of Western life and customs in the Sunrise Kingdom, and was desirous of seeing something of the benefits it would confer upon a race. The first thing he saw was the depravity of the women—"selling themselves," said he, "before the eyes of onlookers and for copper money, too." A year's residence in the country confirmed him in the belief that what he had seen was not the exception, but a national trait. "When women are so depraved the men must be equally so. They know nothing of Confucius, and no fear of God is before their eyes. Western civilization merely tends to make their depravity more exceedingly depraved." He lived as in a kind of nightmare—horror-stricken by nudity and obscenity such as he had never dreamed of in his isolated kingdom. He saw two drunken English and American sailors and the so-called respectables, whose life was but a whirl of pleasure-seeking. "Your Christ," said he, "has but a meager hold upon you after all." He had put off his dress and laid aside his topknot, but his heart remained still faithful to the garments of his ancient faith. The more he saw of life abroad the more he sighed for his straw roof and mud hut, where modesty and virtue had honor still, and where life was lived with some degree of regard for the teachings of the ancient sages.

So he passed from us, one of the last and most unique remains of a civilization that has lived its day. His composure, his mastery of self, his moderation, his kindliness, his scholarly attainments, his dignity, his absolute good-for-nothingness, or better, unfitness for the world he lives in,—all combine to make a mystery of humanity that you cannot but feel kindly toward and deeply interested in.

Romanizing.

BY REV. J. E. WALKER, FOOCHOW.

I WISH I knew as much about this as I once thought I did; for Romanizing Chinese words is a confused and vexing problem. In the first place our ears are imperfect guides. During the first two or three weeks that I spent in Foochow I repeatedly heard certain sounds shouted out which a Foochow man could no more utter than an Ephraimite could frame his mouth to say Shibboleth. My ear heard English sounds, *i.e.*, the sounds being such as I had never heard before, my ear identified them with the English sounds which they most nearly resembled. After I had studied with a teacher for a few weeks these sounds disappeared from the speech of the people; and I wondered what had become of them. In like manner I have heard learners repeating after a teacher sounds quite unknown to his dialect. In the Shao-wu dialect there is a closer and a broader sound of *e* before *n*, *u*, and *i*; but it took me three or four years to find this out, and even now I never feel quite sure of myself; for I am not yet certain just how these two sounds differ from the English *e* in *men*. That man is an uncommonly successful learner who does not permanently retain some incorrect sounds and use them year after year, placidly unconscious of the difference between his pronunciation and that of the Chinese. In Romanizing the Shao-wu we put a mark over the broader *e*; but the closer *e* is a modified *i* of the kindred dialects, and so had better have taken the mark.

In the second place, the Roman alphabet is very inadequate; and the sounds which we do not hear corrrectly are just the ones which our alphabet cannot correctly represent to our eye. Then, too, English orthography abounds in irregularities and anomalies. We have various letters for one sound and various sounds for one letter. In writing Chinese words we remedy this by giving the vowels their Italian sounds; and we settle on a conventional usage for the consonants. But the inadequacy and ambiguity of the symbols has given rise to various rival devices and conflicting usages.

Our English consonants *b*, *d*, *g* hard, and *g* soft are distinguished from *p*, *t*, *k*, and *ch*, as *sonants* or flats; the latter being called *surds* or sharps. The sonants are so named because in their enunciation the vocal chords begin to vibrate and the vocalized breath to enter the mouth before the mouth opens to emit the sound. They thus have a sound of their own, and are intermediate between the surds and the liquids. In the case of the liquid *m*, for instance, the vocalized breath passes freely out through the *nose* before the lips part; while in enunciating the *sonant b* the soft palate closes the nasal passages and the vocalized breath enters the *mouth* before the lips part. But in the case the *surd p* the vocal chords begin to vibrate just as the lips come open; while with the aspirated *p* the opening of the lips precedes vocalization, and is followed first by aspirated breath and then by vocalized breath. In English this aspiration after the surds is a neglected sound. Some of us aspirate enough almost for a good Chinese aspirate, and some so little as to almost utter a Chinese unaspirated surd. But many of us are half way between, and need to drill in both directions if we would acquire a good, clean Chinese pronunciation. The Germans on the other hand, seem to overlook the distinction between the *sonants* and the *surds*; and this, as we know, is a hindrance to them in learning to speak English correctly.

But in most Chinese dialects the sonants *b*, *d*, *g* hard, and *g* soft, are wanting, and unaspirated *surds* take their place; hence when a Chinese hears a *sonant* for the first time, he is apt to mistake it for a *liquid*. Thus my Foochow teacher asked me what was the English for 蜂, and when I said *bee* he repeated it after me, "*mee*." After I had vainly corrected him several times he gave up in a puzzled frame of mind, for he could not see wherein my *bee* differed from his *mee.* His ear perceived that vocalization preceded the opening of the lips; and the liquid *m* was the only sound known to him that would fit the case. But we sometimes find Chinese students of English who carefully imitate the brogue of their English teacher as if it were an accomplishment to be able to say *ba* instead of *pa.*

In beginning the study of the Foochow dialect I found the Romanizing in the text book a great help in calling my attention to peculiarities which my untrained ear would have overlooked; and yet after a time I found I was being led astray by it (as I understood it,) because it did not and could not accurately represent to my eye the true Chinese sounds. Romanizing is a great help in learning the language; but nothing can take the place of careful listening.

A striking instance of conflicting usage in Romanizing Chinese is found in the rival methods of distinguishing the aspirated and unaspirated *surds.* The aspirate is about the same sound as initial *h* in English, but often somewhat stronger; and it is substantially the same thing in such words as 豺, 口, 怕, 他, and 才, as it is in 好. Since therefore we write this word *hao*, analogy would require us to write the others *chhai*, *khou*, *pha*, *tha*, and *tshai.* But our English use of *h* in *ph* and *th* led to the rejection of the *h* and the substitution of the apostrophe ', after the analogy of the rough breathing in Greek. Furthermore, in the absence of any appropriate sign in the Roman alphabet, the *h* was borrowed to indicate the abrupt shutting off of the vocalized breath at the end of the *ruh-sheng* words, etc. Thus we in a majority of cases do not use the *h* to represent the aspirate, but do make an extensive use of it where there is no aspirate.

This confusion in regard to the aspirate, matters little to those who have grown accustomed to it; but it does add to the labor of acquiring the language. To the untrained ear of the new comer there is so little difference between the aspirated and unaspirated *surds* that no vivid impression is produced through the ear on the memory. No one is troubled to remember whether a certain word is *ao* or *hao,* for our ears have been trained from infancy to note this distinction; but many a learner is troubled to remember whether a certain word is *pao* or *p‘ao*; and it would be quite a help if the Romanizing emphasized to the *eye* that which fails to impress the untrained *ear.* But the use of the apostrophe rather does the opposite of this. It is smaller than the smallest letter, and has no name or place in the alphabet. If the *h* were employed the learner might spell the word to himself. True he might do this with the apostrophe; but I never knew of one that did; and for years this sign for the aspirate was nameless to me so far as spelling out a word was concerned. It is not strange, then, that learners should kick at this, and each one devise a system of his or her own. Dr. S. Wells Williams, in an introductory note to his Middle Kingdom, says that nearly every writer on Chinese topics has a system of his own for spelling Chinese names; and he gives fourteen different ways in which various writers have Romanized one and the same Chinese character.

Of late years a favorite substitute for the old method of distingushing aspirated and unaspirated *surds* is to use *b*, *d*, *g*, etc., for the unaspirated surds and *p*, *t*, *k*, etc., for the aspirated; and this would be an improvement if only the learner would pronounce the words as his teacher does and not as this style of spelling makes them look to English eyes. But some even deliberately and systematically Anglicize or Teutonize their pronunciation; and they are well enough understood by those who are familiar with their brogue. But in talking to strangers on unfamiliar topics this style of pronunciation is a hindrance to being understood. I have known American hearers, listening for the first time to a Scotch preacher, to lose a sentence now and then because of his brogue; and if these things are done in the green tree what shall be done in the dry. If a man is engaged in educational work a little brogue more or less does not matter much; but if one expects to address audiences made up of strangers in large part it is highly desirable that he weed out thoroughly everything foreign in speech or idiom. Correct tones, rhythm, and idiom can do much toward making up for a slight defect in the initials, but when these are also poor, incorrect initials are very unfortunate.

This system of mispronunciation works better with those who aspirate strongly than with those who have a cleaner ennunciation. Learners who adopt it are liable to mistake unaspirated words for aspirated. They hear a new word which manifestly does not begin with a sonant, and so it sounds to them like an aspirated word. But I have heard speakers of some years' experience, who began with this system, use the sonants with words learned in the study, and the correct, unaspirated surds, with words picked up in conversation. We also see persons who conscientiously adopt Chinese dress to get nearer to the people, deliberately introduce this foreign brogue into their speech; and thus constantly interlard their talk with sounds which their hearers could not utter to save their lives!

In the country around Shao-wu many words that should begin with an aspirated *t*, drop the *t* and begin with the aspirate. For instance, *T'ien* 天 becomes *Hien*, and *t'ai* 太 becomes *hai*. In some of the cities west of us this is the correct city pronunciation. Hence at Shao-wu the use of the *h* universally for the aspirate, in Romanizing, would help us to point out to scholars from the country or from the west of us the exact nature of their brogue. This also illustrates how illogical it is to have two different signs for the aspirate.

One of the defects of the Roman alphabet is that in many cases letters related in sound, have no resemblance in shape to indicate this relationship; and the use of English sonants to represent Chinese unaspirated surds, forces this same defect into our Romanized Chinese.

Another bone of contention is the marking of the Chinese tones. There was first the method of marking the four upper tones by little half circles at the four corners of the word in imitation of the Chinese method, and then marking the four lower tones by the same half circles underscored. But thus we sometimes have the tonal mark here and sometimes there; and in writing the Romanized it is slow and awkward to have to lift the pen at the end and carry it back to the beginning of so many words. Then, too, it is decidedly more convenient to speak of the tones by number than by their Chinese names, which for most dialects are purely arbitrary terms. Why not therefore indicate them by numerals attached to the upper right hand corner of each word? But here comes a split. In the southern dialects it is far more natural and convenient to number the four upper tones 1, 2, 3, 4 and the four lower tones 5, 6, 7, 8. But the Mandarin dialects have only one lower tone, the "lower even"; and our Mandarin dictionaries all put this next to the "upper even" tone and number it 2 instead of 5. To those of us who use both a Mandarin and a southern dialect this is something of an annoyance. There are, however, two arguments in favor of this order. (1). In Chinese poetry the two "even" tones are matched against the other tones which are classed as "deflected." (2). There are a number of cases where the even tones words under a certain head are either all "upper even" or else all "lower even." Thus there seems to be quite a marked affinity between the palatals *k* and *k*ʻ and the "upper even," and between the liquids and the "lower even" tone.

But even in the Mandarin dialects the "lower even" tone is sharply distinguished from the other tones by its uniform aspiration of the surds. The very numerous exceptions to this in the Pekingese dialect are all borrowed from the "entering" tone or "juh-sheng." With this order of the tones in Williams' dictionary, under *ch*, *k*, *p*, *t*, *ts*, there is uniformly a gap between the first and third tone, because second tone words are uniformly wanting under these letters; and even in Goodrich's vocabulary, where many of the gaps are filled up by words borrowed from the "juh-sheng," there still remain fifty odd instances in which there are "lower even" tone words under aspirated consonants, but not under the corresponding unaspirated letters. This is in the proportion of about one in seven.

It is my belief that we ought to encourage the spread of the Mandarin (which, under present circumstances, would of necessity be the Pekingese) with the hope that it might ultimately supplant the various dialects and give the whole Chinese race one language; and to this end I think that a system of Romanizing which would be uniform for all dialects, so far as dialectic peculiarities can permit, would be a valuable aid. But the system of numbering the tones which now prevails in the Mandarin is an awkward one for the southern dialects. Furthermore, the Pekingese is a mass of confusion to those who speak other dialects. Before *i* and *ü*, *h* and *s* run together to form a sound written as *hs*, and *k*, and *k'* are changed to *ch* and *ch*,' while all the "juh-sheng" words are scattered around among the other four tones in such a way that even Pekingese authorities will give various tones to the same word.

At Foochow, tonal marks have been adopted which are written over the vowels, while other diacritical marks are written under the vowels. This has the advantage of putting the tonal mark over that element of the word which is particularly affected by the tone. The marks used also have some connection with the nature of the tone, which is some help to learners in fixing the tone in the memory. But these marks are more awkward to write than are the numerals. This marking of the tones by numerals is the simplest system yet devised, and those who have become accustomed to it will not care to change from it to any of its present rivals.

At Foochow, now, the English sonants are used for the unaspirated surds, except that instead of using *j* for unaspirated *ch*, c alone is used for this and *ch* for the aspirated surd. There are seven tones, the lower ascending tone having coalesced with the upper ascending. The Foochow lower tones do not aspirate more than do the upper except in the case of colloquial words in the lower even tone. Thus 田 is read ꜁*tien*, but the colloquial is ꜁*ch'eng*.

At Shao-wu we have six tones, the lower ascending having been absorbed by the upper ascending tone, and the lower entering tone having coalesced with the lower departing. We number the four upper tones 1, 2, 3, 4 and the two lower tones 5 and 6. As we use Mandarin text books and dictionaries, it would have been better for us to have adopted the Mandarin numbering of the tones. But we approached the study of the Shao-wu through the Foochow. In the Shao-wu lower tones the surds are always aspirated, except in the case of some sixth tone colloquial words.

There are numerous other points of difference in regard to Romanizing Chinese which stand in the way of a harmonious use of it; and there are various individual systems of Romanizing. "More to the acre this year than even before." Some missionaries have turned away from all attempts at Romanizing in disgust at the confusion and discord; and others are opposed to it as too foreign in its tendencies. Chinese pride of course looks down upon it; but any one who has seen a Chinese coolie woman of more than average dullness read chapter after chapter of the Bible at will from Old Testament or New without mistake or prompting, cannot but hope that some time in the future Romanizing will become a great boon to the common people of this unhappy country.

One serious objection at present to the use of Romanized books in any one dialect is that it enables the pupil only to read just such books, etc., as are specially prepared for that one dialect; whereas the ability to read Mandarin in the character or to read easy Wên-li gives the pupil access to a wide and increasing range of literature. But on the other hand, Romanizing is so quickly learned that the acquiring of it need not stand in the way of bright pupils learning the character also; in fact it can be made a help rather than a hindrance toward this end.

At Shao-wu we use Mandarin Scriptures when reading in public, giving the characters their colloquial sounds and substituting now and then a colloquial word for the word in the text, and this answers quite well. But our teachers do not like to teach pupils to miscall the Chinese characters in this fashion. Some of our preachers have learned to write the Romanized Shao-wu and use it in correspondence with us. It can be writtten *much more* rapidly than any style of "grass" character; and if some confidential message should fall into the hands of spying enemies, they cannot read it. Also, by using the Romanized we can cut loose from the obscure and stilted style of the model Chinese letter.

I should like to see some solid advance toward a scientific and harmonious system of Romanizing Chinese; but I presume that of the various patrons of the CHINESE RECORDER some will not read this at all; and of those who do read it some will be amused and some annoyed, and one and all will hold steadfastly on in the way which usage has made most familiar, and hence most agreeable, to each one. It is not a matter of vital importance.

Once in my boyhood I was playing marbles with three other boys, one of whom was profane. We decided not to play partners, and he exclaimed, "Yes, everybody for himself and the devil for us all." Many times in my life since then experience has forcibly recalled this remark to my mind: it expresses so aptly the manner in which Satan hinders every good undertaking.

Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*
Published in the interests of the "Educational Association of China."

How shall we teach the Chinese Language and Literature in our Christian Schools and Colleges?

BY REV. J. C. FERGUSON.

IT is well to notice at the beginning of this paper that the theme proposes to discuss a purely literary subject on the basis of a scientific method. I do not intend to discuss the value of Chinese literature, either *per se* or in comparison with other possible pursuits, but to take for granted that the acquisition of a good Chinese style and the mastery of Chinese literature is a desirable attainment. Neither is it advisable to allow the religious side of the question to enter into this discussion, for we must all acknowledge as an axiom the truth that mere knowledge can neither produce nor restrain religious inclinations. The church that was first opposed and bitterly persecuted by the devotees of Greek and Roman learning but so overmastered their narrowness that it became the guardian and patron of this learning and has been the chief factor in perpetuating to later generations its literary treasures, can have no occasion to fear the influence of Chinese philosophical thought as set forth in the standard books. Literature must be taught as literature if we are to produce men of culture, and it matters little whether this literature is taken from the poetry of the Hebrew David or the German Goethe, from the philosophy of Paul or McCosh, from the imagination of Milton or John. Religion must be taught as religion and the aspirations of the heart toward God must be fed by divine grace and inspired by the love of Jesus in order to lead a human soul into fellowship with the infinite one. The problems of literature and religion are and must remain distinct. Hence I do not consider the question of the truth or value of Chinese thought as expressed in the classics and later writings as germane to my subject.

The question is, how Chinese children can acquire the mastery over their own language and literature so as to be able to express their thoughts in a clear, forceful style. Hence I infer that the question as to "how we shall teach the Chinese language and literature in our *Christian* schools and colleges" is exactly the same question as to how the language and literature shall be taught in any school or college, just as the question of how mathematics shall be taught is the same in all classes of schools in all parts of the earth. A first-class Christian school should give a first-class Chinese education with the direct object of making first-class Chinese scholars.

Among the difficulties which present themselves to one who attempts to offer such an education the first is that of securing good teachers.

There has never yet been developed in China a teaching profession which would have an *esprit de corps* among its members. The chief characteristic of the ordinary Chinese teaching is the small amount of knowledge, either imparted by the teacher or obtained by the pupil. The teacher is surrounded by an awe of respect, and is his own master as to hours of teaching, books used, punishment inflicted, and progress attained. If the pupil fails to get on, the teacher reports him as lacking in heaven-bestowed talents and accepts no share of the blame himself, but if the pupil succeeds he must always remember his teacher by sending him gifts on his birthday and at the festivals. This one-sided arrangement produces a class of teachers characterized by laziness, pride, and mental stagnation. "How shall we teach?" "What are the best books?" "How shall we acquire new methods?"—these are all questions which do not occur to the mind of the ordinary teacher. It may be taken for granted as so near the absolute truth that it may be used as a working hypothesis, that there are at present no good teachers of Chinese language and literature in China. Teachers must be trained, and the best method in any school is to search out locally two or three young literary men of ambition, teach them English for two or three years, then steadily translate with them interesting foreign books of elementary science or history or political economy and have these translated lessons given to the pupils. In addition to these, have the teachers prepare on the model of the translated lessons extracts from standard historical works; and thus after a process of a few years you may expect to produce two or three good Chinese teachers who will be able to carry on their work independently. This is a long, difficult course to be pursued, but it is necessary if success is to be aimed at. Contrast this suggested method with the present practice of turning over the instruction in Chinese to a man whose sole recommendation is that he holds the degree of Sui-tsai and is thus supposed to be able to teach his own language. This is an easy way out of the difficulty, but it can produce no good results. All that the student acquires is what he is able to gain by using his own intelligence. If the instruction in English, science, and mathematics, as given by teachers who have all been under foreign instructors, must be supervised, how much greater need is there of supervision of men who have no proper method of teaching and whose conscience leads them to do no more than enough to earn their monthly stipend. Lack of intelligent interest in and supervision of the methods of instruction of the Chinese teaching staff, must account for the general low average of attainments in Chinese language and literature on the part of the graduates of Christian schools. This problem of working out a proper system of Chinese teaching, cannot be shuffled aside as outside of the legitimate realm of those in charge of Christian schools, but it must be met intelligently and solved. I have suggested that the would-be teachers should be taught English, and this for the reason that with a non-grammatical language such as the Chinese, it is easier to produce an intelligent conception of their own language by the teaching of another language than by years of patient investigation. The teaching of English to these aspiring teachers will also give the foreigner a grip upon them and will lead them to respect him as the possessor of something which they do not have, instead of being placed in the humiliating position of being able to superintend every other department of the school except the unapproachable sanctum of Chinese learning. I am of the opinion that the foreign superintendent of a school can exercise no more healthy influence on the school than by putting himself *en rapport* with his Chinese teachers and becoming their instructor and leader. A few score of such teachers, produced in different parts of China, would be a lively leaven in the great mass of conservative *litterateurs*. The next difficulty is that of books. With the uninitiated, a pupil who has recited the Four Books and Five Classics is supposed to have mastered the essential books for a knowledge of Chinese language. This is a great mistake, for there is perhaps as great a difference between a good literary style of the present day and that of the Classics as in English between Emerson and Chaucer. Neither does the ability to recite these classical books help a pupil to the acquisition of a literary style acceptable to the present day any more than would in English the ability to recite Chaucer help a student to write a composition on "Evolution."

The ordinary Chinese student after having finished the enormous task of reciting these Classics, commences *de novo* the work of learning to express his ideas in the current literary style, and the only value his former laborious recitations are to him is that he knows the characters by sight and is supposed to know their meaning. Now I hold that it is a shocking waste of time to spend seven or eight years of a child's life in the monotonous humdrum of learning to recite these books with the sole resultant that at the end he knows the sounds and meaning of the characters contained therein. He would much better have these same characters formed into sentences after the model of current literature and containing interesting and useful knowledge, so that at the end of his labour he does not need to commence the process of forgetting all he has committed to memory, but rather the more pleasant task of adding to his store of knowledge. Thus I am of the opinion that whether considered as literary models or as the basis of the subsequent literature of China the study of the Chinese classics as a method of learning the language is a pernicious error, and that their use will cease in any proper educational system. As models they are obsolete, and as foundations the student need not concern himself about them until later. What is needed is exactly what we have produced in teaching the English language, and that is, a set of Readers. These have entirely supplanted with us the early use of the Bible as text-book in our schools for teaching pupils to read, and no one can doubt that the change has been for the better. We need Readers which will commence with simple characters, explain them by other characters and by illustrations, then combine them into simple sentences. This process can continue on up through higher grades until the pupil has acquired a knowledge of the sounds and meaning of the ordinarily used characters and then he is able to read, as we understand, the expression in Western lands. Then he can commence the study of literature, and in this pursuit he must be guided by the aim he has in mind, for the branches of Chinese learning are numerous. He must learn to summarize and abridge the contents of large books on history and political topics, and in the process acquire both knowledge and literary style. The above is the merest skeleton of a suggestion as to the method of mastering Chinese books, but in my opinion it is decidedly in advance of anything which has yet been put into practice in China.

If we examine the object of teaching the Chinese language and literature in the present methods of the schools we shall find that the purpose is to produce students who can pass the government civil service examination and obtain their degrees. Nothing is done for the merchant class to prepare their children for the business life which they are to lead, nor for the farmer's son who is to remain at home in charge of the family estates, nor for the workman's child which is to earn its living by labor. It is a strange fact that all the learning which a child of any of these classes acquires in school is the ability to recognize characters, and that in order to know how to use these characters in his ordinary life the child must learn from the master to whom he is apprenticed in business or labor how to use the few characters which he knows. This could not be taught him by the ordinary teacher who knows nothing of the every-day use of his language, but only of the orthodox style of the Wen-chang. The case is even still worse. The man who is to enter official life after having passed his first, second, and third degree examinations and become a Tsing-sz (or doctor), must begin afresh and learn the official or documentary style. In this style even very few of the highest literary men of the land become experts, so that all officials keep at their side men who are called "friends" and who help out the ignorance of the official by being able to write out his ideas in the current documentary style. Still another class is wholly neglected by the present schools, and that is the men who desire to make a critical examination of literature and to devote their lives to literary pursuits as in contrast to civil service promotion. The bright teachers have all been snatched up as friends for officials or have themselves entered upon the official life The only road open to students is to shut themselves off from the world and by sheer industry and patient perseverance master the theme they have undertaken without any help from a preceptor In short the only object of present teaching is to grind out scholars who can write an essay after the same model as the teacher himself learned, or, in other words, throw unmeaning words into the orthodox mold. Now this is an unworthy motive, not only for the teaching of Christian schools and colleges but for any school which disires to give a modern useful education. Hence I hold that it is folly to teach the pupils of our schools to write the standard Wen-chang or to have any desire and ambition to send pupils to the examinations. We cannot trifle with our pupils. We should teach the son of the scholar or the farmer or the merchant or the laborer something which will be of use to him in his life after he leaves school and not fill his mind with unmeaning nonsense. Only one of the modern government colleges teaches Wen-chang, and that college is considered belated by the new progressive party of China. Let the object of teaching be useful rather than ornamental, and it will commend itself to the best judgment of all classes.

As to the amount of time spent in reciting books, it would be well if in the future the back should be turned not only upon teacher but upon the books also and that the system should be revised. As a means of learning to recognize the sounds of characters the system is good, and it is practically the same as we use in our Western schools in teaching children to read, with the exception that we use the memory upon separate words while the Chinese throw the words into phrases. Any system of teaching children to recognize words must be based upon the memory and upon the constant repetition of the word until it is fixed in the mind. The reciting of phrases has also an advantage over that of single words, in that it is more interesting to the child and stimulates his faculties. Our Western children learn their mother goose rhymes before they learn to read, and it is no tax upon their memories. The newest First Readers are distinctly higher in tone and meaning than earlier ones, and it would be well if they were made of such good phrases that they would be worth retaining in the memory of the child throughout life. Thus I conclude that the plan of reciting adopted in Chinese schools, as far as beginners are concerned, is scientific in principle and is commendable. As to what is recited I have already expressed myself. However, recitation is carried to a great extreme, and it is vitiated in its good effects by the lack of proper accompanying explanation. Whatever is recited should be explained before it is recited, and questions should be asked upon it after it is recited, so as to be sure that the passage has been understood. I have known pupils who could recite all of the Four Books without faltering who could not explain a single passage. The value of their recitation was entirely negatived by this fact. Recitation should be daily required of pupils during the first three or four years of school life until they have acquired the knowledge and use of some few hundred characters. Then it should be reduced steadily for a year or more, when it should cease. It may be objected that this would give no time for the memorizing of the classical books, and this is exactly what I intend. There is no need of, and no value in, the ability to recite these Four Books and Five Classics, for as soon as the boy has mastered the task he begins to unmaster it, and at the end of a year of enforced absence from school he could not recite consecutively any five pages of what he had been once able to rattle off glibly. No teacher is able to recite what he compels his pupils to learn, for he has long forgotten it. The value of recitation is in the power to use what has been learned or at least to understand its meaning. Useful books should be introduced as soon as the child knows a few hundred characters, and he should learn something of the life about him, of the facts of nature, of other nations, and of his own personality. Through these books he would acquire both knowledge and the mastery of phrases. He should be encouraged to read much and to bring the characters which he does not understand to his teacher to be explained. Reading at sight should be required and the ability to explain new passages either from books or current literature. This is emphasized because of the conviction that good reading of what is intelligently understood does more to produce a good style of composition than any amount of blind recitation of imperfectly comprehended phrases. A good exercise is for the teacher to read some passage to the pupils and then require them to write it out in their own words ; or a fact may be told in the vernacular and the pupils be required to turn it into easy wên-li. This work can be greatly facilitated by requiring careful translation of lessons from his foreign books when the pupil is studying another language. After the recitation of a passage the use of the black-board in proposing questions for which written answers are required, will prove of great value in fixing the meaning upon the memory. From what I have said you will see that while laying great stress upon recitation, it seems to me that it has been carried to excess and not been accompanied by a legitimate amount of explanation.

Finally it may be objected that instead of explaining how the Chinese language and literature should be taught, this paper has only pointed out mistakes in the present system. My reply is that no scientific system has yet been worked out, and that at present I can only call attention to principles and not to results. In the college with which I am connected we are making the first attempt on a large scale to make a study of the difficulties and to do something toward their solution. We are preparing books for primary, intermediate, and high grades of schools.

We are at work upon a set of Readers and are experimenting on a class of young boys. It is too early to report progress, but we are attacking the problem by training men, by translating, and by stimulating some of the young ambitious scholars to help us in its solution. Our work is all in the laboratory stage, but it gives promise of success.

THE following letter addressed to the editor of this Department will be found of especial interest to all those engaged in mission school work. Such an edition of the Four Books as is proposed cannot but be most useful, and there is much reason to believe that Chinese educators, as well as European teachers in Chinese schools, will highly appreciate it.—[EDITOR.]

DEAR MR. WILLIAMS : When I was down at the coast this summer I had a good many enquiries as to whether I intended applying the system of teaching Chinese adopted in my "Mission Reader" to the Chinese classics. These enquiries, coming at the time when the first large edition of the 義學新法 has been disposed of and its success assured, I, of course, faced very differently from what I would have done two years ago, before the first experiment had been made. As I was altogether unable to find time for the work, I had to cast about for some one in sympathy with such a project to undertake it, but I think I may now say that arrangements have been made that will probably result in this method being applied to the Four Books very much on the principle of the Reader, which by the way is now called the 字學新法, is the property of the Diffusion Society, and to be had of them and of the Mission Press.

Chinese opinion is favorable as to the feasibility and success of the application of this method to the Four Books. A good deal of preliminary enquiry is necessary before determining the actual line to be taken, but, in any case, the friends of educational reform will know that a move is being made in this direction.

I had to cogitate the matter when I was away in Japan, but was both pleased and surprized on my return to find my colleague, Mr. Couling, had come to the front in the December RECORDER with an article having an important bearing on this very matter and its difficulties—difficulties which I hope the new effort may prove to be one step to the solution of.

I am,
Yours truly,
A. G. JONES.

Correspondence.

QUERY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I inquire through your columns whether any one has prepared or is preparing any work on the miracles of our Lord, in Mandarin, or dialect? I have thought of translating or adapting Trench on the Miracles for use in training classes; but if such a work is available, or likely to be available soon, I should be glad to know of it.

I am, etc.,
J. C. GARRITT.
Hangchow.

DR. CLARK AND THE ENDEAVOR CONVENTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Please give notice in your paper that a cablegram has just been received from Rev. F. E. Clark, D.D., of Boston, Mass., U.S.A., president of United Society of Christian Endeavor, to the effect that he plans to be in Foochow for the National Convention of United Society of Christian Endeavor for China, April 4th-7th, 1900. He was given a choice of several dates, and has chosen this later date. All Christian Endeavor and kindred societies should plan to send a delegate or visitor. Dr. Clark is the original founder of Christian Endeavor, and has visited all parts of the world in the interests of Christian Endeavor. Wherever he has been his work has met with signal success. The motto of this society is, FOR CHRIST AND THE CHURCH, which is broad enough and deep enough to include all denominations of Christians; but he ever teaches the sincerest loyalty to one's own brigade in the mighty army of the church of God.

I am,
Yours most truly,
GEO. H. HUBBARD,
Chairman of the General Committee.

POLITICAL STATUS, ETC.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Protestant missions in China have recently stood at a parting of the ways, and the episcopal branches are to be congratulated on the recent decision of the bishops not to enter upon a course of competition with the Roman Catholic church for political form and external authority. Amongst the foreign missionaries there was already a practically unanimous concensus against such a course, but it is to be feared that the native agents are many of them much disappointed. They will now find it harder than ever to resist the persecutions and encroachments of the Roman Catholics, and they cannot hope to compete *in numbers* with a church wielding such power, both moral (or *immoral?*) and political as that church now wields in China.

I fear, too, there are not wanting those who are very much disappointed at having lost an opportunity of attaining to a position of power over their heathen neighbours and on behalf of church members and enquirers, which would have been very much to their liking. They would have attained at one bound to a position of practical authority and power such as they could never have hoped to occupy by virtue of their own talents or attainments (and with power, the opportunity to add to their personal possessions!).

Instead of their occupying, as now and heretofore, a position carrying with it more or less of odium in the eyes of the bulk of their heathen neighbours, there would have been few who would not covet their position, which would be practically that of a small official—perhaps not such a very small one in some cases—but with this important qualification, that they would have none of the pecuniary liabilities which the official has, either to those above, or to those who procured him the post, or generally to both; and non ofe his responsibilities.

This magnificent prospect has loomed up before their eyes and faded away; and it is not surprizing if some of them still continue their attempts to obtain such a state of affairs in practice, though it has been declined in theory, and are found interfering in matters very remotely connected with the preaching of the gospel.

In our parts it is quite a wide-spread idea amongst the heathen that you have only to enroll yourself as a church member, or even enquirer, in order to secure the protection and assistance of the church in any difficulty whatever; and from what I have heard in answer to my enquiries amongst the heathen themselves, the reply to such applicants is not always so clear and unambiguous as might be desired. There seems sometimes a tendency to temporize and a distinct inclination to assist, if possible, by bringing the powerful weight of the church to bear on the settlement.

It is probable that many cases are settled for other people by our agents right under our noses, and for many more parties, such as enquirers—and perhaps by parties who are not even enquirers, such as heathen servants and employees—professing to have the authority of the church without our knowing anything about it.

So bad had this become that in the beginning of this year the three Protestant missions at work in this town issued a joint notice, which was distributed broadcast, as well as carefully placed here and there, warning the public against such persons and requesting any whom such persons were attempting to oppress, or from whom they were attempting to extort money, recover bad debts, etc., etc., to come direct to us; and I have had many most pleasing testimonies from respectable persons to the universal favour with which this notification was received.

It would be difficult to overrate the importance, at this stage of the history of Protestant missions in China, of the foreign missionary being readily accessible *personally*, at all times, to all classes of the people. Let us be careful that our servants, teachers, or employees (Christian or heathen) do not raise a hedge around us; and lest a notion should get abroad that we are to be approached only through them as intermediaries.

By withdrawing ourselves, or allowing the erection of any barriers rendering the access of complainants to ourselves difficult, we are offering a premium to oppression and fraud being perpetrated in the name and with the alleged sanction and authority of the church. On the other hand, in so far as we are at all times open to receive "the complaint of the poor," we shall render their oppression in the name of the church difficult or impossible.

And this, I would humbly suggest, is doubly important in the case of the bishops. If they are to be approached with complaints as to the conduct of enquirers, converts, or mission agents, only through those very mission agents, it is natural to suppose they will not be approached at all; and all sorts of oppression may, *and will*, be practiced in the name of the church without their becoming aware of it.

Nay, I would venture to go further and urge that our bishops should not hedge themselves off from the Chinese, even by the *foreign* missionaries under their supervision. For in many cases the foreign missionary is led on quite innocently to some act or line of conduct which identifies him with an affair to such an extent that the aggrieved would imagine it useless to complain to him, considering that he was already too far implicated to be able to withdraw or reverse his action without losing his face.

Yours, etc.,

CHAS. E. CORNFORD.

Shao-hying.

DR. MATEER'S REVIEW OF DR. MARTIN'S PSYCHOLOGY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the December number of the RECORDER is a review by Dr. Mateer of Dr. Martin's Elements of Psychology. Every reader must agree with Dr. Mateer in his high estimate of the freshness and vigor of the thought and the happy expression of it in idiomatic Chinese, and many will no doubt see other excellencies besides those pointed out by Dr. Mateer. I have for a long time been interested in the subject, and read with great interest the work of Dr. Martin as it was first issued in the magazine. But while admiring the clearness and felicity of the diction in general, I was surprized at the Chinese title given to the subject, 性學, as I am also surprized at Dr. Mateer's approval of it when he says: "It is undoubtedly more appropriate to the subject than any other, especially as treated by the author."

I feel much diffidence in venturing to differ from men of such reputation as that sustained by both Dr. Martin and Dr. Mateer, but as I know many of at least respectable Chinese scholarship, and Chinese teachers also, who have equally with myself been surprized at the title chosen, I would suggest that some reasons should be given for translating psychology by 性學. At the introduction of a new science into any language there will inevitably be differences of opinion on many points, especially in regard to the best to be used. In psychology there is still in the West a great diversity of use, and no doubt much of the confusion on this subject is due to this diversity of terms; a gain in clearness would be made by clearer definitions and a more uniform usage. Is it not most important at the outset to adopt a term generally acceptable for so important a place as the title of the science, and thus avoid as far as may be the confusion that would otherwise arise? At least let us have the claims fairly presented before us. For this reason I offer no excuse for making known my objections to 性學 as a term for psychology, or mental science, the science of the human soul.

The term seems to me faulty in not suggesting the proper scope of the science. There is no subject which has occasioned more discussion among Chinese scholars than 性; but first and last, from Mencius down through the Sung dynasty scholar, the great question has been, is it good, or is it evil, or is it morally indifferent? None has treated it psychologically, but all of them as a moral question. For this reason 性學 would seem a more fit term for moral philosophy than for mental science. 性 is much nearer in meaning to our expression moral nature than it is to mind. It is disposition or quality, spirit but not soul. To this agree the lexicons. In the Sung dynasty the discussion of 性 was complicated by the relation it was supposed to hold to 氣, but the domain of morals was still the field of debate; the chief change being that those who were recognized as authorities admitted that men might be evil from birth on account of the 氣 which enshrined the 理; the latter being so far dominated by the former. There was no approach to making it a mental science, nor am I aware that there has been since till the time of Dr. Martin; so he may fairly claim the virtue of novelty, if novelty be a virtue in such a case. Hsieh indeed says the Buddhists use 性 where the Confucianists use 心, but that is certainly not a good reason for our following them.

Nor do I see that the method of treating the subject by Dr. Martin makes the title any more appropriate. He does not follow the dictum of Chu-tsz, 仁義禮智性也. Had he done so it is difficult to see how he could have avoided a treatise largely on moral philosophy. I have no doubt he could have made a monograph on that line that would have been pleasing and profitable to the readers, but he has not followed that course. His work is distinctively psychology and on the lines of Western science, having the divisions of intellect, emotions, and will.

Secondly, 性 is too narrow a term to use for psychology. No one can deny that man's disposition or nature, 性, has to do with the mind, but it does not include the mind. Chu says: 未動爲性已動爲情. 心則貫乎動靜而無不在焉. Now if 性 in action is 情 emotion, it is not broad enough to include intellectual activity which does not produce emotion. Certainly there is such. Chu also says 心者性情之主也 and quotes with strong approval the statement of Chang 心統性情, all of which show that 心 is broader than 性, and that the latter cannot cover the ground of psychology. In the common expressions 心思, 心意, 心志, all of which are in the realm of psychology as being products of the mind, it would be out of the question to substitute 性 for 心

and say 性思, etc. With us, all moral qualities are referred to the will. With the Chinese, however, 性 does not seem to be connected with 志. They say 心之所之謂之志. If 性 cannot cover the domains of the intellect and the will it is certainly too narrow a term for psychology. Just here it is in point to notice the happy and poetical designation of the will used by Dr. Martin and spoken of by Dr. Mateer, 心君. Why did he not say 性君 if 性 is the proper word for mind? To sum up in a word, psychology is the science of the soul, the mind. 性 is not the soul. It may be disposition, quality, or nature, but is not used for mind or soul in Chinese literature. But I need not continue. I have said enough to indicate the ground of my dissent from the use of 性學 for psychology. If what I have written shall contribute at all toward the settlement of the proper term for this science I shall be satisfied, whether the term 心學, which now seems to me most available, be chosen, or whether what I have said shall stir up some one to show satisfactorily that 性學 is after all the better term.

Sincerely yours,

J. L. WHITING.

PEKING.

ROMANIZATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Some days ago I received the September number of the RECORDER. I read with much interest the article in it by Rev. W. N. Brewster, in which he urges the necessity of giving to our people the Scriptures and Christian literature in Romanized vernacular. His statement that after so many years' work "fully eighty per cent of the five thousand Christians in the Methodist Episcopal Mission are not able to read the classical New Testament," is a strong corroboration of the view held by so many that the church in China will never be mighty in the Scriptures so long as it depends solely on the use of the Character.

About the same time I received from South Formosa a number of our *Church News*, a periodical in the Romanized vernacular, of which we sell about 700 monthly. It contained the tabulated result of a census that we took lately in order to ascertain how many readers of Romanized there are in connection with our church. The returns are not quite complete; some of our churches not having reported. But the figures given show that in our church of sixteen hundred communicants we have about two thousand readers. By a "reader" is meant one who can take up a book he has never seen before and read it aloud, so that the hearers can understand what is read. The result of the census is more favourable than I had anticipated, and I think will be recognized as fairly encouraging.

I am not writing an article for your magazine, and do not enlarge on the great benefit we have gained from the use of this method in our mission work in South Formosa. In fact I scarcely see how we could carry on our work without it in any satisfactory way. For instance, we have at present seventy-two places at which people are meeting for worship, whilst we have only about thirty qualified preachers. What ground have we for supposing that those meeting for worship at places where there is no preacher, are making any progress in the Christian life? Chiefly this, that it is easy to secure that at all these places there shall be at least one person who can read the Romanized and teach others to read. And when this is attained they have at their disposal the whole Bible, Old and New Testament, the hymn-book, Pilgrim's Progress, Bible stories in five volumes, besides small hand-books on outside subjects — arithmetic, astronomy, domestic economy, etc., etc. They can also buy two monthly papers, published at Amoy and Tai-nan-fu respectively. And in these circumstances, even with no other human teacher beside them, we can hope that their meeting together is not in vain.

I would like to make two suggestions for the benefit of any who wish to introduce this method and make it a success. One is that in writing and speaking about it, it is necessary to give it a worthy place. It will never be a success if it is introduced as a second-rate device for the benefit of women and children and those weaklings who are incapable of learning characters. It is much more than this. The method of writing down in alphabetic characters the spoken language of the people, is the method that has been adopted by every civilized nation; and it certainly deserves the careful consideration of the scholars of China. There is no need to set it up in opposition to the Chinese character; the two are not necessarily antagonistic; they have each a sphere of their own. In the meantime, at any rate, Romanized cannot take the place of Character, and Character cannot take the place of Romanized. The man who knows the one should go on to acquire a knowledge of the other. So far from being antagonistic we find in practice that many of our best Chinese scholars are strongly in favour of the Romanized; those of our Christians who are just able with difficulty to work their way through our Character hymn-book, are less enthusiastic! On the other hand, we find the use of Romanized a great help to the acquisition of character. Some years ago a very valuable dictionary was prepared by the late Dr. Talmage, of Amoy, in which the sounds and meanings of several thousands of characters are given. We have also the Three Character Classic with translation and notes in Romanized; and by means of these and similar books an intelligent Chinaman can make progress in the study of the character without having a teacher continually at his side. So much so is this the case that I have no hesitation in saying that if two young men began together the study of the character, one giving his whole time to it, whilst the other took time to learn Romanized also, at the end of two or three years, other things being equal, the one who learned Romanized would also have made more progress in the study of the character.

The second suggestion that I have to make is, that if the introduction of Romanized is to be a success the missionaries must make a point of using it themselves. It is not enough to urge it upon the people by word of mouth; the missionary must show them the example. I know that this will prove very distasteful to many. For one thing it hinders us so far in our studies, in that it takes from us that help to familiarity with the language which we find in the daily use of the character Bible. And it exposes us to slights and annoyances, intentional or otherwise, which are trying to flesh and blood. There are, no doubt, countervailing advantages; the continual use of the Romanized gives us greater accuracy in speaking the language, in that it familiarizes us with the correct tone of every word. But the chief consolation comes to us from the thought of the great benefit that accrues to the native Christians from the sacrifice that we make. "The reproaches of them that reproached thee, fell on me." For myself I may say, after twenty-five years' work, during which time I have preached generally once, often twice, each Sunday, that in all that time I have, so far as I can remember, only once used the character Bible in the pulpit, and that once I am inclined to regret.

Yours faithfully,
THOMAS BARCLAY,
(*Tai-nan-fu, Formosa.*)
GLASGOW, Scotland.

Our Book Table.

Schereschewsky's Genesis. A Criticism.

A careful perusal of Bp. Schereschewsky's translation of Genesis, comparing it with the original and other Chinese versions, leads me to offer a few words of criticism.

As a general thing the style is simple and easily understood and at the same time is good Chinese. As a translation, however, it seems to me to be defective in some points.

1. The terms used for *God* are very confusing. 天主 is his usual term for *Elohim*, yet this word is sometimes simply 主, and sometimes 神 (*vide* xxxi, 53). Again, *Jehovah* is sometimes 主 (*vide* chapters vii, viii, ix.) Again, *Jehovah-Eli* is translated 上主 in chapter xxiv: 40, and the same term is used for Jehovah alone in v. 48. 神 is used for *Spirit* in vi, 2, for *god* in xxxi, 53, and for *God* in xxxii, 28, 30. It is of course impossible to always translate a word in the original by the same word in Chinese, but there should be as much uniformity as possible.

2. Another fault, I think, is the tendency to transfer the Hebrew instead of translating it, as *Shekel*, *Sheol*, etc. These convey no meaning to the minds of the Chinese. If the sounds must be transferred they should be written with a *mouth* 口 at the left hand corner to let men know that they are to be taken as mere sounds. This has been sanctioned by long use (*e.g.*, 㕥唎, etc. Mat. xxvii, 46) and has been found helpful. See ii, 12; iii, 24; xliv, 29; xxx, 14, etc. In the case of *Sheol* I think 陰間 would express "the nether world" very well and would have no meaning of "hell."

3. Unnecessary and unreasonable changes are sometimes made in proper names. Why should 埃及, Egypt, be changed to 伊及? There is a diphthong in Greek and Latin, etc. Why conform it to the English shortened form of *Egypt*? If any colloquial dialect is to be the standard for transferring sounds, the Mandarin should doubtless have the preference, but should not some attention be paid to the native dictionaries and the precedent set by transferring Sanskrit sounds in Buddhist nomenclature?

4. *Euphemisms* are often justifiable, but is a translator at liberty to omit a whole clause as in chapter xxxviii, 9? The Septuagint, Vulgate, and some Chinese versions translate here. Akin to this is the use of 施禮 for "kiss." Because the Chinese do not kiss as the Jews did, is that a sufficient reason for translating kiss by "perform the ceremonies," "did according to etiquette?"

5. The *alternative reading* in small characters is often to be preferred to the text., e. g., in xxix the same Hebrew word is differently translated in vs. 21 and 23. Why not 同室 in both cases?

6. *Various emendations.* In xix, 14 why insert 將? The Revised

version puts it in the margin. The context seems to indicate that the daughters were already married.

In xxxv, 18, Benjamin is translated "Son of the *South*" instead of the usual "Son of the *right-hand*." See Gesenius. The ordinary translation seems preferable.

In i, 11 外 is to be preferred to 東. "Beyond Jordan" depends on the position of the writer; to east of the Jordan makes it definite.

On the whole I think this usually good version is open to some amendment.

R. H. GRAVES.

A Pocket Lantern.*

It is a truism that in the land of Chinese literature nine hundred and ninety-nine out of every thousand of us are just beginning to learn to walk. You, venerable reader, are the thousandth, but the rest are mere toddlers and tumblers. And as Dr. Martin pointed out years ago, our path is not a continuous pavement, but a series of stepping-stones. And moreover we travel that path as though by night. And though we are but little children weak, it must be allowed that our habit of tumbling is largely due to lack of light. At times when we gain a good lantern-bearer (whose name is Pundit) and a big full-moon lantern (the biggest known as Giles' patent, the lesser as Williams' ditto), and especially when the lantern-bearer carries us half the way, we get on famously—for little children weak. Yet are we ambitious and would learn to walk alone.. We feel like a missionary lady who is so situated that she can only take her walks abroad in company with her house-boy, and in that case often modifies a well known proverb to "One is company and two is none." Would that we might walk alone!

Being possessed of the art of thought-reading, a certain benefactor of his species (every missionary is that, I hope), named Soothill, has divined our desire, and has been working with hand and brain in his workshop to devise and construct what he has now put on the market—a pocket lantern. True, after purchasing one we shall not be able to run in safety, but we may with its kindly light learn gradually to walk without such frequent tumbles as heretofore. Nor may we all at once dismiss our lantern-bearer and his huge lantern except for excursions along the common high-road for a *li* or so. Yet if even archbishops have their chaplains, and Yangtse captains their Yangtse pilots, we need not be ashamed of this.

Till we learn to walk alone, however, locomotion must lack the element of exhilaration. And some plodding students have been known to moan that no such an element can ever be found in the region of Chinese studies. But is not the characteristic pride of a Chinese man of letters largely born of exhilaration? Is not much of his somewhat pronounced superiority over ordinary mortals, that of the victor who has conquered? And with Excelsior for our motto, and the aforesaid pocket lantern for our companion, we may find that the regions beyond are not all snow and ice, but rather a smiling land of victory.

The word companion slipped out, and that is what this little volume soon becomes. In gaining it we gain a friend about whom we wonder how we managed to exist before our friendship was cemented.

Yet such friends are the very ones that we feel it hardest to describe. Biographies written by bosom friends often make dull reading. Our best tribute to a friend is often just, "He is my

* *The Student's Four Thousand* 字, by W. E. Soothill.

friend." And that is my review of the work before us.

It may be added, however, that as one of the best methods by which a new comer may learn to appreciate his pundit's caligraphy is to take up the brush-pen and essay to write himself, so one good qualification in the art of intelligent appreciation generally is to have tried to do something on the same lines as those of another whose masterpiece is unveiled before us. And to descend into personal particulars, it may be related that in my first year, finding Williams too bulky for odd moments, I procured an ancient Hankow syllabary, compiled by the Rev. Josiah Cox, and having had it copied by a Chinese teacher, filled in the spaces opposite each of the numerous characters from Williams, with the result of a saving of weeks of work in hunting up characters per annum. Yet though such a dictionary was fairly portable, it lacked a radical index, and any strange character whose sound was unknown had to remain so. But the present volume is not only just half the bulk of my Ms. friend of yore, but contains a far wider selection of characters, every one of which can be turned up at a moment's notice by reference to the exceedingly neat index. True, as the Scottish laird said of Bailey's Dictionary, the tales, though good, are "unco' short," but for the maximum of portability and usefulness (controlled by such portability) this little book could hardly be excelled.

And its work is not finished when we have traced out a given character, for by availing ourselves of Mr. Soothill's method of arrangement we gain an introduction to the whole family. With human beings to deal with we may be introduced to Mr. Wang or Mrs. Chang and be duly gratified at the honour, but to gain an introduction to sons and daughters, brothers and sisters, uncles and cousins all at once, is a boon which any missionary might well long for in the case of an intended employée or prospective church-member. And this is precisely what Mr. Soothill does for us with the literary characters, and as his book is more widely adopted, and its method more diligently followed, is it too much to say that we may hope for the advent of a new race of students of Chinese, and may even wake up some morning to find ourselves numbered among them?

W. A. Cornaby.

Laos Folk-lore of Farther India. By Katherine Neville Fleeson. With illustrations from photographs taken by W. A. Briggs, M.D. Fleming H. Revell Co. 1899. Pp. 153. $1.25. (For sale by Mr. Edward Evans.)

This book enters a fresh field of singular interest which has been well worked by the authoress, who seems to have taken commendable pains not only to collect her materials, but also to assort them, which is done under eleven distinct heads. These are: Tales of the Jungle, Fables from the Forest, Nature's Riddles and their Answers, Romance and Tragedy, Temples and Priests, Moderation and Greed, Parables and Proverbs, the Gods know and the Gods reward, Wonders of Wisdom, Strange Fortunes of Strange People, and Stories gone Astray. From this heterogeneous collection of titles it will be seen that any classification is at best imperfect. But the treatment of the materials by the unknown originators of these tales, has a special interest as throwing light upon native beliefs and thinking in many lines. It may be remembered that in the first Life of Dr. Judson, by Pres. Wayland, it was mentioned that he had a vast store of this kind of folk-lore in his capacious memory, but he would neither commit it to writing himself, nor transmit it to any one else for that end. Missionaries of this generation have learned a more excellent way, and it is to be hoped that collections of this sort may be multiplied in every land. The uses would be many, and there can be no valid objection to their being accumulated and collated.

China and its Future in the Light of the Antecedents of the Empire, its People and their Institutions. By James Johnston, author of "China and Formosa." With illustrations. London: Eliot Stock. 1899. Pp. 180. Mex. $2.25.

The author of this little work has often written of the Chinese empire in previous years, having become specially interested in it during a short residence many years ago. He has distributed what he has to say in seven chapters, of which the first six are devoted to the people, the position of women and children, the history, government, administration, education, and religion of the Chinese. The final chapter is on the Future of China, which contains some good advice and some unsafe predictions. We think it is correct to say that the more clear is one's insight into the real mechanism through which alone China can be reformed from within, the less hopeful is he of the possibility of any such reformation. It is very doubtful whether Mr. Johnston is justified in his optimistic view of the benefits of coming Russian aggression in northern China, although he may be right as to the probable result of a complete understanding between Great Britain and Russia, not to speak of the other powers, as to what can and what cannot be done in this empire. The circulation of this little book can do only good, as it presents, in a compact and modern way, much of which millions in the home lands are perennially ignorant, no matter how often they have been enlightened. Mr. Johnston is one of those who have a huge veneration for the Alpine mass of guesses known as the "Chinese Census," and never omits an opportunity to say so. We have no quarrel with his conclusion that there are *perhaps* four hundred millions of human beings in the empire, but we insist—as we have often insisted before—that neither Mr. Johnston nor any other human being can prove it by the "Chinese Census".

A. H. S.

In Primo. A Story of Facts and Factors. By Eniled. Fleming H. Revell Co. 1899. Pp. 368. $1.25. (For sale by Mr. Evans).

The young lady who presumptively compiled this tale, wished to express a variety of opinions on many different themes. The story is not complex, but the choice of a journal form for the conveyance of somewhat complicated and ramified information, does not strike one as a happy device. Where is the young woman who would have the patience to copy into her diary letters of great length which she has sent to her friends, or still more those which she has received from them? (She would not have the courage to do this, even if she had a new S. P. typewriter, much less with the pen, in the intervals of the most exacting and often exciting scenes.) The heroine is at first poor and rather plain, but on slight provocation she becomes rich, and in a way handsome, so as to be the rival of a 'society' leader, a position, however, which she does not seek and will not keep. She wishes to use her wealth in the highest possible way, and has much trouble in deciding what to do with it. We have been as unable to ascertain why the tale is styled "In Primo", as why the authoress prefers to be known as "Eniled."

Editorial Comment.

The murder of the Rev. S. M. Brooke, of the S. P. G., Tai-an-fu, near the end of December, was one of the saddest, in many respects, in the records of missionary work in China. A death at the hands of a mob is terrible to contemplate under any circumstances, but in this instance there was unusual cruelty and prolonged torture. We are far from calling for revenge; God knows His own and will care for them. But there are "powers" that are "ordained of God," and the British government has certainly a weighty reponsibility for the manner in which it treats the very criminal governor at whose door this crime is so plainly to be laid.

* * *

As will be seen from a notice under Missionary News, Dr. Clark, President of the United Society of Christian Endeavor, expects to visit China again in the interests of Endeavor work. Many will remember with interest his former visit, and it is to be hoped that this present will be even more memorable and profitable. There has been wonderful growth and development since he was here before, and while not all places are yet ready for Endeavor Societies, it is fair to presume that many places might have profitable societies that do not now have them, and that much good will result from Mr. Clark's visit.

The meeting at Foochow promises to be a very interesting and well attended one. There is a great deal of enthusiasm in Foochow. Judging from what we have heard of meetings there heretofore, and with the prospect of having Dr. Clark among them, and the fact that this is the first time the National Convention has been held there, there will be, doubtless, lively times.

* * *

Mrs. Little, Organizing Secretary of the Tien Tsu Hui, hopes to start very shortly for a tour of the southern treaty ports, similar to that recently undertaken by her along the Yangtze. She expects to leave Shanghai by the first China Merchants' steamer after China New Year, and hopes to spend a few days in Hongkong, Canton, Macao, Amoy, Swatow, and Foochow. Her wish is to address a meeting of the foreign community in each place; also, wherever it is possible, to address a public Chinese meeting to which Chinese officials and the leading gentry may have been invited by some leading European official, as has been lately done with such good results in Wuhu and Hankow, and yet more brilliantly in Shanghai, where the Taotai attended with his retinue. But she is also most desirous to address gatherings of Chineses ladies and show them that sympathy that seems needed to help them from tottering painfully, thrown back upon their heels, to walking gracefully about their women's duties; also to address college students and boys' schools; these last, wherever convenient, apart from women. Mrs. Little is a host in herself at these meetings, full of life and energy, and we bespeak for her a most cordial welcome wherever she may chance to come. She will be pleased to hear from any one who could assist her in any way, at her home, 39 North Soochow Road, Shanghai.

* * *

It should be distinctly understood that the Committee in passing the resolutions in regard to the coming General Conference in 1901, printed in January Recorder, had no idea of restricting the *membership* in any way. It was merely the matter of *entertainment.* As Resolution I. distinctly says: "All others will of course be welcomed to the Conference," and perhaps it should have added: All will be entitled to equal privileges in voting, discussing, etc.

* * *

The Shanghai papers have recently published a scheme for the education of the Chinese youth within the foreign settlement of Shanghai with the aid of Municipal funds. Some of the more influential Chinese have promised to raise the sum of thirty thousand taels for the purposes of buildings, etc., and the Municipal Council proposes to ask the rate-payers to approve of a grant of three thousand taels, at present, and five thousand later on, to secure foreign instructors, etc. The root-idea is certainly a good one, and the three gentlemen who have devoted so much time and pains to preparing the scheme, are certainly worthy of all praise. Probably any scheme that could be devised would be open to serious objections, and so it has occurred to us that this, while furnishing a good opportunity to a select few—500 is the present limit—the great mass of the children of the settlement would be as unprovided for as before. We must confess that it is no light matter to contemplate, the providing adequate school accommodations for several tens of thousands of Chinese children, and even if the present scheme does not succeed, it is to be hoped that it will prepare the way for what must commend itself most strongly to all right minded people.

* * *

During the past month we have received two specimen numbers—one from Foochow and one from Shanghai—of new papers or magazines for the Chinese, both to be published monthly. The one from Foochow is called the *Hwa Mei Pao*, or Chinese Christian Advocate, and the one from Shanghai the *Kiao Pao*, or Christian Advocate. Both are well edited, the former by Rev. M. C. Wilcox, assisted by Rev. Uong De-gi, and the latter by Dr. Y. J. Allen. Both contain a variety of useful reading and information, and as such are to be welcomed. We confess to a feeling of regret, however, in seeing that both are in the interests of a denomination, confessedly so. We have all along cherished a hope that denominationalism would be made as little of as possible in China, and that our literature would be Christian and not denominational, though some may say, of course, that it may be both. Granted, but why not put off the evil day as long as possible? We welcome good literature of every kind—religious, educational, scientific, political, philosophical, etc.—and in every kind we want the *best.* Is denominational ever the best? The writer has stood out against efforts looking in this direction in his own church, and could wish that we might wait long before the denominational element is introduced, or at least to as limited an extent as possible.

* * *

JUST as we go to press (January 26th) news comes of the "resignation" of the Emperor, Kuang Hsu, and the appointment of a successor, P'u Chun, the son of Tsai Yi, a lad of but nine years of age. What is to become of the former Emperor can only be surmised, but it would be strange if he were to be permitted to live. And will the great powers sit quietly by and permit such bare-faced usurpation to go on? And what will be the effect on the people of China? These and many other questions arise in the mind at once. But who shall answer them? Certainly the outlook for China never seemed so gloomy.

Missionary News.

Anti-foot-binding Meeting.

On a recent Monday close on a hundred of the leading Chinese in Shanghai, about thirty of them officials, assembled in the Drill Hall by the invitation of Mr. F. A. Anderson, chairman of the Municipal Council, who presided. Sir Nicholas Hannen was also present. A Taotai of the Arsenal, late coadjutor of the Viceroy of Shantung, asked leave to speak, and fairly convulsed the audience by his brilliant and humorous suggestions as to how to do away with foot-binding. On Thursday about forty Chinese ladies assembled at the house of Mrs. Rocher, the Commissioner's wife. Besides several speeches there were several foreign ladies to talk to the Chinese ladies, whose carriages and many befurred footmen coming beforehand to announce their arrival, sufficiently indicated their social standing. There were among them some of the givers of the famous Chinese ladies' public dinner to found the girls' school, besides other new friends. One lady joined the Society at once, and promised not to bind her young daughter's feet; some other young girls were going home to unloose their bandages, and several others appeared moved and grateful for the kind sympathy shown them.

L.

The Chinese Tract Society.

During the month this Society has held its anniversary meetings in Shanghai.

On the 18th, the Board of Trustees met, and besides listening to various reports and attending to routine business, filled vacancies by electing the following on the Board of Trustees: The Rev. C. E. Darwent, M.A., pastor of Union Church; J. C. Ferguson, M.A., president Nanyang College; Rev. G. F. Fitch, superintendent Mission Press; Rev. W. Nelson Bitton, of the London Mission; Rev. C. J. F. Symons, of the Church Missionary Society; Dr. S. P. Barchet, interpreter at the United States Consulate-General; Professor G. H. Bell, of the Anglo-Chinese College; Mr. Kau Voong-z, compradore and former proof-reader at the Mission Press; Mr. Zee Ve-wae, assistant in the editorial and other work of the Tract Society; and the Rev. Tsu Niok-dong, a clergyman of the American Episcopal Church.

Professor Bell was elected a member of the Board of Directors. The Rev. William Muirhead, D.D., was elected Corresponding Secretary in place of the Rev. Ernest Box, resigned, and Mr. Dzung Ts-kok was elected to serve on the Examining Committee, and Mr. James H. Osborne received a hearty vote of thanks for his generous services, and was re-elected Honorary Auditor.

On Sunday, the 21st, there was a large gathering of native Christians and several missionaries.

A native pastor delivered an able sermon, followed with a stirring address by another, setting forth in strong language the value of the Society's publications. A collection was taken, amounting to $14.65.

The reports of the Society show a prosperous year's work and its funds to be in a good condition.

A great work noticed as in press last year, has been issued—*The Conference Commentary on the New Testament.* It is bound in three handsome volumes, a beautiful specimen of the typographical art and by some considered the greatest work ever undertaken by the China missionaries. *Short Sermons*, also in three volumes, is another important work.

Through great economy there is a handsome sum in hand at the close of the year, yet the expenses in the immediate future are likely to be very great.

Stereotype plates and a second edition of *The Conference Commentary* is already talked of. The committee is busy with the Commentary on the Old Testament, and already a part of it is ready for the press, and a very large sum will be required to bring out the whole. The Bible Dictionary is likely to be published this year, and an unusually large number of the Society's standard works are out of stock, so a much larger sum than that now on hand will be needed to carry on the work of the Society successfully.

The Society has published thirty-two different works, besides periodcals and Sunday school lessons, making in all 435,170 copies, equal to 13,641,260 pages. The sales and grants amount to 453,860 copies and to 5,042,858 pages, at least a million more than last year. The printing has cost $8,042.52 and the income from the sale of books has been $4,333.58, against $2,855.85 last year.

Wei-hsien Presbytery Meeting.

The Presbytery of Wei-hsien comprises nine ministers (six Chinese and three American) and twenty organized churches, together with a large unorganized work. Heretofore it has been customary for the Presbytery to convene at the central Mission compound at Wei-hsien, but this year it seemed expedient to meet in the memorial chapel recently erected by the Chinese Presbyterians of Shantung to the memory of the late Dr. Nevius. This church is at Wu-kia-miao-tze, some sixty *li* west of this place. It is a building in plain Chinese style, fifteen by forty feet, with glass windows as the sole foreign feature. Here the brethren convened on November 16th and adjourned Saturday the 18th November. The church of Chai-ti called the Rev. Hwang Ping-fu at a salary of 75,000 real cash. He accepted in a well-worded and heartfelt speech. Mr. Hwang had served the church last year as their supply, they paying the salary. This makes the sixth native minister the churches in this Presbytery have undertaken to support.

In spite of the hard times Shantung is now experiencing, two congregations voluntarily increased their pastors' salaries, raising the whole amount within their own bounds. Among other items of business was the appointment of a committee to prepare a history of Presbyterianism in Shantung. This was moved by a Chinese brother, who urged that some such work should be undertaken while the pioneer missionaries are with us, whose help supplying facts and dates is essential to an accurate history. Notwithstanding some knotty problems to be solved, the meeting was characterized by the utmost unanimity, and not a discordant note was struck during the discussions. The non-Christian element behaved with commendable decorum, especially seeing there were two bicycles on the premises belonging to the foreign contingent.

The additions to the church reported were 263, and the losses by death removal and excommunication, 108. The present membership reported is 2,849. The contributions for preaching and benevolence were 785,000 cash, equivalent to just $1,000 Mexican. This represents the strictly native contributions. Besides this amount given for church work the people expended fully $1,200 on their schools. This last item is from the Mission Report, for we do not permit educational expenditure to be reported to the Presbytery as on a par with contributions for church work and benevolence. The reasons for this are obvious. The past year has been a trying one for the Christians. The unsettled political situation, the long continued drought, and the consequent high price of grain have combined to make the poor poorer and the rich more close-fisted. In spite of these adverse conditions the contributions for the year have exceeded all previous attainments.

F. H. CHALFANT.

Missionary Journal.

BIRTHS.

AT Paoting-fu, December 17th, the wife of Rev. J. A. Miller, A. P. M., of a son.

AT Nankin, December 19th, the wife of T. J. ARNOLD, F. C. M. S., of a son.

AT Liao-yang, Manchuria, December 8th, the wife of the Rev. GEORGE DOUGLAS, of a daughter, Helen Grant.

AT Hsi-chê, on 20th December, 1899, to Dr. and Mrs. MALCOLM, C. P. M., a daughter, Claire Davidson.

AT Hankow, January 4th, the wife of A. A PHILLIPS, C. M. S., West China Mission, of a daughter.

AT Ping-tu, January 5th, the wife of Rev. J. W. LOWE, of the A. B. M. (South), of a son, William Alex.

MARRIAGES.

AT Kia-ting, December 7th, E. AMUNDSEN and Miss P. NAESS, both of C. I. M.

AT Swatow, December 26th, by the Rev. D. MacIver, M.A., assisted by Rev. J. C. Gibson, D.D., JOHN F. McPHUN, M.B., C.M., and MARGARET FALCONER, both of E. P M.

AT Hongkong, December 23rd, by the Right Reverend the Bishop of Victoria, assisted by the Reverend R. F. Cobbold, ALFRED JAMES WALKER, Vice-Principal of Trinity College, Ningpo, to EDITH, eldest daughter of the late Clement Alexander Middleton, Bencher of Gray's Inn.

AT Chung-king, December 27th, JAMES HUTSON and Miss WIDGERY, both of the C. I. M.

AT Shanghai, January 17th, by the Rev. H C. Hodges, M.A., the Rev. CHARLES ROBERTSON, of the London Mission, Wuchang, to JANE AITKENHEAD, second daughter of George McKendrick, Wishaw, N. B.

DEATHS.

AT Sam-kong, Lien-chow, on January 5th, ELIZABETH, beloved daughter of Rev. and Mrs. Chas. W. Swan, A. P. M., aged 1 year and 4 days.

In Shantung, Rev. S. M. Brooke, of the S. P. G., at the hands of the Great Knife Society.

ARRIVALS.

AT Shanghai, January 9th, GEO. FOX DEVOL, M.D., F. F. M. A., Nankin; C. S. TERRELL, M.D., and wife, Miss MINNIE DAVIDS, C. and M. A., Central China.

AT Shanghai, January 16th, Rev. GEO. and Mrs. HUNTER and one child (returned), Misses SANDERSON (returned), A. T. SALTMARSH and J. SANDEBERG, from England, for C. I. M.

AT Shanghai, January 20th, Rev. A. O. LOOSLEY, from America, for C. I. M.

DEPARTURES.

FROM Shanghai, January 2nd, Rev. Q A. MYERS, wife and child, of M. E. M. W. China, for U. S.

FROM Shanghai, January 15th, Mr. J. T. DEMPSEY and wife, W. M. S., for England.

FROM Shanghai, January 24th, O. T. LOGAN, M.D., wife and two children, Cumb. P. M.; Miss M. A. SNODGRASS, A. P. M., Tungchow; Miss E. S. HARTWELL, A. B. C. F. M., Foochow; Miss G. B. MOSHER, A. C. M., for U. S.

THE

CHINESE RECORDER

AND

Missionary Journal.

Vol. XXXI. No. 3. MARCH, 1900. { $3.50 per annum, post-paid. (Gold $1.75.)

A Review of "Methods of Mission Work."

BY REV. C. W. MATEER, D.D.

IN 1886–87 Dr. J. L. Nevius published in the CHINESE RECORDER a series of articles on "Methods of Mission Work." Shortly afterwards the same articles were slightly revised and republished in book form. Some years later, when the edition was exhausted, the Presbyterian Board of Foreign Missions reprinted the book and sent copies to all of its missionaries, and in other ways gave it an extensive circulation. During these years it has been widely read and often quoted in discussions on mission policy, both at home and on many mission fields. The secret of its popularity with Secretaries and Boards is not far to seek. It seemed to promise the rapid evangelization of the world at a minimum of expense. From various causes the Boards were becoming embarrassed for want of funds, and this little book offered a most inviting and opportune text from which to preach and enforce economy. It was tacitly assumed that the method therein advocated had been wrought out to a conspicuous and assured success, and that there were in Shantung a large number of self-supporting churches which had been raised up without the aid of paid helpers. Young missionaries made great use of the supposed success of the "New Method," both in print and in missionary addresses. Self-development and self-support were heralded as the secret of all true success, and previous generations of missionaries were condemned, impliedly if not expressly, for want of discernment in the conduct of the work, having failed to develop the ideal self-nurture and self-support, and raising up a generation of "rice Christians." Frequent inquiries have been made both in print and by letter as to facts in the case. No one in Shantung, cognizant of the history and results of Dr. Nevius' work, has ever made any response. Two things have operated to produce this reticence. First, while it was felt by those who best knew the facts that they did not really sustain the theory, yet it was difficult to say so without giving offence, and seeming to be jealous of a good man's work. Second, it seemed an ungracious thing for younger men to oppose their views to those of Dr. Nevius, especially after his death, and it was, at the same time, a difficult thing to stem the tide of sentiment which home secretaries and others had worked up.

The writer has resisted for a number of years the thought of writing on this subject, though urged to do so by a number of experienced missionaries both in Shantung and elsewhere. A special appeal from the editor of the RECORDER finally determined me to collect information and review the book in the light of all the facts of the case. In doing so I realize that my purpose will perhaps be misconstrued and my motives misunderstood. I write reluctantly and under a strong sense of duty. In common with many others I feel that the cause of missions demands that a voice be heard from Shantung in regard to this book. I have not written hastily. Over ten years have elapsed since "Methods of Mission Work" was first published. I was on the ground and thoroughly conversant with the circumstances in which the book was conceived and written, and I have specially investigated the results of the particular work on which it is based. I have also watched the progress and policy of mission work as affected by the book, and am profoundly convinced that its main contention is based on insufficient data and exceptional facts, that its theory is partial and defective, and its aggregate effect a serious hindrance to mission work. Before proceeding with this review I wish most explicitly to disclaim all personal animus. Dr. Nevius and myself were friends and colaborers for twenty-five years. Nothing at any time occurred to disturb the harmony of our friendship or hinder a hearty co-operation in our missionary work. So far as Dr. Nevius is concerned, and more especially on Mrs. Nevius' account, I would fain not write. She still lives, and very properly feels a jealous interest in what her husband did and wrote. I shall strive to say nothing unkind or ungenerous, but confine myself entirely to what concerns the facts and principles of the case.

The book is written in the author's best style. His facts and arguments are clearly and forcibly stated. The spirit of the book also is admirable, and easily captivates the reader and carries him along in the author's way of thinking. I fear I may not be able to put my review in so taking a way. The task which I have set myself is essentially difficult. I am opposing the principles of a book that is very popular with many, and in order to do so with any success I must do the work thoroughly, opposing argument to argument and fact to fact. In doing this there is danger that I will seem to be too polemic. What I ask of the reader is that he will give the case a fair hearing and consider that I am opposing and criticizing not a *man*, but a *theory*.

Terminology.

In the book constant use is made of the terms *old and new plan or method.*[*] By the former is meant the method of employing Chinese preachers or helpers, as auxiliary to the missionary, and by the latter the method of starting and carrying on mission work without the aid of native helpers, as illustrated in Dr. Nevius' own work in Shantung. He affirms in his introductory chapter that there had been for a number of years a progressive change in the direction of the non-employment of native helpers, and cites his own experiment in Shantung as a final argument in that direction. Now, I do not think there is any sufficient ground for the use of such terms either in general, or in his own work. It is not, by any means, the fact that in former years all missionaries favored the free employment of native preachers. Still less is it the case that in more recent years missionaries generally refrained from employing native evangelists and helpers. So far as I could see there had been no special change other than that which grew naturally out of the advancement from the pioneer stage to that of the higher and maturer development. The change was not in the non-use of helpers, but in choosing them more carefully and in training them more thoroughly. I cannot, therefore, but feel that the constant use of these terms, "old and new method" (except it be in so far as the term "new method" is intended to describe Dr. Nevius' special work) was, and is, calculated to create a wrong impression, especially on those not well acquainted with all the facts.

Of late years, especially since the home publication of "Methods of Mission Work," there has been a good deal of writing in the papers on this subject, mostly by a few men, some of them being young men who, having had no experience of their own, ventilate the preconceived ideas they brought from home, often easily traceable to "Methods of Mission Work." The actual change in opinion and practice has not, however, been nearly so great as the continued agitation of the question would indicate. Within a few years an extensive work has been developed in Manchuria. That work is now advancing by leaps and bounds. A home secretary writing of it says: "The reports and letters from Manchuria impress one with the idea that the missionary difficulty there is an embarrassment of success." But unlike Dr. Nevius' work it was preceded for many years by a preparatory work done by the abundant use of native helpers, supported by the Mission. More recently most of these helpers have been supported in whole or in part by the churches. This result did not come, however, until after many years of faithful work had preceded it. Not long after Dr. Nevius gave over his work, our Mission started a new station at *Chi-ning-chow*, in the south west of the province. The leading man in starting the new station was Rev. J. H. Laughlin, who was associated for a time with Dr. Nevius in his work, and had the best possible opportunity of understanding and appreciating his theories. Yet in beginning this new work he did not decline to use native helpers. On the contrary, he used them freely, and has continued to use them. At the Shantung Missionary Conference, held last year at Wei-hien, when speaking of using native helpers in starting new work he said: "In the expenditure of foreign money I have not lost confidence. My experience convinced me that we foreigners can by no means influence the Chinese as their own people can. The Chinese who have been brought to Christ directly and solely by the foreigner are, I fear, very few."

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[*] The edition of "Methods of Mission Work" referred to and quoted in the following pages, is that printed in New York by the Presbyterian Board of Foreign Missions.

CHAPTER I.

Native Helpers or Paid Assistants.

After a short introduction setting forth the terms "new and old method" the author, under the head of "Objections to the Old Method," draws out an elaborate argument against the employment of native helpers. This is the ruling thought of the book. The one idea to which the author continually returns is, *Do not pay the Chinese for preaching.* Besides arguing the question on its merits, he adduces from time to time throughout the book the large work he himself had developed without paid agents, as final proof of the feasibility of the method. On the face of it the principle is decidedly taking, and it is freely conceded that some of his arguments are sound and forcible. Without doubt the employment of helpers, like most things in this world, is capable of excess. He is, however, doing the work of a reformer, and, as is common in such cases, goes to extremes. He does not indeed distinctly announce himself as wholly opposed to the employment of native helpers, yet his book has, to a great extent, made such an impression, both in China and elsewhere. Dr. Ross, of Manchuria, thought it worth while to write a letter to the RECORDER (May, 1898) expressly to show, from his recollection of an interview with Dr. Nevius a few years before, that he was not by any means opposed to the employment of native helpers in all circumstances. Dr. Ross felt the pressure of the sentiment which Dr. Nevius' book has created in many quarters against paying the Chinese to preach. This is, in fact, the central idea of the book. A few years ago a widely known and veteran missionary of South China, who believes in the employment of native preachers, came with some concern to one of our Shantung missionaries at a missionary gathering in the home land to ask the facts in regard to Dr. Nevius' work, saying: "Our Board, under influence of Dr. Nevius' book, are seeking to cut off our whole supply of native helpers." Lest the writing of this review should create a wrong impression with regard to my own views I may be allowed to say that I have never been an advocate of the extensive employment of native preachers, but rather the contrary.

In his argument against the employment of paid helpers the author makes the following points, which he treats at length :—

1. *Making paid agents of new converts affects injuriously the stations with which they are connected.*

2. *Making a paid agent of a new convert often proves an injury to him personally.*

3. *The old system makes it difficult to judge between the true and false, whether as preachers or as church members.*

4. *The employment system tends to excite a mercenary spirit and to increase the number of mercenary Christians.*

5. *The employment system tends to stop the voluntary work of unpaid agents.*

6. *The old system tends to lower the character and lessen the influence of the missionary enterprize, both in the eyes of foreigners and natives.*

1. *New Converts as Helpers.*

The first two points refer expressly to the employment of *new* converts as helpers, and the treatment of the third point turns on the same idea. If the argument here and throughout the book were confined to this class of helpers there would be comparatively little objection to it. This is not the case, however, even in this preliminary argument, for in the other three points this special idea is, for the most part, lost sight of, and the argument merges into what, in the summing up at the close of the chapter, is called "the paid agent scheme," by which is meant the employment of helpers in general. There is no doubt but that the employment of new converts as helpers is generally open to serious objection, and much that Dr. Nevius here says is worthy of great attention. Such a course has not, however, so far as my experience goes, been practiced to any such an extent as Dr. Nevius' argument would imply. It is a rare thing that a certain amount of probation and of time spent in special study, is not required. As mission work matures there is very little temptation or occasion to employ men without such training. Neither is it by any means wise to make an *invariable* rule that new converts should *never* be taken up and trained for helpers. I have in mind several men of this kind in Shantung who became pre-eminently useful and influential men.

In the course of his argument, to show that the employment of a new convert often introduces trouble in the station, the author says: "The religious interest which passed like a wave over the neighborhood gives place to another wave of excitement, and the topics of conversation are now place and pay." This seems to be a purely hypothetical case, which in my opinion is quite imaginary. A "wave of religious interest" which has not, beneath and behind it, some selfish temporal end, is a very rare if not an unheard of thing amongst the unevangelized heathen. No such thing occurred in Dr. Nevius' work in the famine region, where the underlying thought in all minds was temporal advantage through connection with the foreigner. The extensive work in Manchuria already referred to had and still has beneath it, as is well known, a large measure of selfish worldly ideas. Men must know something about the gospel before they can desire it for its own sake. Missionaries have to be content in the first place to preach to and teach many who are listening and learning from selfish motives. The genuine religious interest comes later, the result of the power of truth. The idea of temporal advantage gets there much earlier than the time when a new convert is employed as a helper. The experience of missionaries in a new place is almost invariable, viz., that those who first receive the gospel are teachers or servants or workmen who come in contact with the missionary in a business way rather than from religious motives.

2. *Native Helpers Mercenary.*

While the author of course admits that many paid agents are sincere, earnest men, yet his argument, both here and throughout the book, proceeds on the assumption that a large proportion of them are mercenary. This I certainly regard as unjust. In the opening years of mission work, in a given place, unworthy men are no doubt sometimes employed, but as the work matures and experience increases this is not often the case. I have no hesitation in affirming that, taken at large, Chinese preachers are not more influenced by unworthy motives than the generality of preachers in England and America.

3. *Using Paid Helpers Fosters a Mercenary Spirit.*

This argument seems to be very much overstated. In the first place the number of native helpers is very small indeed in proportion to the whole number of Christians. Again, the whole number of native preachers is very small as compared with the whole number of Christians employed as school teachers, personal teachers, servants, etc. Hence to regard them as the chief occasion of the supposed mercenary character of Christians generally, is, to say the least, to put the lesser reason for the greater. Would Dr. Nevius oppose the employment of a Christian in any capacity, using *only* heathen teachers, servants, etc.? Some new missionaries have been led by the influence of his book to go even this far. The next step would be to dismiss a teacher or servant converted in the missionary's employ. Of this I have not heard, but I have heard it seriously proposed to have such converts join the church of another mission.* What a spectacle we would present to the heathen if we were to discriminate against our own converts. As an illustration of the evil effect of employing unworthy helpers who drew into the church men like themselves Dr. Nevius cites the case of the work started in the district of *Shiu-kwang* by Rev. J. A. Leyenberger, and which, at the time he wrote, seemed to be in a very unsatisfactory condition. Many afterwards fell away, it is true, but not more than in some other parts of the famine field. Yet the foundations held, and there is to-day no more prosperous work in any part of Dr. Nevius' field than in *Shiu-kwang.* For several years that district has contributed about three times as much for the support of the gospel as any other part of Dr. Nevius' field, though not as much as some other stations in the Wei-hien district, built up from the first by paid agents.

4. *Stops Voluntary Work.*

That the mistaken employment of an unworthy man would tend to discourage the voluntary work of others who are of the same spirit, is not to be denied. It is to be feared, however, that the voluntary work of *such men* would be very little in any case. The argument, moreover, proves too much. It is equally good against the Christian ministry and against the agents and other paid workers of the Young Men's Christian Association, Christian Endeavor, Bible Society, etc. Christianity has ever been and still is very largely dependent for its aggressive propagation on paid agents who, while they work in the gospel, live of the gospel.

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* Since writing the above a friend has told me that he heard a missionary who is a great admirer of Dr. Nevius and his "Method," saying: "My cook, who is an excellent servant, is thinking of becoming a Christian, in which case I am sorry to say I shall be compelled to find another servant." It is very certain that Dr. Nevius never intended such conclusions to be drawn from his argument.

5. *Rice Christians.*

Whilst Dr. Nevius very justly resents the imputation that Chinese Christians in general are rice Christians, yet he raises the question how far missionaries, by using paid helpers, are responsible for giving ground for the charge. This argument against paid assistants has but little weight, seeing the number thus employed is so very small in comparison with the whole number of Christians, and seeing that the same argument holds against employing a Christian in any capacity. So far as the heathen are concerned they are bound, as Dr. Nevius admits, to attribute a mercenary character to the Christians. From *their* standpoint they can conceive of no other motive for becoming a Christian. They assume *a priori* that every man acts from a selfish motive, which with them generally means a mercenary motive. This estimate is just as true of the missionary himself as it is of the helper he employs, or the convert he makes.

It is worthy of special remark in this connection that in China the normal idea of entering a sect is that of getting a living thereby. This idea was not begotten by Christianity, but has long been associated with Buddhism and Taoism, so that to represent it as engendered by the mistaken policy of missionaries in propagating Christianity is beside the mark.

6. *The Argument Defective.*

The author's argument against native helpers is defective and inconclusive, in that it fails to recognize any object on the part of the missionary beyond the direct conversion by personal effort of so many individuals. That in general this should be a prime object with a missionary may be allowed, but it is not his *only* object. He desires to spread far and wide amongst all classes a knowledge of the fundamental facts and truths of the gospel. For this purpose he writes books, opens schools, trains and uses native helpers, and subsidizes indirect agencies of every kind. If he is a wise man he will not be deterred from using every available means of spreading the truth by the fear that he *may* occasionally use an unworthy agent. Even a man whose motives are not all that they should be, may still preach the great facts of the gospel, and in so far accomplish what the missionary has at heart. Whether it be in pretence or in truth Paul rejoiced that the gospel was preached. It is but a narrow view of the missionary's work that takes no account of the ultimate effect of the general diffusion of religious truth.

7. *Incidental Evils.*

That in the employing of native helpers there are some incidental evils is freely admitted, yet they are not more in proportion than characterizes most human enterprizes. The prevalent good far outweighs the incidental evil. This has ever been and is still the deliberate judgment of the great majority of missionaries, especially of those who have been longest and most successfully engaged in evangelistic work. In support of this I could easily cite the names of many of the foremost missionary workers in China. Notwithstanding the earnestness with which Dr. Nevius focuses attention on the attendant evils, yet he himself admits the propriety of employing *some* helpers, and did actually employ a number. So that, after all, it is a question of *how many* and *what kind.* Circumstances differ, and so do men. Some men are able to use profitably a much larger number of helpers than others. The condition of success in using paid agents, is a strong personal influence, joined with diligent and careful personal supervision. I have heard it repeatedly affirmed, and from my own knowledge I am quite sure of the fact that Dr. Nevius was considerably influenced in his opposition to paid helpers by what he considered as the unwise and excessive use of them by his principal colleague. In the concluding paragraph of the author's argument we read: "Now we readily admit that whatever course we may take, the Chinese will still regard us as foreign emissaries, our religion as a feint, and our converts as mercenaries. What we deprecate is gratuitously furnishing what will be regarded as conclusive evidence that these unfavorable opinions are well founded." The term *gratuitously*, as here used, is certainly unjustifiable. It virtually affirms that paid agents are wholly useless, and that those who are using them are wasting time and money to no purpose. The use of such language shows how Dr. Nevius' zeal has carried him away. He probably used the word inadvertently, and would no doubt have changed it if his attention had been called to it.

Chapter II.

Historical Statement.

Before proceeding further, and in order to a clear understanding of the case, it will be proper to give a brief historical statement of the after development and present condition of Dr. Nevius' special work. At the meeting of the Shantung Mission in Wei-hien, in the autumn of 1886, Dr. Nevius handed over his entire out-station work to the care of the Mission. Though it was known that he intended before long to retire from itinerant work and hand over his stations to others, it was not known, or supposed, that he would do so at that time. He surprised some of us not a little by the manner in which he insisted in handing over his entire work at that time to the Mission.

The work was in a critical condition. Extensive disaffection prevailed, and defections were numerous. It was evident to the majority of the Mission, if not indeed to Dr. Nevius himself, that something more and different must be done if the work was to be preserved from disastrous disintegration. The field was divided in geographical lines and assigned to Rev. J. H. Laughlin and Rev. J. A. Leyenberger, save three stations in the extreme south which were assigned to Dr. Corbett. Mr. Laughlin had already accompanied Dr. Nevius on several tours of visitation for the purpose of being inducted into his methods of work. Mr. Leyenberger had been in charge of his work while he was absent on furlough, and was well acquainted with his methods and largely in sympathy with them. Notwithstanding, when the work was actually transferred, it was felt by both these brethren, as well as by others, that more effective supervision was imperatively needed. For this purpose they each employed several well trained helpers, who gave efficient assistance in shepherding the people and conserving the work. A number of stations seemed on the point of going to pieces, and several did presently disappear. In a number of cases the leader had proved to be unworthy, and naturally carried with him those who had come in under his influence. In most of the stations there was more or less disaffection, a part at least of which sprang from the blame that was cast on Dr. Nevius and his leading helper in the matter of a silver mine. This unfortunate scheme (referred to by Dr. Nevius on page 52) was launched by several of Dr. Nevius' station leaders, through the active assistance of the helper just referred to. He wrote a letter in Dr. Nevius' name, promising his assistance, and especially his good offices with the authorities in Peking, whither he was just then going to attend a meeting of the North China Tract Society. When this letter was brought down from Chefoo and its contents spread about by the helper as he went the rounds of the stations, no small stir was created, money was liberally subscribed as stock, and eight men posted off to Peking to secure the government's sanction to the enterprize. Dr. Nevius, however, disowned all connection with the letter and refused his assistance. After large sums of money advanced by the Christians as shares had been squandered, the scheme finally fell entirely through. The unscrupulous conduct of this helper and the consequences to which it led, wrought a great damage to the cause.* This incident shows how strongly, amongst Dr. Nevius' converts, the mercenary idea had connected itself with the foreigner.

It was not long after the transfer of the work to others until the method of teaching on the Sabbath by the memorizing of Scripture and the recital of Bible stories, was more or less replaced by the faithful preaching of the gospel, accompanied by earnest personal appeals to the religious consciousness of the people. As the missionaries in charge were near at hand, and the field divided, they were able to make more frequent visits. Presently also schools were opened at many of the stations and teachers sought who were sufficiently instructed to be entrusted with the conduct of the Sabbath services. These schools proved to be a very efficient means of holding the stations together, and in many cases the influence of the teacher proved to be most happy.

In the year 1890 the Presbytery of Shantung in order to create a stronger inducement to give for the support of the gospel, and, if possible, prepare the way for the support of pastors, instituted a scheme of ministerial sustentation, modeled after a similar scheme adopted in Brazil, and reported to us as having worked admirably. It included in its operation all the churches in the province connected with the Presbyterian Mission, and consisted in requiring from each church and station an annual contribution, representing their ability to support the preaching of the gospel. All these contributions were collected into a common fund, which was to be used in supporting a number of native evangelists. These pastors or evangelists had been carefully instructed and ordained to the full work of the ministry. They were appointed to their particular fields by the Presbytery, a majority of which were native elders. These appointments were not to single congregations, but embraced several preaching places, in some cases quite a number, and it was understood that in making the appointments from year to year those giving most liberally should have the preference. The contributions were collected and disbursed by a committee of elders, who also fixed the salaries of the pastors. The weakness of this scheme proved to be in what had been supposed would be its strength, viz., in the fact that the salaries were fixed by the native elders of the committee. From the first they were put too high. The foreign members of the Presbytery brought their utmost influence to bear on the committee to have them fixed at a lower rate, but with only partial success. As the money was given by the Chinese they claimed the right to say how it should be paid out. This scheme continued in operation for three years, when it was dropped for a year, after which it was revived and modified and continued for two years more, when, at the division of the Presbytery in 1896, it was finally abandoned. It did good, in that it developed the liberality of all the native Christians by placing before them as a definite object the support of a native ministry, and it did actually secure almost the entire support of five native pastors.

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* A similar damage to the stations connected with the Baptist Mission at Ching-chow Fu was happily prevented by the prompt and energetic action of Rev. A. G. Jones in warning the people against the scheme. As he was living on the field he was at hand and able to act with sufficient promptness.

The greater part of Dr. Nevius' work was included in the appointments of these native pastors, who were also assisted by many school teachers and by the advice and co-operation of the missionaries at Wei-hien. The principal weakness of these native brethren was their too easy reception of members and their failure to enforce proper discipline. Upon the lapse of the sustentation scheme a regular call was made out from about thirty stations for the pastoral service of Rev. Li-ping-i, and he was installed over them. Most of these stations belonged to, or sprang from, Dr. Nevius' work. The field proved to be too large for one pastor, and the second year a portion was transferred to other hands. At the end of this year the pastor resigned, and the stations were placed again under the care of the missionaries at Wei-hien. This brings the history down to 1898, when the major part of the present review was written.

CHAPTER III.

General Statement of Results.

In order that I might know the facts and be able to speak advisedly concerning them, I engaged the services of one of Dr. Nevius' most reliable station leaders and sent him to visit each station and investigate, on the ground, the facts concerning it. It was found to be a difficult thing to get all the facts desired. The records kept were not left with the stations, but retained by Dr. Nevius. In some cases the leaders, who of course were the best informed, were dead or gone elsewhere; in others they had given up their religion and would give no reliable information. The whole number of members reported by Dr. Nevius when he handed over his book to others, was considerably greater than the numbers reported by the helper who made the investigation. As the number was generally made up by recalling the names from memory, this is not to be wondered at. Some who had died or apostatized years ago were forgotten. Of the "*about sixty stations*" spoken of as constituting Dr. Nevius' work I have only been able to find *fifty-four.* Of these there are four, concerning which I failed to get any particulars. The information elicited concerning the other fifty may be briefly summed up as follows: *Fourteen* stations have been entirely abandoned, the members having all apostatized or died. (Many of those who have died are reported as having previously apostatized.) In two or three cases one or two have remained Christians, but have removed to other parts. Five other stations are described by one of the brethren who succeeded Dr. Nevius as having "*a nominal existence*," that is, a *very few* remain nominal Christians, but do not meet on the Sabbath or show any signs of life. Besides these there are eight stations in which no Sabbath service is held, the few remaining members attending service at adjoining stations. The remaining twenty-three stations have been so grouped as to be organized into eleven churches with elders and deacons. In only one case is a church confined to a station. Sabbath service is maintained with more or less frequency in each station.

Within the last year native pastors have been settled in *three* of these churches. The other eight churches are ministered to more or less regularly by the missionaries at Wei-hien and by Chinese helpers under their direction. Of the station leaders about one-third have entirely given up their religious profession, having for the most part fallen into vicious practices, such as gambling, opium smoking, etc. Several, not finding the worldly advantage they had expected, went to the Roman Catholics. Another third remain in the church, but are decidedly indifferent Christians. The remaining third are good men; some of them being eminently useful, but none of them have prepared themselves for the pastorate. In the aggregate quite as many of these helpers have gotten, or tried to get, financial gain out of the church or the foreigners, as any other class of men in the church.

Dr. Nevius assisted about fifteen stations to build or lease houses for Sabbath services, giving from ten to fifty dollars to each, which was from one-fourth to three-fourths of the whole expense in each case. The majority of these houses have passed into private hands, and are no longer used for their original purpose. In nearly every case these houses have been the cause of more or less dissension and disaffection. In twenty-five stations boys' schools were opened by those who succeeded to Dr. Nevius' work. Of these schools quite a number were boarding-schools. Six boarding-schools for girls were also started. In all these various schools self-support has been gradually introduced to a greater or less extent. A number of the schools at first started have since been abandoned.

It is of course understood by all who are at all familiar with mission work that defections and failures, to a greater or less extent, are one of its constant concomitants. The above synopsis is not given with any intention or desire to exhibit Dr. Nevius' work as a failure, but simply to prove that notwithstanding his claim to a superior method, his work has shown, to say the least, a full share of the defections and failures incident to work done on what are known as ordinary methods. Simultaneously with the development of Dr. Nevius' work, Dr. Corbett, assisted by a number of paid helpers, founded a considerable number of stations in the same general region which was covered by the famine, and these stations were also turned over to the care of the mission at Wei-hien. A canvass of these stations does not show a materially different result from that shown by Dr. Nevius' stations.

Having premised this statement of the after development and general results of Dr. Nevius' work, I will now proceed to call attention, in order, to some points in which the theories advanced in Methods of Mission Work seem to me to be open to serious criticism. In doing this I will not attempt to canvass every particular statement or argument to which objection might be made, but will confine myself to such important matters as seem to call for special notice.

(*To be continued.*)

*Personal Relations between the Missionary and his Parish.**

BY REV. E. E. AIKEN.

IT is a familiar remark that the successful minister now-a-days must be preacher, pastor, and administrator in one. If this be true where the church is already established and organized, how much more true must it be where the business of the minister is to create, develop, and organize a church where there was none before, as upon the mission field. At the very threshold of our subject let us not fail to do full justice to the sentence which doubtless rings in the ears of many a pastor and preacher all his life long as clearly as when he first heard it in the seminary, "Nothing will compensate for failure in the pulpit;" but let us remember that in the larger sense the missionary's pulpit is not only that in the little chapel or meeting-room where he begins by preaching to a few who can be gathered together Sunday by Sunday; it is also the seat or bench on which he sits to talk with visitors at the inn where he may be stopping, and the study-chair from which he talks informally to visitors, church-members, inquirers, merchants, workmen, servants, scholars, teachers, preachers, men of every class and kind who are learning about Christianity from the whole tenor of his daily life and conversation, as well as from his Sunday and chapel sermons.

* **Read at the Pei-tai-ho Conference, August, 1899.**

Bearing in mind this wider sense of the missionary's call to preach, when he finds himself in the midst of a people who know not him, nor his doctrine, nor his Master, we may quote here the remark of an able and practical worker on the field, that the missionary's success depends not chiefly on his scholarship or his ability in other directions, important as these may be, but most of all upon his personal treatment of those for whom he is working.

No great amount of thought is required to apprehend the force of this statement. Christian work, the world over, is essentially one; yet there is no worker of whom the Master's saying is more distinctively true, "I will make you fishers of men." In the home lands from which the missionary comes, Christianity in some sense everywhere prevails; but in the lands to which he comes it is a new thing, and the precise errand on which he is sent is that of winning to himself and his Master those who belong to other faiths. The Lord's own simile suggests the truth we have in mind. The fisherman must adapt himself to the habits of the finny tribes he seeks to catch. What they like and what they fear, the times and ways in which they can best be approached, the places they frequent, and those they shun, must be studied and learned, and many times it is only at the cost of infinite patience, self-denial, and perseverance, that the living treasures can be won from river, lake, or sea.

So is it with the fisher of men. That he should understand and know how to deal with those whom he seeks to win, is of the first importance. Here, as in so many other spheres, natural insight and faculty differ widely.

No two men have precisely the same understanding of those by whom they are surrounded, and the faculty possessed by different ones for dealing with men is as infinitely varied. Yet, while all learn much by experience, there are few who do not need the aid of careful observation, thorough study, and patient reflection to fit them for the daily, practical ,oftentimes infinitely difficult but constantly necessary personal dealing with men of every sort ; and if this be true of the Lord's servant in almost any sphere, how emphatically true must it be of him who finds himself in the midst of a people widely different in customs, ideas, literature, and language from those among whom he has been brought up.

But before going on to speak of the reception a missionary is likely to meet with, in the first instance, among a polite Oriental people, particularly where, as is so largely the case at present, the way has been opened and prepared by those who have gone before, it may be well to notice that as a matter of fact it often requires considerable patience, not now to say also experience, justly to appreciate the reception which one at first receives. This is due not merely to imperfect knowledge of the language of the people, and not alone to a want of acquaintance with their manners and customs, but, generally speaking, to a want of sense of the significance of things among them. This is largely due to the above causes, it is true, but springs also in no inconsiderable measure from a habit of mind, in many cases instinctive, in some apparently almost insuperable, of regarding those to whom the missionary comes primarily as belonging to a different race, instead of looking beyond and deeper to what is really the essential and fundamental truth—however numerous and amusing their external differences from his own people may appear—viz., that they are in fact men and women like himself, of like hearts, like possibilities, like destinies, according to the glorious gospel teaching that "God hath made of one blood all nations of men," and the yet more explicit declaration of the apostle that in the kingdom of God "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all."

Here, then, we find the broad and adequate basis for the whole wide range of mutual relations between the missionary and his parish; and after all, when all external differences have been passed—not always a very easy task, it is true—the principle resolves itself simply to this, that the relation between the missionary and his parishioner, whoever he may be, is and should be that between man and man.

How much this means, though it is quite simple, many essays may be written adequately to explain; but, in its all-illuminating light, shining steady and clear, let us go to deal with some of the successive steps by which the missionary may, it seems to us, acquire the great personal influence which it is his high calling to wield in his sometimes limited but generally magnificently large and wide parish.

Perhaps the first idea which the people ordinarily have of the missionary is that he is a guest from a foreign land, and is to be treated as such. We need not quote from the usual polite and agreeable style of native conversation with a foreigner, set off, as it is quite certain to be, against depreciatory allusions by the native participant in the conversation to his own humble kingdom, stupid people, very ordinary self and altogether insignificant position and attainments. Evidently he can hardly mean all that he seems to say; but so much polite conversation will undoubtedly mean at least as much as goodwill and a desire to please.

Now we think it may safely be laid down as a rule that a man should be met as far as possible on his own ground as being by far the most natural, the wisest, and the most effective way. How far one can wisely learn and use the ordinary forms of polite oriental conversation is a question which will be answered differently in different cases; but we venture here to say that the more that can be learned and rightly used the better. Making allowance for the extravagant expressions already alluded to, there yet remains a great deal of polite conversation which, after getting accustomed to unfamiliar phrases, can be used as similar expressions are used in ordinary conversation in the West.

Let it always be remembered, however, that the use of hollow phrases is about the last thing to be recommended to a missionary. Nothing is more flat, or more certain to destroy all wholesome influence. He, of all men, needs to be genuine and full of meaning in what he says, for his words are his tools, his weapons, the expression of his life and teaching, and the power by which he is to mould and change, if possible, the characters and lives of those about him. Let him learn to use the ordinary polite expressions so fast, but only so fast, as he can use them naturally and genuinely; bearing in mind that as Christianity within the last few centuries has so greatly purified English literature of the coarseness and vulgarity formerly current, so it may fairly be anticipated that in the East a pure and simple Christianity will purify polite conversation, letter-writing, and the various forms of official and literary composition of the absurdly extravagant phrases which now so frequently occur.

But pleasant and helpful as the knowledge and use of the forms of polite conversation may be, and "Open Sesame" as they will not infrequently prove to doors and hearts, no true missionary will be content to stay always on this footing only. He comes for deeper work than can ordinarily be done by polite phrases; and while he is not unwilling to be a guest for a time, there is another name which he prefers as giving him more of freedom and going deeper into the meaning of his coming—the name of brother. While we conceive it to be in one sense his first business to cultivate and always maintain, as far as possible, pleasant social relations with the people to whom he has come, the same as in relation to a parish at home, it must be remembered that, in both cases, this is not the main end which lies beyond and deeper, and is, briefly, to bring people to and develop in them the Christian life. But in both cases ordinary pleasant social relations may mean a great deal. The mere presence and natural social conversation of one who is a Christian, still more a missionary, and whose heart is in his work, often exerts a large unconscious influence.

But among the people in the midst of whom we are, pre-eminently—and doubtless the same is more or less true of other eastern peoples—men are generally much more easily approachable upon religious and personal subjects than at home, where many times a man can hardly be approached upon these subjects at all. This is evidently due to the deeper sense of individuality, as well as of the sacredness of such things which prevail in the West; but, whatever the cause, the fact remains that on a large part of the mission field the point of view is different, and religion, or "*tao-li*," "doctrine," as it is usually called in China, can be talked of far more easily than in Western lands. Personal subjects, too, form a larger part of social talk, even between strangers; and a further fact of great importance along this line is that the good old Scriptural custom—of which, of course, none of us want too much!—of exhortation, which in the West is likely to be a delicate, difficult, not to say formal and rather infrequent affair, exists in China in full force, so much so as to be really one of the mainsprings on which the daily course of events in office, store, and home all over the empire depends. Who does not see that here is a door wide open before the missionary and those associated with him in his work, by which a quiet but most powerful and effective influence can be exerted, both in personal appeal, argument, and persuasion with those not yet persuaded (勸化人), and in the no less necessary work of "*tsai-p'ei*" (栽培)-ing, developing, guiding, and correcting, that is, by suggestion, counsel, warning, encouragement, or entreaty, those who already believe. Of course, however patient and amenable to exhortation a people may be—and some peoples, as well as some individuals, are very much less so than others—it goes without saying that the elementary principle of "speaking the truth in love" must never be departed from, and that there is a danger of offending, 得罪人, which must not be forgotten.

A practical question in regard to social relations is whether the missionary should seek his people by calling upon them, especially, as a pastor does at home, or wait for them to come to him. Often, no doubt, it will be wise for him to do the latter. He has already travelled thousands of miles, perhaps, at great expense of time and money, to come to his people; then, when he locates in a city, or goes to a village, let the people do their part by coming to see him if they care anything about him or what he has to say. Moreover, he soon perceives that he is under great limitations, as compared with his brother in the same work at home. He is not only a missionary, but a foreigner as well; and while his very appearance as a foreigner may not frighten the small children of the neighborhood, as it sometimes may, a call from him is a great and marked event, bringing out all the neighbors in curiosity to see and hear, and making the family on which he calls more or less conspicuous as having some connection with foreigners.

But, making due allowance for these considerations, we believe there is more opportunity in this direction than is sometimes supposed; and this must also be increasingly true, as the missionary becomes better known and his character and motives are more clearly understood. There are times when all doors are open; making and receiving visits, hospitality, congratulations, and good wishes, are the order of the day. At such times, in the case of almost any established mission, certainly the missionary will find no difficulty whatever in calling freely on his neighbors and many others. True, he may find the majority of his native friends forty fathoms deep in heathenism and heathen observances, not to speak of other sins, in spite of the fact that for a score of years, perhaps, they have had a Christian mission at their doors. Never mind; if he cannot say a word at the moment—sometimes he can—his opportunity will come in due time; and, in any event, he has come nearer to his people and knows them better and is better known by them than if he had not seen them in their homes.

So in a village, visitors may not come; in which case since the mountain will not come to Mohammed, Mohammed had better go to the mountain, and, instead of sitting shut up in the house or inn, go to the tea-shop or the places on the streets where the villagers gather, where he is likely to find plenty of opportunity both for social conversation and making acquaintance and for talking about the "doctrine" as well.

In locating or opening work in a new place, too, city or town, it may often be well worth while to take pains to call socially on the leading public men of the place—officials and teachers, perhaps also the principal literary men—as the way may be open for doing so. Unwelcome calls, it hardly needs to be said, should not be forced; but a pleasant, even cordial reception is assured in many cases, and a good-will may thus be secured of great value for the missionary work, besides opening the way, possibly, for an interest in the message which it brings.

Like his Master the missionary must keep himself accessible to all who need him. "The man who wants to see him is the man he wants to see." It may be vexatious beyond measure from the point of view of his own particular plans of work and study to have one interruption after another and one caller after another in his most precious and golden working hours; nevertheless, he must be ready cheerfully to put aside the occupation of the moment, being conscious down deep in his heart that he would be much more disturbed if his callers ceased to come than by any temporary interruption. Nor will it answer, especially by contrast with the open-hearted, open-handed hospitality of the East which puts work, meals, and other things aside to entertain its guests, to show indifference, lack of interest, or pre-occupation, to friends, some of whom may have come long distances to see him. The missionary has something to give to those who come to him, more precious than silver or gold; it is his time, his thought, his interest, his sympathy, his love for them, and his hope on their behalf, nay, more, himself; and he must give in patience, and without stinting, to the full measure of that which he has to give and which his visitors can receive.

(To be concluded.)

*Different Ways leading to the Goal of Christianity in China.**

BY REV. IMANUEL GENÄHR.

(Concluded from p. 75, February number.)

BUT the *preaching* of the gospel *alone* will not achieve it. We know from our Lord that He went about, *teaching* in their synagogues and *preaching* the kingdom and *healing* all manner of sickness among the people (Matt. iv. 23.) In like manner the vast work of Christianizing China will not be brought about entirely through missionary instrumentality, but rather through the co-operation of Divine and human agencies working in a *great diversity of ways*, certainly far more slowly, gradually, and imperceptibly than is usually expected; for the problem of missions in China is no other than to bring about the moral transformation and regeneration of the yellow race. And this will not take place suddenly, but in the form of a process, by which gradually fresh blood, new life, and new strength is infused into the veins of the mummy-like China of to-day (Matt. v. 13, 14; ch. xiii. 33).

One of the ways by which this process will be effected is medical missions. Our brethren of the medical profession, who walk in the footsteps of Jesus, are in a way to do more than can be accomplished by any other work of Christian charity to win the hearts of the Chinese for Christ. By the work done by them the people receive a kind of object lesson, suited to their ability of comprehension, in which *unintentionally* the likeness of the Saviour and His kindness towards men are reflected.

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* Read before the Conference of the Rhenish missionaries, Hongkong.

Medical missions are also more suited than any other missionary method to disarm the prejudices of the Chinese, to break their haughtiness, and to lay the axe to the root of the ramified tree of Chinese superstition, which luxuriates most wantonly in the field of medicine.

We do not go so far as to say the work of medical missions is an indispensable requisite for our evangelistic endeavours, but we are certainly of opinion that it is a most valuable ally and one of those ways in which many already, owing to the relief given, have been led to Christianity. That masterly art by which to-day the blind see, the deaf hear, the dumb speak, the lame walk, the fever-stricken are healed, and the dead are brought to life again through "these medical missionaries," as Mr. Smith calls them, and their hospitals, does not at all prove that Jesus Christ is *not* the same yesterday, to-day, and forever, as he and others want us to believe. The works which Christ did have continued upon earth, the change which has occurred is simply that the healing succession has been turned and continued by the Holy Ghost within the line of natural means. No doubt "the medical missionary, his medicines and knives" will often "get the glory." But it is also true that medical missionaries and hospitals are a triumph of the Spirit and power of Him who "took our infirmities and bore our sicknesses." Medical work in China is a work full of toil and hardship, so that those engaged in healing need the hearty sympathy, co-operation, and prayers of their brethren.

Another ally which is also not to be underrated is the Christian school. Of course I do not mean our Christian day and boarding-schools, but higher schools or academies, which not only aim to teach the English language and other branches of useful knowledge, but above all try to implant a higher standard of Christian morals.

As to the fruits of such higher schools I certainly would not hold any exaggerated notions. But I do not belong to those who belittle or underrate the noiseless and painstaking labour done by teaching missionaries. For though this kind of labour, even in the near future, may yield but little visible fruit, it nevertheless belongs to the class of preparation by which the soil of paganism will be loosened and prepared for the activity of those missionaries who are doing specific evangelistic work. Whosoever takes it for granted that the evangelization of the world is possible in the course of the next decenniums and chases this phantom of the imagination, will, of course, be prepared to judge adversely such quietly operating, indirect missionary agencies. These brethren ought to consider for a moment the far reaching effects produced by men like Alexander Duff and Joseph Neesima, and others in this domain. Indeed, one has only to mention the names of these men to secure to higher schools honorary citizenship in missions.

English and American missionaries have tried to meet the demand for foreign learning which now permeates the country far and wide, inasmuch as they have called into life higher Christian schools, which enjoy a fair reputation, at important centres of the empire. But there is still room for more. The days of the old-fashioned free-schools (*yi-hok*) are numbered. The Chinese themselves are tired of them. To schools, however, which are able to give their pupils a sound education in which intellectual and moral culture duly balance each other, the future in China belongs. As schools of this kind have been, in the hands of God, the means for many a youth to learn to know Christ and to grow into a Christian character, this will be still more the case in the future when Christian ideas have become the common property of the learned, and esteem for Christianity has become more and more prevalent.

We may here also mention the literary branch of mission work as one of the ways leading to the goal of Christianity.

China as well as India has its Society for the Diffusion of Christian and General Knowledge. The name of this Society itself suggests that it does not limit itself to the propagation of Christian and apologetic books in any narrower sense. Its publications are far more comprehensive. It includes all branches of literature in so far as they are related to Christianity (school books, periodicals, conversational literature, etc.). The well known English missionary, Mr. Timothy Richard, is at the head of the Society. He finds the task of his life in producing and propagating Christian and general knowledge amongst Chinese, and is indefatigably active in recruiting missionaries for this so badly neglected branch of missionary labour.

If one considers that about one thousand missionaries are mainly given to evangelistic activity in China, hundreds mainly to educational work, and again hundreds mainly to medical work, whilst the number of those who are wholly devoted to the preparation of Christian literature can be counted, according to Mr. Richard on the fingers of one hand, one cannot but admit that literary work has been enormously underrated.

Again, Mr. Richard is quite right in saying that now when there is such a universal demand for Western learning, the time to cultivate this branch of effort is more propitious than ever. If one takes into consideration the fact that besides Protestant missions there are other powerful competitors for the sympathy and suffrages of the yellow race, there is, if we are not to leave the field clear for them to possess, indeed no time to lose.

These competitors are, according to Mr. Richard (1), the modern materialists and agnostics, without God and religion. They form syndicates and expend scores of millions of pounds sterling to exploit China for their own benefit.

(2.) The Romanists, with the Pope supreme instead of God and conscience, light and love. They are Romanists first, Frenchmen or Germans second, and Christians last. By weekly papers and other means they propagate their views. They have abont a million followers. Led by Jesuits they aim at nothing else than to destroy Protestantism.

(3.) The Russians, with a mixture of modern materialism and devout but dark and loveless mediæval Christianity, who seek national aggrandizement and Greek orthodoxy more than Christianity. It is a disquieting fact that Russia, besides its vast railway and banking schemes, has decided on a forward missionary movement.

In the face of these adversaries and competitors one can but heartily wish that the Society for the Diffusion of Christian and General Knowledge amongst the Chinese may be abundantly blest as a means to a speedy conversion of heathen China. Though the Society was only founded ten years ago the results of its work have been remarkble. Viceroy Chang Chih-tung in 1894 sent 1,000 Taels (£160), and other influential Chinamen (non-Christians), *unasked*, have sent smaller sums to aid the Society's work. With its head-quarters at Shanghai the Society has come into contact with many influential Chinese, including both the Viceroys Li Hung-chang and Chang Chih-tung and many of the Hanlins (i. e., doctors of Chinese literature). Many officials, high and low, appreciating the work done by the Society, are cultivating friendly relations with Protestant missionaries and have promised protection and help for Christians. The province of Hunan has been for many years the hot-bed of anti-Christian literature, but after two years' perusal of the Society's books the chancellor of education for the whole province has invited the Society's Chinese editor to become professor in the chief college of the provincial capital! Thus the results form a marvelous record, which is not easily paralleled in the annals of missions. Certainly in the process of redeeming China's millions, this method, which has many advantages and suits the genius of the Chinese, will not be less effective than others, since it has accomplished so wonderful a result in so short a time.

I should perform my task very imperfectly if I were to pass unnoticed one way in which the hidden wisdom of God has recently made known to many Chinese the intentions of His love. I mean the way of "mass-conversions." Not only our Mission, but also missions as a whole, in China, rejoice in the fact that the heathen are coming over to us on a larger scale than heretofore. Witness the increase in the churches during last years.

Protestant missions in China were hitherto distinguished from Catholic missions in this respect, amongst others, that they have directed their attention not so much to the aggregate or collective bodies (Volksganze) as to individual conversions. To lead men one by one to the Lord and to unite them to small communities of believing Christians, was our aim. But if the conversion of individuals is set up as the proper and only aim of missionary labour the object of missions will suffer a fatal displacement. According to the explicit command of Christ we are "to make disciples of all the *nations*." No matter how we may explain the words *μαϑητεύσατε πάντα τὰ ἔϑνη*, one thing is plain, that the great commission may not be mistaken to mean: "make a full and true conversion of the single individuals the condition of baptism," but simply: be ye my helpers in bringing the pagan peoples to me into my school or discipleship (*μαϑητεύσατε*), where they, standing under the discipline of my word of teaching (*διδάσκοντες*), will have opportunity to develop * themselves farther and farther.

The problem of missions, then, is not to gather a "pure and spiritual church," but to bring about, and that in no narrow restricted sense, a national church (Volkskirche), consisting of baptized Christians, in which the Holy Ghost Himself gradually gathers the members to the community of believers.

God's ways in the Christianizing of the nations are different from our plans and wishes, which often are beside the mark and aim to bring in a state of things which neither the apostolic nor our own churches in practise have ever attained. It belongs to the self-denial which our calling demands from us that we dismiss the fanciful pictures which are in no proportion to the actual state of things and face with sobriety the reality, no matter whether it answers our wishes and illusions or not.

It seems as if God Himself seeks to correct some mistakes which have been made and some false notions which have taken possession of our minds. Almost contrary to our expectations, and perhaps even contrary to our wishes, God leads the heathen in larger numbers to us. I believe there is not one amongst us who does not look with mixed feelings at this movement towards Christianity which goes through the whole empire; for we cannot conceal from ourselves that it is not at all a religious, but, as I should call it, a socio-politic movement. Nevertheless we have reason to thank God for opening the doors in China so wide. Moreover, though inquirers of *this* class may not be called "awakened," and still less "converted" people, yet they are willing hearers and disciples (μαϑηταὶ), out of which by God's grace something can be made unto the praise of His glory.

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* Dr. Ashmore has lately in the RECORDER very aptly called the bulk of our churches "undeveloped" Christians; others have given them the name "elementary" Christians.

But it requires also on our side not a little self-denying *love* and *patience, spiritual insight* and *pastoral wisdom,* to grasp the situation and to direct the movement into a sound course. From the Catholic church, which works according to mediæval patterns, we can learn how we ought not to do. Every missionary method which, owing to a wrong principle of accommodation, only knows how to bring a mutilated gospel which but inadequately presents the central truth to the poor ignorant heathen and does not aim at making him *μαϑητῆς χριστοῦ,* cannot but appear to us as a parody of the great commission of Christ.

But there is also a true and justifiable accommodation which teaches us to come down (*amor descendit*) to the power of comprehension of our people, and prevents us from aiming at things impossible, at least in the first epoch of missionary labour. Here we are to prove self-denying *love,* which consists of doing a work with full devotion, which only half meets the holiest wishes of our hearts; and *patience,* which does not even then scold and find fault when the applicants for baptism "seek their own" in external benefit only—be it that they expect to escape some imminent danger, or the plots of their enemies, or even to get the help of the missionary for their law-suits. How mildly St. Augustine in his book, "De Catechizandis Rudibus"* judges such sincere applicants, because he knows how to take into consideration the demoralizing effects of paganism. So also Cyril of Jerusalem, from whom we read in his introductory catechism: "It may also be that thou comest under a different pretext, for it is possible that a man wants to seek a wife and is led by that reason. The same may also be said as to the women. Often a slave wants to please his master, or a friend to oblige his friend. I seize the bait of the angler and receive thee in good hope that thou willst partake of salvation, though thy motive was bad. Perhaps thou wast not aware which net had caught thee. Thou wentest into the nets of the church. Let thyself be caught alive. Don't flee, for it is Jesus who has caught thee, not to kill thee but to vivify thee after having killed thee." In a similar strain an English bishop (Caldwell) has expressed himself as to a certain class of Indian converts. They are, so he says, altogether incapable of higher motives. If they place themselves under Christian instruction, then it depends wholly upon our motive and not upon theirs. "The only hope for them is to bring them as soon as possible into the school of Christ."

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* Vide Neander, Church History *in loco.*

Now, as to the average heathen Chinese, no one who has had any experience will deny that he is almost incapable of higher motives. Nor is this to be wondered at if we take into consideration the present state of paganism. Therefore we will not blame these distressed and down-trodden people for seeking shelter in the church against all kinds of violence. Of course I do not mean that we ought to foster and to encourage their impure motives, but methinks we ought to abstain from finding fault with them and scolding them. Indeed we may even thank God that we are not left quite powerless to help them in some way, if not in act at least in giving them advice. And as to suffering injustice we may also well distinguish between suffering which must needs be according to God's will, and sufferings which may properly be avoided. Though the whole world lieth in wickedness, things have not yet gone so far that the most violent alone are likely to be in the right. In the idea of authority there is also involved a pledge to suppress all injustice. If we help it to fulfil its duty by denouncing violent acts, we are then doing our duty as loyal subjects.

Thus we are not to assume the higher motives in our converts, but to awaken them, and so to give the will a right direction. This must be done during the catechumenate by a wise and cautious treatment. When we have succeeded by influencing in this manner the will, and when a modest measure of Christian knowledge has been the result of our instruction, then should we no longer delay baptism. In and by means of this rite we bring our converts into the school of Christ, in which they—as well as we—are to continue to learn all their life long.

It is, however, not to be wondered at that, in spite of all caution, painful experiences and disappointments of many kinds are not wanting to us, since spiritual insight and pastoral wisdom, these indispensable qualities requisite for a missionary, are not inborn in us. But as the apostle exhorts us to "desire earnestly spiritual gifts," amongst which he also enumerates the gift of "discerning of spirits" (i. e., spiritual insight and pastoral wisdom), we should take it home to our hearts in a special manner now, since the Lord of the harvest has been pleased to give us a wide entrance to the harvest field of China and we have much reason to fear that we must needs receive a great deal of chaff along with the wheat.

To the humble-minded, who recognize how insignificant and poor their own labour is, compared with the high claims of their calling and with the great work of God which passes all understanding, God giveth grace. May He grant to us a keen eye to watch the ways in which His "manifold" and "hidden" wisdom leads the Chinese to salvation, and renewed zeal and energy to follow more fully His own laws revealed in the process of the redemption of the human race.

London Mission Work in Hunan and Hupeh.

[Dr. John has kindly furnished us the following letter, which is a Report of the L. M. S. work in Hunan and Hupeh.—Ed. Recorder.]

Hankow, *December 30th, 1899.*

Rev. George Cousins,

Foreign Secretary, London Missionary Society.

Dear Mr. Cousins: This letter needs not be a long one, for most of the facts on which I should like to dwell are well known to you. There are a few things, however, connected with this year's experiences to which I should like to refer:—

1. The Opening of Hunan.—The most signal event of the year has been the opening of Hunan. The year 1899 will always be remembered in connection with the wonderful extension of Christian work in that exclusive and bitterly anti-foreign province. I might, in order to show what great changes have taken place in Hunan, dwell on the remarkable journey made by Mr. Sparham, Mr. Greig, and myself in April and May of this year, on the opening of Yo-chow to foreign commerce and the settlement of Mr. Greig and Dr. Peake at that city in November, on the colportage work carried on by Mr. Alexander of the Alliance Mission within the walls of Chang-sha itself, on the presence of the representatives of three missions at Chang-teh and the ease with which they have been able to carry on their work in and around that important city, on the imprisonment of Chow Han and the suppression of the anti-foreign literature of which he was the principal author and disseminator. But most of these facts are in your possession, so I need not enter into particulars. I will only remind you that the changes which have taken place in Hunan are to be ascribed, in a great measure, to the persistent and long continued efforts of the London Missionary Society in Central China, and that we are called upon in a *special* manner to give God thanks for what our eyes are now permitted to see in that province. I would add that I look upon the opening of Yo-chow to foreign commerce as an event of great importance in its bearing on the missionary work in Hunan.

Whether Yo-chow will turn out to be a success, looking at it from a commercial point of view, remains to be seen. No doubt it would have been better in every way if Siang-tan and Chang-teh could have been made treaty ports. But this being at present impossible the next best thing was to open Yo-chow. To have any place thus thrown open *in* Hunan is an important step in advance. The fact that there is a spot anywhere *within* the province, where foreigners may reside and trade, must produce a very salutary effect on the Hunanese mind and make a great deal of difference to the missionaries in their efforts to carry on Christian work among the people at large. As a matter of fact it has made a marked difference already. It is to be hoped that the whole of Hunan will be soon thrown *wide* open, and that before long missions will be found actually established in all its sixty-four counties.

2. The Opening of the High School and Theological College.—The opening of the high school in April, and the theological college in November, will render the year 1899 an ever memorable one in the history of the L. M. S. in Central China. The applicants for admission into the high school, were very numerous. We saw a hundred at least, and we might have opened with that number. It seemed to us that forty would be as many as we could manage at the beginning; but the pressure was so great that we were compelled to yield a little, so we commenced with forty-seven. Of these, twenty-five were Christian boys, and thus a strong Christian element was introduced into the institution at the very commencement. The heathen boys were, for the most part, the children of well-to-do compradores and merchants. All the children, whether Christian or heathen, were charged a fee. The heathen children were all charged the full fee of $60 per annum. Some of the Christian boys paid the same, but being on the whole comparatively poor a reduction had to be made in favour of most of them. None of them, however, paid less than $24 per annum, a sum sufficiently large to cover their board. The heathen scholars and the wealthier Christian scholars were thus made to help the poorer Christians, and the school was started on a self-supporting basis. Thus a beginning, and a very promising beginning, was made in the early part of this year. Mr. McFarlane will tell you, I have no doubt, what progress the school has made since. There are two facts connected with our high school which I should like to mention: (1). It is the first institution of the kind that has been established in Hankow. There have been high schools in Wu-chang in connection with other missions for years, but ours is the first in Hankow itself. They have been creeping up slowly these years, whilst we, on the other hand, have leaped into success at once, and

find ourselves able to start with ease at the point reached by them only after years of hard toil and patient waiting. This is to be ascribed, of course, to the altered condition of things in the empire. (2). The second fact I wish to mention is, that our high school is a genuine Christian school. A strong Christian influence pervades it and must emanate from it. Among the heathen boys there are some who declare themselves to be Christians at heart, and the Christian vocabulary is rapidly fastening itself upon not a few of them.

The opening of the theological college in November was an event which brought much gladness to all our hearts. We have begun with eight students this year ; but we hope to start next year with not less than twelve. These eight are giving us great satisfaction as students as well as in every other respect. They are hard working men and deeply in earnest. Some of them have unquestionably the preaching gift and some of them have the qualifications needful for the pastoral office. We have every reason to believe that they will turn out to be valuable helpers to the Mission in the years to come. One of the greatest needs of the Mission at the present time is a strong staff of well trained native workers. In the theological college we have, I think, the very instrument required to secure such a staff.

Next year the boarding-school for girls will be started in Wuchang, and also the school for medical students at Hankow ; and thus before the close of the year our educational scheme, in all its four branches, will have been fairly launched. This is a consummation to which we are all looking forward with deep thankfulness.

In the matter of the higher education the L. M. S. in Central China has been somewhat late in starting. But we have started at last, and all that we have to do now is to go on and develop. There is no reason why the educational department in connection with our work in Central China should not become one of the greatest educating and Christianizing forces in the land.

3. The Increase in Church Membership.—The increase in church membership, I am sorry to say, has not been as large as that of last year. In 1898 there were baptized—adults, 660 ; non-adults, 149 ; in all 809. All these were baptized in Hupeh alone. This year there have been baptized—adults, 514 ; non-adults, 123 ; in all 637. This gives the accessions for both Hupeh and Hunan. We have had in Hunan 191 baptisms and in Hupeh 446. Thus there has been a considerable falling off in the increase of the year in Hupeh as compared with last year. Still there is much cause for thankfulness.

Real progress has been made in this province this year. An increase of 446 is by no means small. There was a time when we should have looked upon it as very large. The most striking fact in connection with the increase of the year is the admission of so many Hunanese to church fellowship. This adds a peculiar interest to the year's work, and will make the year itself an ever memorable one in the history of the L. M. S. in Central China. Hundreds more might have been baptized by us on the journey to which I have already referred, for there were many hundreds at the various stations waiting our coming. The 173 adult believers, actually baptized, were admitted only after careful examination, and may be regarded as the very pick of the candidates who came before us.

4. Christian Literature.—The missionaries of the L. M. S. in Central China have always taken a deep interest in the preparation and dissemination of Christian literature, so a reference to the work done at Hankow this year in this particular line of things will not be deemed out of place. For particulars I must refer you to the annual report of the Central China Religious Tract Society. All I can do now is to give the statistics of the year's circulation. The total number of Scriptures issued by the National Bible Society of Scotland has been 9,725 Testaments and 545,193 Portions, the largest number ever issued by the Society in one year. The circulation of the Tract Society has amounted to 1,209,647. The united circulation of the two Societies amounts to 1,864,565 publications, a circulation bordering on two millions. That is what I call a magnificent piece of work. Every tract and every gospel is a preacher and an evangelist. The missionaries are few, but the tracts and gospels are many, and are finding their way into quarters to which the missionaries have no access.

5. Encouragements, Discouragements, Progress.—I could give many incidents in connection with the work of the year bearing on these three points. But it is hardly necessary. Some of the incidents have been given in former letters, and need not be repeated now. I could tell you of drawbacks and failures, of backslidings and apostasies. I could tell you of the coldness and worldliness of some and of the inconsistencies and falls of others. It is not all sunshine on the mission field by any means. There is a very bright side to our work; and there is a dark side also. The missionary is often tried, and the more optimistic and enthusiastic he is, the greater the trial. It is not the pessimist who suffers. The man who expects nothing is seldom disappointed. It is the man of strong faith, big hopes, and burning enthusiasm who feels the keenness of disappointments and the bitterness of failures. I believe with Emerson that "every great and commanding movement in the annals of the world is the triumph of enthusiasm," but I believe also that true enthusiasm never comes without bring-

ing its heavy penalties along with it. But why should I trouble you with a detailed account of our trials? You have your own, and doubtless you often feel that they are more than you can bear. I would assure you that, in spite of trials, the encouragements are greater, vastly, than the discouragements, and that our great work is making genuine progress in every direction. Carlyle defines progress to be "living movement." Accepting that as a true definition I do not hesitate to say that the L. M. S. in Central China can boast of real progress. We may not be moving as fast as we could wish; but there is *movement* and living movement all around us. In spite of much opposition and some disappointments the kingdom of God is being firmly established in the midst of this people. Of this there can be no doubt whatever. When I am assailed by Giant Despair I have only to think of the past and compare the state of things to-day with that of thirty years ago, or even ten years ago, in order to gain a complete victory.

"Art thou low, and sick, and dreary?
Is thy spirit sunk and weary
With its fight against the ills of life, that
Seem to fill the air?
Gird thy loins once more, and try,—
The stout heart wins the victory,
But never dark despair."

6. Reinforcements.—Our hearts have been greatly gladdened this year by the return of Mr. and Mrs. Foster and the addition to our number of Dr. Peake, Mr. Burniss, Dr. and Mrs. Fowler, Dr. Massey, and Mrs. McAll. Wuchang has been highly favoured by the appointment of Mr. and Mrs. Foster to the Mission in that city. We in Hankow, whilst feeling our own loss keenly, sincerely congratulate our brethren on the other side of the river. In the hands of Mr. Foster the general work of the Mission in Wuchang is safe, and in the hands of Mrs. Foster the success of the high school for girls is assured. It never rains but it pours. Wuchang is to have not only a high school for girls, but a hospital for women also. This is another cause for congratulation. I congratulate Wuchang, and I very sincerely congratulate Miss Massey on her appointment as our pioneer lady medical missionary to Wuchang, one of the finest and most important cities in the empire. We are deeply thankful to the directors for remembering Hiau-kan in a manner so handsome. The advent of Mr. Burniss and Dr. and Mrs. Fowler will be an inestimable blessing to the work in Hiau-kan, Yun-mung and Ying-shan. Mr. Geller has been holding the fort alone all through the year, and has done splendidly. I am glad to say that loneliness and hard work have not told injuriously on his constitution. When at Hiau-kan, a few days since, I was rejoiced to see him looking so

well and so happy at the end of the year's work. Hiau-kan is the oldest of our out-stations, and on the whole the most prosperous. The work there has made steady progress from the beginning. Of late, however, the progress has been remarkable. Last year there were 250 baptisms in that county alone, and this year there have been 178, making 428 in two years. Converts are to be met with in every part of the district, and the entire district is becoming rapidly leavened with a knowledge of Christian truth. You will be pleased to hear that the Lu-han railway is passing through the district, and that very soon, perhaps before the end of the year 1900, the journey between Hiau-kan city and Hankow will be reduced to a pleasant trip of two hours. The new missionaries are to be sincerely congratulated on their appointment to this most attractive sphere of labour. Taking Hiau-kan, Yun-mung, and Ying-shan together—and they do go together—you have a sphere such as cannot be beaten in the whole of Hupeh.

The advent of Dr. Peake as our pioneer medical missionary for Hunan was a great joy to us all, and to no one was it more so than to myself. You know what my feelings are with regard to Hunan, and you may imagine how glad I am that we have now two missionaries actually settled in the province. The ease with which we have taken possession of Yo-chow and the marked progress of the work in the whole of the Siang valley, augur well for the future of the L. M. S. in Hunan. To make it one of the finest missions in the world rests with yourselves. We thank you for the two men you have given us for Hunan; but we have asked for eight more. Please do not forget that Hunan possesses an area of 88,000 square miles and a population of more than 20,000,000. In asking for ten men for Hunan do you think we have asked for too many? The only thing that surprizes me is the extreme moderation of the Hankow committee.

7. The Health of the Mission.—The health of the Mission has been exceedingly good throughout the year. We have had no deaths and hardly any illness. This is to be ascribed in a great measure, under God's blessing, to Kuling. It is impossible to overestimate the debt which all the missions in this valley owe to that magnificent sanatorium.

8. Sickness and Death among the Converts.—Among the converts there has been a great deal of sickness, and the loss by death in the native church has been considerable. One dear brother, Mr. Wei Teh-sheng, our senior evangelist in King-shan, is now lying in the hospital on what appears to us to be his death-bed. Mr. Wei was converted at the Wei village in Hiau-kan more than twenty years ago, and ever since I have been looking

upon him as one of my dearest children in the faith. From the day of his conversion till now, his has been a beautiful, exemplary, consistent Christian life. As an evangelist in King-shan he has done a noble work for the Master. To the converts he has been a true shepherd and to the people a genuine friend. Two days ago I went to see him. I found him very weak in body, but strong in soul. I said: "Mr. Wei, the end is not far off; you seem to be standing on the brink of the river. Are you afraid?" "Afraid!" was the reply, "No, I am not afraid. My Father is at the helm." Of Wei Teh-sheng it may be said with confidence: "He has fought a good fight, he has finished the course, he has kept the faith; henceforth there is laid up for him a crown of righteousness." I must refer to the death of Pastor Chu, of the Wesleyan Mission. In his death, in October, the Christian church in Central China has sustained a heavy loss. He was baptized by me in 1862, and was the first baptized convert in Central China. When the Rev. Josiah Cox, of the Wesleyan Missionary Society, came to Hankow, I handed over to him Mr. Chu as a teacher of the language and a general helper in Christian work. Soon after his conversion his sincerity underwent a severe test. He had been driven away from his native province by the Tai-ping rebellion. The troubles of the rebellion having quieted down, the people began to return to their homes and reclaim their property. Mr. Chu was heir to the estates of his father and uncle, and would have been wealthy if put in possession. He laid his claim before the guild of his native province, and they considered it. They appointed a day for the hearing, and said: "We have considered your claims, and have come to the conclusion that the property is yours; but before we can help you to get it, you must give us a promise that you will cease worshipping the foreigners' God and give up faith in Jesus." In reply Mr. Chu said: "Then the property may go. I believe in Jesus, and shall worship Him all the days of my life." After working for several years as a catechist he was, by a unanimous vote of the district meeting, passed on to the ordained ministry, in which he laboured for many years as a faithful servant of Jesus Christ. His long Christian career of more than thirty-six years was one of steady progress and growing influence. He was greatly respected by all the Christians in these three cities and highly esteemed by the missionaries of all the missions.

In speaking of Mr. Chu I have mentioned the fact that he was baptized in the year 1862. I commenced work at Hankow in 1861, but none were baptized that year. In 1862, nine were admitted to church fellowship. They were the first fruits of Central China unto Christ. The history of that little band of believers is a deeply interesting one. Five of the nine developed into valuable native helpers—two into pastors, two into evangelists, and one into a school teacher. Three are still living, and all three are faithful disciples of the Lord Jesus Christ. The venerable Mr. Pao is still our senior evangelist in Ku-chang. The aged Mrs. Kao is still in charge of one of our girls' schools at Hankow, and Mrs. Wang is the wife of one of our Wuchang evangelists. Six have died, and all, except one, have died in the faith. The church of 1862 was small, but I doubt if a church so small, even in England, has ever turned out so many helpers of sterling worth. I shall never forget the year 1862. It was a year of outward trial and discomforts, but a year also of boundless hope, restless activity, and intense religious life.

And thus are we brought to the close of another year. To me personally, and to the whole Mission, it has been a year crowned with mercies innumerable. Goodness and mercy have followed us all the year through. There have been mistakes and failures, there have been imperfections and sins. But God is merciful and ready to forgive. At the close of the year we come to the Master and, like the apostles of old, tell Him all things. We lay our work before Him, asking His forgiveness and beseeching Him, for His own name's sake, to accept and bless our poor endeavours. And we do so, knowing that our Lord is wonderfully merciful and kind. He does not regard the amount of work done, or even the quality of it, but the honest endeavour and the unselfishness of the aim. Our best executions may be ragged and incomplete, but the Master will not despise them on this account. Even our failures he can use for the furtherance of His kingdom. "His infinite plan proceeds by our failures as by our triumphs. Both are alike to Him, for He takes them both up, transforms them and weaves them into His cloth of gold that makes up the warp and woof of time. And I am not sure but we shall find that, when the vast fabric has all been woven, the mistakes and weaknesses of men, the blunders and failures, will show as important threads as the most splendid successes and victories."

Praying that the new year may come to you there and to us here richly laden with God's best gifts,

I am, dear Mr. Cousins,

Yours sincerely,

GRIFFITH JOHN.

P. S. January 1st, 1900.—Mr. Wei Teh-sheng passed away last night. We shall miss our brother greatly. To the King-shan work his death is an irreparable loss.

The Prohibition of Religious Instruction in Government Schools in Japan.

BY REV. H. LOOMIS.

THE action of the Japanese Educational Department in prohibiting religious instruction in all the schools enjoying special government sanction and privileges was a great surprize and disappointment to the friends of progress in Japan. It was brought about by the combined action of a few representatives of the old conservative spirit and the young and agnostic element that has gained a considerable influence in educational circles and is strongly opposed to all forms of religious belief.

But the outcome is likely to be the very reverse of what was desired and expected by such action. All the leading newspapers oppose such action, and the discussion that has followed and is still going on will no doubt help the cause of education and Christianity as well.

Some representatives of the missionary body recently called upon Marquis Ito, who has been Prime Minister three different times and is recognized as the ablest and most influential statesman in the country, and they were assured that he did not approve the restrictions. By his suggestion and through his efforts the same persons have also had an interview with the present head of the Cabinet, Marquis Yamagata, who gave them a long hearing and the assurance that their statement had given him new light on the subject and would receive careful consideration.

It is evident that the regulations will be modified or revoked. The public sentiment is so strongly and universally opposed to such action that it cannot stand.

There may be no change during the term in office of the present Cabinet ; but it is generally expected that those now holding such positions will soon be replaced by those who more fully represent the sentiment of the people. The present arrangement was simply what has been termed a "make-shift," and is not what the country requires. Any change is quite certain to bring into power those who are in favor of a broad and more liberal policy.

The recent decision of the Cabinet to place all forms of religion on the same basis, is the first action of the government in which Christianity has received official sanction. Hitherto it has been simply tolerated ; and while the old edicts were no longer enforced they had never been revoked, and Christianity had a tacit but not public recognition of its presence and right to exist. Now it stands on the same footing as Buddhism or any other religion, and can claim the same rights and privileges.

This state of affairs has caused much feeling and anxiety on the part of some of the Buddhists who have hitherto enjoyed, to some extent, government patronage and the advantage that comes from being recognized and sustained by those who occupied positions of rank and influence. In order to avoid the disadvantages of the new situation, a branch of one of the most powerful of the Buddhist sects has been making an effort to have the regulations that are recommended by the Cabinet either changed or disapproved by the Diet. At first it was proposed to make Buddhism the state religion; and, as such, accord it special privileges. But it has become evident that however much this may be desired by those who are agitating this matter it is hopeless to expect such action on the part of the government or the Diet. Hereafter each religion must stand on its own merits.

The present Diet is having an unusually quiet and creditable session. Hitherto there has been so much confusion and bitter strife that it has seriously interfered with efficient and successful registration. But as the result of experience, and also as a matter of necessity, there has come to be a recognition of certain leadership that tends to both harmony and efficiency. This is certainly very desirable, and will be of great value to the country.

Thus far the operation of the revised treaties has not created any special difference in the condition of foreign residents. As a rule the officials have been especially anxious that the new condition of affairs should be as free from inconvenience and as pleasant as possible. Considering the lack of experience on the part of so many in authority it is very creditable to the Japanese that there has been so little friction arising from the new state of affairs. As time goes on it is probable that the relations of the people and foreigners will become more and more intimate and friendly.

Such a condition of things is already noticeable in all places in the country where missionaries reside. Almost without exception the officials of all classes are asking to be taught English, and are ready to make any concession if they can only secure the services of a missionary as teacher. In most of the classes that have been formed the Bible is made one of the text-books and is studied with interest and profit. The coming into such close contact with the best and ruling class cannot but be helpful to the missionaries and the cause.

In a recently published book entitled "Japan in Transition," the author states that the converts to Christianity may be classified under five heads, viz.: (1) Those who make their living by working for the missionaries; (2) Those who derive material benefits by falling in with missionary views; (3) Those who have been in contact with missionaries and for various reasons raise no objection to being styled Christians; (4) Those who are passing through missionary schools for the purpose of being educated in foreign subjects; and (5) Those who are wives or servants of such Europeans as insist on their dependents observing Christianity.

According to this author Christianity has made little impression upon the hearts of the people, and especially upon the educated or higher class of the Japanese.

But the facts of the case go to prove that the very opposite is the true state of affairs. Instead of the Christians in Japan being of the inferior class and making their religion the means of personal gain, there are many who occupy positions of importance and influence and not a few who have made sacrifice for the sake of their faith. Among the members of the Protestant churches the larger part belong to the middle or better class.

As an illustration, one of the native churches in Yokohama has a membership of six hundred and seventy. For more than twenty years they have supported their own pastor and made large contributions to the general work. At an ordinary contribution to the cause of home missions the collection amounted to $60. One of the elders is the proprietor of a large photographic establishment; another is an artist; and two more are business men.

In the present Diet there are thirteen or fourteen Christians. The President of the Lower House is a very devoted member and elder in the Presbyterian church. The recent Chief Justice is a prominent member of the Congregational church. The Minister of Foreign Affairs and the Secretary of the Prime Minister are Christians. The captain of the largest ship in the Japanese navy is a Presbyterian elder; and while attached to the naval department in Tokyo was the President of the Young Men's Christian Association in that city.

In the faculty of the Imperial University there are three or more Christian professors, and upwards of sixty students. The President of the Agricultural College and a large portion of the teachers and students are active believers. In the employ of the steamship and railway companies, as also in the banks, there is a much larger number of Christian young men than would naturally be expected from their proportion to the whole population.

The number of communicants in the Protestant churches to-day is not far from 41,000. Their contributions to the support of the same during the year 1898 were upwards of $47,000. Many of the Christians make large sacrifices on account of their faith. In a considerable part of the country the profession of Christianity is attended with ridicule and opposition that tests the faith to the utmost. But in spite of all hindrances the religion of Christ is growing in influence as well as in numbers, and the only hope of the country lies in its future success.

In Memoriam.

Dr. MASTERS.

By Rev. C. Bone.

The last mail from San Francisco brought us the sad intelligence of the sudden death of the Rev. Dr. Masters. Although he spent but ten years in China, he was essentially a missionary to the Chinese; and the last fourteen years of his busy and useful life he devoted to the spread of the gospel amongst the Chinese immigrants on the Pacific slope. Dr. Masters was an Englishman. He was born forty-nine years ago in Evesham, and after the usual middle class education, spent three years in Richmond College, which was then exclusively devoted to the training of missionaries. He came to China in the autumn of 1874. He came to us with a commanding presence; he was blessed with a finely modulated voice; he possessed a quick ear for tones. Consequently he soon became a fluent, correct, and idiomatic speaker of Cantonese. He did hard, plodding, conscientious, and successful work, and there are many in the south of China to-day who took their first steps in the way of life, led by his gentle hand. Dr. Masters was also a powerful preacher in his mother tongue. His sermons, logical of construction and pure of diction, are remembered yet, and if at times he was thought somewhat broad-minded by those who had never studied Renan, Wellhausen, Colenso, and Kuenen, all recognized in him a loyal champion of a soul-saving gospel.

His commentary on 2nd Corinthians is a permanent monument of his tireless industry. Dr. Masters was a genial, brotherly man, whose love of fun was well-nigh quenchless, whose exuberant spirits were like dew and sunshine to all within the circle of his influence. Of his life, after he left China, I do not propose to write at length. The Californian papers have no word to say of him and his work but respectful appreciation. He devoted fourteen years to his beloved work on the lovely Pacific slope. He preached in the streets when such preaching was unpopular. He attacked the high-binders when such an attitude was dangerous. He defended the weak when such devotion was utopian. He lived for the solitary Chinese when such enthusiasm was a puzzle. He worked for the government, for the educated, and for the poor. Now that his place is vacant, all recognize the unalloyed manliness of the missionary, and all vie in acknowledging his sterling worth. Dr. Masters was a cultured man—well read in his own language, a reputable scholar in the dead languages, and a frequent and able contributor to the current magazines of his adopted country. I was privileged to spend a fortnight with him, two years ago, and found him the same stalwart Christian minister, the same transparently sincere friend, the same impassioned missionary—possessed of a character mellowed by age and beautified by communion with God. He has gone; his place will not be more adequately filled. A brother, a missionary, a man, a prince, has fallen in the forefront of the battle, ere yet his day had waned.

Correspondence.

GOSPEL ROLLS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have recently completed what I call the first edition of my "*Big Gospel Rolls,*" and I have found them such a help in my work, it seems a pity that the idea should not become widely known.

From each of the gospels I carefully selected passages which seemed the most striking and the most easily understood. I have employed a teacher to write them out on large sheets of paper three feet six inches by two feet, in large characters readable at twelve or fifteen yards distant. These sheets have been mounted and then bound together on a roll like the Daily Text Rolls; a heading or hinge of calico nine inches, prevents their tearing in constant turning over.

I now have Matthew, Luke, and John more or less complete, and so can bring the Word of God prominently before the people. I find this a great help against rambling and aimless talk, and would ask special prayer for this.

There are few stations in which the teacher has not many leisure hours. Let him write out a few sheets that you may use them and try for yourself and native helpers.

I began this work after prayerfully seeking guidance about the right use of £2 sent for the work here.

The entrance of THY WORD giveth light. And I trust this may lead many to read the Scriptures lying unused in so many homes, and also encourage the reading of four large print New Testaments which I lend in tea shops in this city. I must also mention my banner, "Repent, for the Kingdom of Heaven is at hand," which has also been a great help to me. It is three feet six inches by nine inches, and has been my constant companion in town and country for the last few months.

It goes in a sling across my back when I am walking, and is now getting very widely known.

Probably I shall be changing this banner shortly and have Matthew xxiv. 14 instead.

天國近了應當悔改

A map of the world in tract form, twelve inches by nine inches, is amongst my smaller engines of war, but very useful, because I have attached to it a small calendar with an epitome of God's dealings with the world from Adam to Christ.

Believe me,

Yours very sincerely,

M. BEAUCHAMP.

Our Book Table.

The Society for the Diffusion of Christian and General Knowledge has just published seven volumes of short biographies translated by Mrs. T. Richard. They are on white paper, and are in Mandarin and well illustrated. They comprise the lives of Christians—most of them known in the church as leaders, martyrs, or philanthropists—chronologically arranged, beginning with the apostles and ending with Professor Finney.

Being in Mandarin these might be useful as class books in boys' and girls' schools as well as among women and children generally.

To be had at 380 Honan Road, Shanghai. Price $1.50 for the seven volumes complete.

太平洋傳道錄.

We are glad to note that the Society for the Diffusion of Christian and General Knowledge has issued this the first part of the autobiography of the venerable John G. Paton, of New Hebrides fame, whose story has thrilled multitudes in all English-speaking lands. The book is all the more welcome on account of its being in Kuan-hua, which can alone do justice to the graphic style of the original. The book will be devoured by native Christians, and pastors would do well to recommend it for *reading aloud* in the home circle. But the story also forms a valuable and striking evidence of Christianity for heathen readers. The book ends with farewell to Tanna, in which Mr. Paton suffered so much for the gospel; and which is still the scene of bloodshed, a missionary having lately been butchered by the Tannese.

The work is the translation of Rev. R. Mateer, of Wei-hien, Shantung Presbyterian Mission, and the second volume will follow in due time.

Mc.

Great Books as Life-Teachers. Studies of Character Real and Ideal. By Newell Dwight Hillis, Author of "The Investment of Influence," "Man's Value to Society," etc.

Right Living as a Fine Art. A Study of Channing's Symphony as an Outline of the Ideal Life and Character. Newell Dwight Hillis. Fleming H. Revell Co., New York, Chicago, Toronto. (To be had of Mr. Edward Evans, Shanghai.)

The career of Dr. Hillis has been followed by a multitude of people who never saw him, never heard him, and know very little about him except that he had the moral audacity to be chosen Dr. David Swing's successor in the unique ministrations of the Music Hall, Chicago, and still later to follow the still more unique captaincy of Plymouth Church, Brooklyn, under Henry Ward Beecher, and his pupil, Dr. Lyman Abbott. Dr. Hillis has published many books, some of which we have previously noticed in these columns. They are all alike full of meat, and show that their author has literally drawn honey from a multitude of hives. In the books now before us, he has not followed his previous line of selecting a theme and illuminating it from the vast ranges of human thought, but has chosen a few great books and has analyzed them on a plan of his own with a view to the elucidation of moral instruction therefrom.

It is more than superfluous to say that the essays are brimful of the best teaching in the best form. Many readers will find them somewhat florid in the adornment of expression, but this is a fault from which the more recent writings of the author are more free than the earlier ones. It is well known that the substance of these books was delivered as discourses to Plymouth church audiences, but possibly not entirely in their present form. They are not meant as homiletic models, but have a value of their own, and will find a wide and a steadily widening circle of readers in many lands, and perhaps wherever the English language is read.

Eleventh Annual Report of the Canadian Presbyterian Mission in North Honan, 1899.

This young Mission now numbers sixteen adult members on its staff, together with a number of workers who have no mention in the official list *i.e.*, the wives of missionaries. We observe that the new Imperial Post Office has reached North Honan, for the Mission address is given as Chang-tê-fu *via* Tientsin. Three main stations are occupied, and effective work done in Chang-tê, Wei-hui, and Huai-ch'ing, the three northern *fu* cities of the province. Adults baptized during the year number 46.

The following points are noteworthy: (1). All the stations report an increase of sales of Christian literature. The first years of this mission witnessed extraordinary sales of literature. This was followed by a period of indifference to books. Now a stage of revived, and we believe more intelligent interest in books, has come. The Reform Edicts caused the rise of abnormal feverish interest, succeeded by the cold wave. But this year it is gratifying that, notwithstanding, the demand is increasing. Even women have taken more books this year than ever.

(2). Station classes are now self-supporting, and one station reports that the native contributions are enough to support one helper.

(3). A further advance is marked by the employment in future of Honanese as helpers instead of importing preachers from older missions in Shantung.

(4). There is better observance of the rest day by the natives.

(5). The first chapel erected by the natives themselves, in a small out-station, has been dedicated.

(6). An interesting visit to hunt up a friend in the capital of the province showed a most hopeful work of grace in that great city, entirely carried on by natives who had visited one of the stations.

(7). A noble testimony. We quote from the Report: "At a village in the district, where a family had but recently forsaken idolatry, threats had been made to compel payment of the customary temple dues. Two of the natives were sent there on the day of the theatricals to preach and sell books, as well as to encourage the Christians, but the villagers seized and beat them. Fastening their hands behind their backs they tied them up to trees. Besides they smashed their table and chairs and tore all their books to pieces. The brethren thought on the words of Jesus and rejoiced, and said: 'Since you have not tied our tongues we will continue to testify!' At sundown they were released and told to leave the place. Two other Christians hearing of the trouble hastened to their relief during the night. They held their ground next day; their Bibles were destroyed, but they used their hymn-books and sung and testified." This reads like the account of Paul and Silas, with their feet fast in the stocks, praising God.

(8). Such societies as "the Boxers," who are working such havoc in the neighboring province of Shantung, do not seem to be active in Honan, though drought has been very severe and the future is ominous. A little local insurrection was not anti-foreign or anti-Christian, and the leader sent the mission a friendly letter to assure the foreigners he meant no harm to *them!* Well-poisoning stories swept over the field, producing blank dismay, but happily no lives were taken, and the excitement died away.

(9). The Mission is strong in doctors (four male and two female). The extraordinary number of cataract cases reported in previous years, gives little sign of falling off. This year there were thirty-four in one station alone.

D. MacG.

We have received a copy of Rev. Arthur Smith's new work, Village Life in China, a fitting companion to Characteristics, which we hope to notice more fully in our next issue. Price to missionaries, $3.00. Presbyterian Mission Press and Mr. Edward Evans.

We acknowledge with thanks the receipt from the Commercial Press of a copy of their English and Chinese Grammatical Primer. This, like the Readers, etc., already issued by them, is a translation of the work prepared by the Christian Vernacular Society of India; and now, being issued in English and Chinese, makes it very useful in Chinese school rooms where English is being taught. Paper covers. 72 pages. Price 25 cents.

Dr. Muirhead has received the following notice of the *Mission World*, an excellent monthly magazine. He will be glad to send the names of subscribers to the publishers in London:—

The Mission World.

We would be greatly obliged if you would kindly lend us your valuable aid in making *The Mission World* widely known. The following brief statement has been signed by a number of leading men of different religious bodies and by the secretaries of almost all the principal societies:—

"Modern missions have been at work for about a century, and their operations now extend to almost all parts of the world, while their work increases daily in interest. It is therefore of the greatest importance that there should be a journal published in the United Kingdom, giving intelligently, in a Catholic spirit and in an attractive, readable method, with perfect fairness and trustworthiness, a connected view, from month to month, of the progress of the kingdom of Christ in all parts of the foreign field. This want has, in our opinion, been well supplied by *The Mission World*, which we strongly commend—wishing for it a large circulation."

The Mission World is thus not a private speculation, but a public undertaking for a most necessary object in the midst of the rapid advance of missionary effort. Clergymen of different churches could help greatly by making it widely known to their congregations by whatever means seem to them most advisable, and sending names of subscribers.

All such assistance would be of importance. Lists of new subscribers could be sent either to the publishers, Marshall Brothers, Keswick House, Paternoster Row, London, E. C., by whom copies will be sent, without delay, post free, for four shillings a year, two shillings a half-year, or one shilling a quarter, or to any booksellers.

Books for Mohammedans.

Enquiries often come to us as to what books, suitable especially for Moslems, are available. The following list is all we can find:—

1. 天道正統. This book, composed by Mr. McIlvaine, long since dead, was written by him at Chi-nan-fu, the capital of Shantung. When he came as one of the very first to preach the gospel there, the Mohammedans flocked around him in great numbers, claiming that they were religiously nearly related to him. This kinship Mr. McIlvaine was not willing, however, to acknowledge, and consequently many bitter argumentations took place. The result is this book, in which he delivers straight from the shoulder blows at Mohammed and his doctrines, sparing nothing and acknowledging nothing in their favor. The first part of the argument is good, showing that revelation could not be continued in Mohammed in the way he claimed, so as to supersede Christianity. But the references to the prophet are such as to gender the deepest hate in the mind of a Moslem reader, and the use of the book would need to be wise, or riots could be easily stirred up in short order.

2. 自歷明證卷三依美儒定. This is the third in the series published by the S. D. C. K. called "Portable Evidence of Christianity." The idea of the series is to furnish from all lands the most noted examples of conversion to Christianity. The subject of this number tells how an Indian Moslem passed through various sects of Moslemism without finding peace which he does ultimately in Christianity. The convert afterwards becomes a minister of the Episcopal Church. The book is founded on an autobiography. This cannot but do good wherever distributed to Moslems.

3. 眞理尋繹. In this catechism by Dr. Muirhead, which deals mainly with the Chinese three religions, he devotes a few pages to Mohammedism.

4. We learn that the S. D. C. K. has in press a volume on Comparative Religions, in which the four great living religions are treated. The first two chapters deal with Mohammedism in a modern spirit, and it is the intention to publish these separately in order that those upon whose hearts work for Moslems is laid, may be able to make special use of this part.

If there are any other books which deal with Moslems we would be glad to hear of them.

經題直講. 3 vols. Easy Wên-li, by 朱寶森, of Shanghai.

These sermons are among the recent publications of the Chinese Tract Society of this city. Formerly we had Village Sermons by Milne, Sermons by Moule, and Kuan-hua Sermons by DuBose. All these have been useful for Sabbath reading to Christians who are too few in number to have a pastor of their own. The present work differs from the foregoing, in that it is the first specimen of sermons from a native, and as such is to be welcomed. It shows for one thing the growth of the native church.

From the Preface we learn that the author was educated in the schools of the Episcopal Church, especially in theology at St. John's College, and his book has received the approval of his Bishop. He tells us that owing to his once having been partially asphyxiated by charcoal fumes his memory seemed ever after to be so impaired that he could not recall the heads of his discourse without written notes. In time the number of these had so increased that when he had leisure at 膠城, to which he was appointed preacher, he revised the whole and had them printed. If all Chinese preachers were compelled to prepare their sermons with similar care there would doubtless be a marked improvement in their utterances.

The preacher, out of seventy-three sermons has nineteen texts from the Old Testament, and the following list of most of his New Testament subjects will give a fair idea of his range :—

Vol. 1. Blessed be the God and Father of our Lord Jesus Christ, In the name of the Father and of the Son and of the Holy Ghost, I am the bright and morning star, The precious box of ointment, I am the Good Shepherd, He is not ashamed to call them brethren, The temptation, Triumphal entry, He is the propitiation for our sins, The resurrection, The ascension, A name which is above every name, The sheep and the goats, Neither give place to the Devil (four sermons).

Vol. 2. The leaves were for the healing of the nations, Pool of Bethesda, Behold I stand at the door and knock, Thy will be done, The one thing needful, Nothing but leaves, Without faith it is impossible to please God, God be merciful to me a sinner, The laborers in the vineyard, This do in remembrance of me (two sermons), Bring him to me, He that eateth my flesh and drinketh my blood hath eternal life, The seven words on the cross.

Vol. 3. Quit ye like men, Faithful in a few things, Faithful unto death, Let not the sun go down upon your wrath, Son of David have mercy upon me that I may receive my sight, Go ye into all the world, Examine yourselves, The time is short, Grace, mercy, and peace be unto you.

The treatment usually falls under three heads in the old-fashioned way. His illustrations are usually from Scripture, and one would like if he had made more frequent use of illustrations peculiar to his own country. But the Wên-li form seems to forbid anything novel in this line. The sermons are addressed to Christian congregations, and differ in that respect from Dr. DuBose's work. But the sermons will be appreciated by helpers and others who seek to edify Christian gatherings. D. MacG.

The Christian Endeavor Topic Cards (in Chinese), with Daily Readings, for 1900, are now ready. Price two and a half cents each. Presbyterian Mission Press.

PAMPHLETS AND MAGAZINES RECEIVED.

The *China Review* for December and January.

Annual Report of the Medical Missionary Society in China (Canton) for 1899.

Twenty-fourth Annual Report of the Central China Religious Tract Society (Hankow).

Ecumenical Conference on Foreign Missions. (New York.)

Editorial Comment.

We begin in this number of the Recorder a series of articles by Dr. Mateer, which are of the nature of a critique on Dr. Nevius' little book—"Methods of Mission Work." Many will be glad to read what Dr. Mateer has to say, as it has long been felt that something ought to be written showing what has been the outcome of the application of Dr. Nevius' theories in the very field in which he labored. Dr. Mateer has waited long before writing, and now writes carefully and candidly. He would be the last to misrepresent Dr. Nevius or his methods, but he feels that in justice to the work of missions, not alone in China, but also in other lands, certain facts should be given and impressions corrected. The work of missions is not only many sided but also complicated. We sometimes think we see clearly, and in stating our views we find many to corroborate or at least approve them, when perhaps all the time we were mistaken, or were dwelling upon half truths. Certainly with Dr. Mateer's article before us we shall be able to form a juster estimate of the views of Dr. Nevius, and the cause of truth will be a gainer, as also the cause of missions. When the articles are finished they will be gathered into a booklet and published.

* * *

Our missionary friends in the province of Shantung are certainly living in perilous times. The "Boxers" are threatening them on every hand, and while no foreign missionary has suffered violence—so far as we know—since the lamentable death of Mr. Brooke, yet the native Christians have endured untold persecution, have been mulcted in fines of fifty taels or more each, in places, and been robbed and plundered, the Chinese officials quietly looking on. Soldiers have been sent to various places, but with strict orders to make no trouble with the Boxers. A friend writes that the Empress-Dowager is trying to protect the missionaries under one wing and the Boxers under the other. We scarcely think, though, that she has the missionaries "under her wing." At the same time she is afraid to have them killed or driven out for fear of international complications. A note from Dr. Porter, of P'ang-chuang, received just before we go to press, states that Dr. Smith (Rev. A. H.) and Mr. Chapin had gone to Chi-nan Fu to consult with Mr. Campbell in the matter of the Boxers. We are sure our readers everywhere will be glad to unite in prayer that God's people may be protected in these times of trouble.

* * *

THE real animus which actuates the Empress-Dowager is seen in the fact, recorded in the Shanghai daily papers of February 26th, that she has issued orders to have the bones of K'ang Yu-wei's ancestors taken from their resting place and destroyed. We only hope that K'ang is enlightened enough to know that this can only harm the perpetrator of such an act of vandalism. Meanwhile we learn that K'ang, fearing, doubtless, for his life, has left Singapore, taking passage for England. Word also comes that Mr. King, late superintendent of telegraphs, has been arrested by the Portuguese in Macao, and is to be handed over to the Chinese authorities. This is in such strong contrast to the action of the British government in relation to these much sought after but honored refugees, that we hope the Portuguese government will repudiate the action of the local authorities and release Mr. King, and, more than that, ensure him safety so long as he is on Portuguese soil.

* * *

THE Ecumenical Conference on Foreign Missions which is to be held in New York, April 21st to May 1st, promises to be a grand affair, and we consider those happy who will be able to attend it. Already we begin to hear people declaiming against the great expense it will be, and like some of the disciples when they thought there had been a lavish and needless use of precious ointment on one occasion, exclaim, "Why this waste." But the Lord did not object. It was worth all it cost. We always feel sad at a great expenditure of money over a funeral, but at a wedding,—that's a different matter. That's for the living. And this is to be in some respects the grandest wedding that Christendom has ever witnessed. Not only will the ends of the earth be here brought together, but the different branches of the church of God will be brought into touch and sympathy as never before. We believe that this Council will have far reaching effects for good upon the work of missions for all time to come, and all that it costs will be more than amply repaid by what it achieves. We do not believe that the Master will object to the expense. Let grumblers say what they may; let *us* rejoice and give thanks.

WE would call special attention to the Tentative Program of the Christian Endeavor Convention, to be held at Foochow, April 3rd to 6th. Dr. Clark has already arrived in Japan, and the friends in Foochow are putting forth every effort to make the Convention such a meeting as has never before been held in China. We feel sure that it will be well worth while for everybody to attend that can possibly do so. There are perhaps more native Christians in and about Foochow than any other part of China, and they seem to be capable of more enthusiasm, judging from all we have heard. Even if some of the Chinese Endeavorers are not able to understand all that goes on, owing to difference of dialect, etc., yet they will get great good just from seeing and being part of such a meeting. Do not forget the time, April 3rd to 6th.

Missionary News.

Statistics of the English Baptist Mission, Shantung, to 31st December, 1899.

		Ch'ing-chow-fu.		Chou-ping.		Total.	
Area.	Area worked in counties...	4		14		18	
Workers.	Missionaries and wives and Z. M. S. workers ...	19		15		34	
Stations.	Stations occupied by foreigners	1		1		2	
	Sub-stations	98		209		307	
Membership.	Baptized last year	125	133	281	284	406	417
	Transferred or added otherwise	8		3		11	
	Decrease by death, etc. ...	46		49		95	
	Total membership (communicants)	1,618		2,577		4,195	
Educational.	Theological Training Institute, Ch'ing-chow-fu ...	52 students				52	
	Boarding-school for boys, Ch'ing-chow-fu ...	70 pupils				70	
	Boarding-school for girls, temporarily dismissed.						
	Village schools for boys ...	28	40	47	49	75	89
	do. ,, girls ...	12		2		14	
	do. scholars (boys)	338	414	436	463	774	877
	do. ,, (girls)	76		27		103	
Native Staff.	Native staff in Mission employ	43		60		103	
Medical Work.	Medical returns, dispensary patients	9,650	10,144	9,013	9,193	18,663	19,337
	do. hospital ,,	211		143		354	
	do. visited in homes	250				250	
	do. poisoning cases ...	33		37		70	
Museum Work.	Visitors to museum, Ch'ing-chow-fu.					78,399	

R. C. FORSYTH.

CH'ING-CHOW-FU, February 2nd, 1900.

State of the Missions whose Head-quarters are at Hangchow for the year (己 亥) ending January 30th, 1900.

Missionary Societies, Missions, and Churches.		Actual Communicants. M. (1)	F.	Baptized during the year. M.	F.	Applicants for Baptism. M.	F.	Contributions (by Chinese only), Church (2) support.	Alms and other uses.
CHURCH MISSIONARY SOCIETY, C. M. S.	1864, *Hangchow*	56	32	23‡	10	15	5	190.60	67.08
	By letters	27	23	...	...	...	...	......	......
	1876, *River Hsiens*	27	31	8	5	9	9	51.20	12.95
	1877, *Chu-ki Ch., West*	120	60	34	7	35	6	130.00	74.00
	Chu-ki Ch., East	55	29	17	...	24	9	56.00	14.00
	P'u-kyang	3	...	2	...	10	4	6.00	2.00
	Totals	463		106		126		$603.83	
AMERICAN PRESBYTERIAN MISSION, NORTH, A. P. M. N.	1865, *Hangchow*	76	50	7		8		146.00	79.00
	Sin-z	24	12	8		12		56.00	41.00
	Hai-ning	6	2	1		8		......	......
	Tong-yang	37	49	10		12		20.00	8.00
	P'u-kyang	14	2	7		12		16.00	......
	Totals	272		33		52		$366.00	
CHINA INLAND MISSION, C. I. M.	1866, *Hangchow*	25	29	3	2	5	1	74.84	Total $28.77
	Siao-san	11	12	4	...	7	4	71.40	
	Chu-ki	34	14	4	...	7	3	20.00	
	Sin-dzen	10	5	1	...	2	3	4.20	
	Dong-lü	12	6	2	...	3	1	8.20	
	Yü-'ang	17	9	...	...	4	4	15.10	
	Lin-an	26	8	...	...	6	2	11.00	
	An-kyih	5	3	...	1	4	2	8.60	
	Totals	226		17		58		$242.11	
AMERICAN PRESBYTERIAN MISSION, SOUTH, A. P. M. S.	1868, *T'ienswe-gyao*	46	72	5	6	4	1	69.38	25.68
	Hang-chow T'ai-bin-gyao	18	16	3	3	5	5	43.29	7.07
	Totals	152		17		15		$145.42	
Totals reported	1900 Jan. 31	1,113		173		251		$1,357.36	
,, ,,	1899 Feb. 10	990		115		322		1,493.39	
,, ,,	1898 Jan. 22	1,009		126		285		1,333.22	
,, ,,	1897 Feb. 2	971		155		192		1 038.44	
,, ,,	1896 ,, 3	876		131		189		750.01	
,, ,,	1894 ,, 6	685		79		117		707.14	
,, ,,	1893 ,, 17	662		105		115		718.34	
,, ,,	1892 Jan. 30	575		98		93		624.00	
,, ,,	1891 Feb. 9	486		82		137		550.90	
,, ,,	1890 Jan. 21	443		53		109		514.67	
,, ,,	1889 ,, 31	430		32		75		496.13	
,, ,,	1888 Feb. 11	442		30		69		411.80	
,, ,,	1884 Jan. 28	350		36		41		320.00	

NOTES.—(1). *Disproportion of the Sexes.*—Looking at the *aggregate* of communicants only about 41 per cent. are women. Of those returned by C. M. S. litttle more than 37½ %, by A. P. M., N., about 42⅓ %, by C. I. M. 38 %, but by A. P. M., S., nearly 67 %, accounted for perhaps by the great girls' school at T'ien-swe-gyao. I am inclined to attribute the paucity of female converts not to the lack of women evangelists, who are far more numerous than the clergy, so much as to the apathy of husbands and parents with regard to the spiritual interests of wives and daughters. In part it is accounted for by the woman's difficulty in attending church.

(2). *Contributions.*—These on the whole are not up to last year's mark. Only C. M. S. records a decided increase. This consists partly of gifts to the Society's Centenary and Gleaners' Funds, partly of a gift of $40 by a native Christian in Chu-ki towards relief of Christians rendered destitute by last summer's floods. Towards *church support*, owing to bad harvests, less was given in Chu-ki than promised at the beginning of the year. Nevertheless the collections there and in Hangchow reached a total of $376, or about 91 % of *the salaries* of the three native pastors in charge. Other expenses are met partly by the interest on a deposit fund collected before pastors were appointed, partly by a grant-in-aid of the common fund from C. M. S., annually reduced by 5 % (of the original grant). The Hangchow congregation gave some $50 more than their pastor's salary. They could easily have done better.

P. S. Addendum.—Besides the sum above reported, the native members of the AMERICAN PRESBYTERIAN MISSION, NORTH, contributed $170 towards the expense of removing and enlarging one of the college buildings, raising their total of contributions to $536 and the aggregate from Hangchow native Christians to $1,527.36.

‡ Lepers, twelve, included.

January 31. 1900.

G E MOULE *Bishop*

Revival in An-huei.

There has been, and is still in the C'hu-cheo district, Central An-huei, quite a revival in the churches there established. For long years the missionaries here have been working "as seeing Him who is invisible." Now the Lord is giving the increase. Within four months thirty-seven souls have been brought into the kingdom. Our joy is attended also with renewed responsibility in the training of these newly-emancipated converts.

W. REMFRY HUNT.

Reports Wanted.

An effort is being made to compile a report of Christian Endeavor work in China. Many individuals have been written to for reports, but some may have been overlooked, and letters may not have reached their destination. We would therefore ask those who have Christian Endeavor Societies which have not been reported to send statistics and an account of work done, to Miss Susie M. Burdick, West Gate, Shanghai. While the reports from distant stations could not be received in time to be presented at the Foochow Convention in April, they would go to make the report of the year more complete.

Anti-Opium League Notes.

The Executive Committee at its meeting, December 23rd, 1899, elected Rev. R. A. Parker as one of its members in place of Rev. T. A. Hearn, who returns home. Rev. C. J. Voskcamp and Rev. F. Brown were also elected vice-presidents of sections in and about Shantung. Rev. Geo. Hudson was commissioned to represent the League while at home in England.

At the meeting, January 13th, 1900, Dr. W. H. Park reported that his tract, "Shall we all smoke Opium?" had been published and sent to every missionary in China. It was decided to elect local secretaries of the League in as many different stations as possible, whose duties shall be to collect funds for the cause, distribute anti-opium literature, organize societies, and do all that is possible to create a local interest in this anti-opium crusade. Resolutions were also passed, asking the Programme Committee of the Ecumenical Conference to give a place for the consideration of the subject of anti-opium during the meeting in New York, and that Dr. Speer be requested to represent the League, and that three thousand copies of the book "Opinions of One Hundred Doctors as to the Use of Opium," be sent to that Conference.

At the meeting of the Executive Committee of the Anti-Opium League on February 6th, the president read a letter from Mr. Wilson, Secretary of the Society for the Suppression of Opium, expressing their gratification at the work of our Society in China.

Rev. John Ross, of Moukden, was elected vice-president for Manchuria.

T. C. BRITTON,
Secretary.

Tentative Program for the National Christian Endeavor Convention of China, at Foochow, April 3rd to 6th, 1900.

TUESDAY, P.M., April 3rd, at C. M. S. Ladies' Home. Reception and Recognition Meeting to Dr. and Mrs. F. E. Clark.

WEDNESDAY, A.M., April 4th, Tieng Ang Dong Church.

9-9.30. Early Prayer Meeting.
9.30. Rev. G. H. Hubbard and Mr. Ho Hok-sing presiding

Welcomes by C. E. and Epworth League Presidents—Mr. Ding Kai-ceng and Mr. Go Tieng-seu.

10 a.m. Responses by Central Committee and Visitors.

11 a.m. World-wide Endeavor. Dr. F. E. Clark.

Wednesday, p.m., Geu Cio Dong.

2 p.m. Paper on the 15th Anniversary. Miss E. J. Newton.

2.30. Good Citizenship. Rev. Mr. Darwent, of Shanghai.

3.15. Active and Associate Members' Pledges. Dr. Clark.

Thursday, a.m., Geu Cio Dong.

9-9.30. Early Prayer Meeting.

9.30-10.30. Mr. Lyon or Mr. Brockman. On Bible Study.

10.30. Prayer. Native speakers.

11-12. The Quiet Hour. Dr. F. E. Clark.

Thursday, p.m., Tieng Ang Dong.

3. Junior Endeavor Rally.

3-3.30. Address by Mrs. Rich, of Shanghai.

3.30. Address by Mrs. F. E. Clark.

Friday, a.m., Tieng Ang Dong.

9-9.30. Prayer Meeting.

9.30. The Lookout Committee. How to make C. E. and E. L. Societies grow. Native speakers.

10-11. Systematic Giving. Dr. Clark. Voluntary discussion.

Friday, 2 p.m., Geu Cio Dong. Consecration service. Led by Dr. F. E. Clark.

Dr. Porter, of P'ang-chuang, writes us :—

We are still in the midst of the trial and sorrow of the "Spirit Boxer" movement. Who could have foretold three months ago that such widespread disaster would succeed! One could not have imagined the idiocy or the obdurateness of the Chinese officials.

On the 18th of October, the battle, of which I wrote you, stopped for a brief period the progress of the persecutors. For ten days there was an evident paralysis of their plans. During that time the criminal purposes of the Shantung governor slowly developed. His reply to our earlier appeals were intended for show alone. He degraded the successful leaders in that fight, arrested the constable who had been brave enough to attempt to attack the Boxers in their nest, and whether wittingly or not, allowed the heads of the Boxers to suppose they were authorized in their attacks upon Christians. Then followed in quick succession the attacks upon Roman Catholic chapels and the subsequent successive lootings in Ch'ih-p'ing, Kao-t'ang, and Ch'ang-ch'ing. As the result of the widespread feeling that the Boxers had a secret order from the Empress, permitting them to do as they pleased, they reorganized very rapidly. Within a month there were twenty districts in Chihli and Shantung full of the raiders who committed daily depredation. When Mr. and Mrs. Verity arrived here *en route* for Tai-an, it was from great peril that they escaped attack. The higher authorities at Peking at last were roused to a conception of the enormity of the depredations. The overthrow of governor Yü was a most merciful providence. Yuan Shih-k'ai came as soon as possible, but not early enough to stay the utmost of misery and sorrow. The soldiers from Tientsin arrived in time to prevent the looting of the London Mission in Chi-chou, but not early enough to prevent the looting of one hundred Christian families of Protestants in Chihli. One of our very lovely little stations, the home of a native pastor and the center of work for nearly forty years, was trampled upon by the wild boars from the forest. Chapel and school and home were wholly despoiled. The loss was very great and the sorrow and despair still greater. Rees' compound was filled with refugees. Our flocks in Kao-t'ang suffered one by one until not a family escaped. Finally the very week that the governor assumed the office, another of our specially happy stations was looted in a frightful manner, in the district of Hsia-chin, although the official had been fully informed of the danger. He made an effort to drive the Boxers from his own district, but none whatever to throttle the rising, although he had soldiers in good numbers. That was the same week that Mr. Brooks was murdered so ruthlessly and his head offered to the way-side god. Gen. Yuan has been making an effort to catch up with the destruction and awful wrong. But he is hedged about by method and etiquette. The four officials chiefly implicated in indolence and negligence, are likely to be replaced. Two fair proclamations have been reluctantly issued. Three men were beheaded by Yu Hsien as a sop to the foreign influence which secured his removal. But aside from that very few arrests have been made and no vigor shown in an effort to suppress this vast tumult with its terrible meaning. The wonder is that so little harm has come to the four stations of foreigners in the vortex of the storm. The Lord has been very gracious. The despoiled church members, Catholic and Protestant, have stood by their faith with wonderful persistence. Very few have fallen away. A bitter winter has followed the track of the Boxers. We have never known such extreme cold. The New Year is close at hand, and we still do not know that immediate relief is to come. In view of imminent peril not far off, eighty soldiers have come to stand guard through the peril of the New Year quiet.

When all this storm has passed and the sunshine appears again, shall we see the beginning of that new China for which we wait? The Protestant Christians at least will feel fresher bonds of sympathy and the martyr church of Shantung will make a fresh appeal to the prayers and interest of men throughout the empire.

Reinforcements for the Christian Literature Society for China.

It is very gratifying to the Christian Literature Society for China (*i.e.*, the S. D. C. K.) that the missionary societies in Europe and America are beginning to realize the importance of setting men apart to prepare Christian literature just as much as it is important to have men specially qualified as evangelists, medical men, educationists, or for any other department of work.

Early last year our Society was reinforced by the Rev. W. A. Cornaby, who edits our *Chinese Missionary Review*. Later on in the year we find the Canadian Presbyterians and the Church Missionary Society expressing their views on the subject. Many no doubt will be glad to read the following extracts:—

The *Westminster*, Canada, for May 20th, 1899, writes:—

APPOINTMENT OF REV. DONALD McGILLIVRAY, M.A., B.D.

"The General Assembly's Foreign Mission Committee meeting in Toronto, Tuesday last, did a most unusual thing, a thing for which, as far as we know, they had no precedent, a thing which deprives the Mission in Honan of one of its most valuable members, but a thing which, we are convinced, will not only stand to their credit but will tell in the work of Chinese regeneration and missionary extension far beyond what the Committee or the church in Canada can measure or comprehend. They agreed, subject to the approval of the General Assembly, to the release of the Rev. Donald McGillivray from service in Honan and to his transference to the service of the Society for the Diffusion of Christian and General Knowledge among the Chinese, with head-quarters at Shanghai. This action of the Foreign Mission Committee is so exceptional, and the announcement of it will come with such surprize to the church, that it deserves special attention. And in that work of evangelization the church of Jesus Christ needs not only evangelists, educationists, medical missionaries, and the like, specially qualified and set apart each to his peculiar work, but also, and at this unique crisis, most urgently, there are needed consecrated men of literary gifts to provide Christian literature to meet the new and enormous demand for Western knowledge.

"The new literature will decide the character of the new China. Let it be Christian, and the victory of Christian missions is sure; let it be infidel, and the sorest battles and worst defeats are yet to come.

"The Society for the Diffusion of Christian and General Knowledge among the Chinese, which has recently issued its Eleventh Annual Report, most assuredly has come into the kingdom for such a time as this.

"The years of experiment and preparation have been enormously rich in results, and in the new times now upon China the Society will become the greatest missionary force in the empire. It works through all the missionary societies of all the churches.

"*China.*—It is the hope of the Society that one man at least from each of the great missionary societies working in China should be set apart for the special work of providing for China a new literature based on Christian principles, and the success of their small effort is full of promise for the Mission Boards, and calls for immediate and extensive enlargement of the work."

APPOINTMENT OF REV. W. G. WALSHE, B.A.

The Committee of the Church Missionary Society on receipt of a letter from Bishop Moule, enclosing letters from the Secretary of the Christian Literature Society in Shanghai, passed the following Resolution:—

"I.—The Committee have for some years had pressed upon them the importance of taking a larger share in the evangelization of the world through the agency of distinctively Christian literature, specially in connexion with their work in China. They believe this branch of missionary labour to be second to none in solemn responsibility and in possibilities of usefulness, as being well-nigh the only means, humanly speaking, by which to reach the more educated classes of Chinese society.

"When they recall how much the English church owes at the present moment to the writings of her great divines, and attempt to measure the influence of Christian literature in our own lands, and still more when they realize how much of the time and strength of the great missionary to the Gentile world were occupied in this branch of service, and seek to gauge the immeasurable results which have flowed therefrom, they believe that they possess unassailable ground for a policy which they desire now, by God's help, more adequately to develop.

"2.—Moreover, inasmuch as a special request has at this juncture come to the Committee through the Bishop of Mid-China from a society which is specially identified with the diffusion of Christian and general knowledge among the Chinese, emphasizing the urgent need which exists that the leading officials of China should become more conversant with the aims and nature of Christianity, pointing out that their ignorance is the natural result of the fact that very few books on the subject are as yet published in Chinese, pleading that a strong body of men is required to supply this need, and definitely appealing to the Committee to permit the Rev. W. G. Walshe, of the Mid-China Mission, to be set apart for the purpose of taking a share in this great enterprize; and inasmuch as this suggestion has been cordially approved by the Bishop of Mid-China, and is known to be in entire harmony with Mr. Walshe's own wish,—the Committee, having had the matter under their full and prayerful consideration, have come to the conclusion that it is their bounden duty to take an augmented share in the production of distinctive Christian literature for China; they therefore approve of the Rev. W. G. Walshe devoting his time and energies to literary work of this particular character.

"While this arrangement will at present be tentative, the Committee express the hope that it may lead, if it so please God, to fuller and permanent developments."

TIMOTHY RICHARD.

Diary of Events in the Far East.

Editorial reference was made in our last issue as to the *coup d'etat* at Peking. We give below the text of the sundry decrees:—

TO RECEIVE INSTRUCTIONS CONCERNING A NEW EMPEROR.

The Grand Secretariat is hereby commanded to transmit our instructions to the following persons:—P'u Wei, Prince of Kung, 1st Order; Princes Tsai Lien and Tsai Ying, 3rd Order, and Duke Tsai Lan; also the members of the Grand Secretariat, Lord Chamberlain, Ministers of the Presence, Grand Council, Board of Comptrollers-General of the Imperial Household Department, the Manchu and Chinese Presidents of the Six Boards and Nine Ministries, and the heads of the Imperial Academy and Library. The above-named are hereby commanded to assemble in the Palace to-morrow morning (24th January) and await further instruction.

THE RESIGNATION OF THE EMPEROR KUANG HSÜ. (January 24).

While yet in our infancy we were by grace of the Emperor Tung Chih chosen to succeed him in the heavy responsibilities of Head of the whole empire, and when His Majesty died we sought day and night to be deserving of such kindness by energy and faithfulness in our duties. We were also indebted to the Empress-Dowager who taught and cherished us assiduously, and to her we owe our safety to the present day. Now be it also known that, when selected to the Throne, it was then agreed that if ever we should have a son, that son should be proclaimed heir to the Throne. But ever since last year (1898) we have been constantly ill, and it was for this reason that, in the 8th month of that year, the Empress-Dowager graciously acceded to our urgent prayers and took over the reins of government in order to instruct us in our duties. A year has now passed, and still we find ourselves an invalid; but ever keeping in our mind that we do not belong to the direct line of succession, and that for the sake of the safety of the empire of our ancestors a legal heir should be selected to the Throne, We again prayed the Empress-Dowager to carefully choose from amongst the members of the Imperial Clan such an one, and this she has done in the person of P'u Chün, son of Tsai Yi, Prince Tuan, 2nd Order.

KUANG HSÜ PROCLAIMS THE NEW EMPEROR.

We hereby command that P'u Chün, the son of Tsai Yi, Prince Tuan, 2nd Order, be made heir to the late Emperor Tung Chih.

TUTORS FOR THE NEW EMPEROR.

The Ta A-yô, being still young in years and at the age for instruction, We hereby appoint Ch'ung Yi to be Imperial Tutor, and the Grand Secretary Hsü Tung is to be always by the Prince's side to attend to him. The Court of the Prince is to be in the Western Palace.

OTHER MATTERS.

A telegram from Tsin-tao, of the 14th states that a detachment of 180 men, with two field guns and two maxim-guns under command of Major Dürr, have left Tsin-tao to-day for Kiao-chou in order to protect the lives and property of Germans in the *hinterland.*

From Peking, on the 16th:

"News has been received at the Legation that two members of the Burma Commission, named Kiddle and Sutherland, were murdered in the bazaar at Meng-ka, 200 miles from Teng-yue (Momein), on the Burmo-Chinese frontier, on the 10th instant. Mr. G. J. L. Litton, of the British Consular Service in China, was slightly wounded on the same occasion."

Missionary Journal.

BIRTHS.

At Nairn, Scotland, Dec. 31st, 1899, the wife of Rev. W. M. Cameron, A. B. S., of a son.

At Ch'ungk'ing, Jan. 18th, Esther Louisa, the wife of Isaac Mason, F. F. M. A., Hung Hsien, of a daughter, "Grace."

At Chinkiang, Jan. 27th, the wife of A. Gracie, C. I. M., of twin daughters; one still-born.

At Deerfield Centre, New Hampshire, U. S. A., the wife of W. W. Simpson, C. and M. A., of a daughter, Louise Martina.

On the 3rd of February, 1900, at Amoy, the wife of the Rev. A. J. Hutchinson, of a son (Henry James).

MARRIAGES.

At Pao-ning, Dec. 25th, R. W. Middleton and Miss M. A. G. Jose, C. I. M.

At Pao-ning, Jan. 4th, James C. Platt and Miss E. Hunt, C. I. M.

At Shanghai, Feb. 9th, Robert Gillies and Miss V. A. Russell, C. I. M.

At Hongkong, Feb. 22nd, Rev. August Bettin and Miss Anna Wollermann, Rh. M. S.

At Shanghai, Feb. 24th, Rev. C. A. Morgan and Miss M. Gower, C. I. M.

DEATHS.

At Sui-fu, Sz-chuan, Jan. 16th, of broncho-pneumonia, at the age of 9 months and 7 days, Helene Gertrude, only child of Rev. and Mrs. C. A. Salquist, A. B. M. U.

At Ta-ku-t'ang, February 26th, of pneumonia, Miss Sundström, of the C. I. M.

ARRIVALS.

At Shanghai, January 16th, Dr. Geo. F. Stooke, for C. S. M., Ichang.

At Amoy, January 18th, Miss Angie M. Myers, M.D., for A. R. C. M.

At Shanghai, February 3rd, Rev. John McCarthy, from England via America, for C. I. M.

At Hongkong, February 7th, Rev. Wilhelm Schmidt, Rev. Paul Langrele, M.A., and Miss Anna Wollermann, from Germany for Rh. M. S.

At Shanghai, February 11th, Rev. E. and Mrs. Tomalin, Mr. and Mrs. H. F. Ridley and two children, Misses A. M. M. Gower, M. Goold, L. Richardson, G. M. Blakely, G. Dring, E. A. Shepperd, J. Carmichael, E. W. Fishe, M. H. Fishe, N. E. Fishe, from England for C. I. M.

At Shanghai, February 18th, W. W. Lindsay, from Australia, for C. I. M.

At Shanghai, February 21st, Mr. and Mrs. W. Hagqvist and two children, Miss A. Olson and Mr. Emil Johnson, from America, for C. I. M.

At Shanghai, February 22nd, Messrs. N. Carleson, D. Urquhart, C. Wohlleber and E. Pettersson, from England, for C. I. M.

At Shanghai, February 26th, Miss M. Wiley, from America, for A. B. C. F. M., Foochow.

At Shanghai, February 27th, Miss R. Groves, from England, for C. M., Ningpo, Rev. C. H. Parsons, Rev. and Mrs. J. Joh. Sköld (returned), and Miss Isakson, for the Swe. Mis. Soc., Hankow.

DEPARTURES.

From Shanghai, February 4th, Rev. F. E. Meigs, F. C. M. S., for U. S. A.; Rev. and Mrs. J. L. Rees, A. C. M., and children, for London; Mr. Robert Watt, B. and F. B. S., for U. S. A.

From Shanghai, February 8th, Rev. A. Ingleman, for Sweden.

From Shanghai, February 17th, Miss Alice Johnston, B. G. M. (A)., Kiukiang, for England; Mrs. F. E. Meigs, F. C. M. S., and children, for U. S. A.; Rev. T. Richard, S. D. C. K., for New York.

From Shanghai, February 26th, Rev. W. H. Sears and family, Rev. I. W. Pierce and family, both of S. B. C., for U. S. A.; Rev. and Mrs. A. E. Thor, C. I. M., and children; Rev. J. S. Whitewright, E. B. M., and family, for England.

The following books are cordially recommended for use in schools, families or for presents to Chinese pupils and friends, and for prizes in schools.

論畫淺說

First Lessons in Drawing, gives in easy Chinese the simplest and most important rules in drawing. The author has compressed into twenty-one pages all that is necessary to be known in order to execute simple drawings; including, what the Chinese so much fail on, the laws of perspective.

The principles are illustrated with fifty-nine well-executed cuts and figures. Price 10 cents.

花夜記卷一

The Illustrated Primer, fourth edition, contains three hundred and seventy-six large characters with which the child easily becomes familiar while looking at the pictures. There are four pictures on each page with the name of the article in large characters opposite. It can be had with explanations in the Shanghai Colloquial. Price 10 cents.

花夜記卷二

The First Reader is designed to succeed the Primer as a school book. It has a picture on each page with letter press description in large type, making an attractive picture book for a present to a child or for a prize in school. Price 10 cents.

求應集

Responsive Readings is the translation of *the Souls' Cry and the Lord's Answer*, arranged for alternate reading by the pastor and congregation or the teacher and pupils in connection with devotional exercises in schools. It is made up of suitable extracts from the Bible, and in giving all a part is likely to help them to take more interest in the services. It can be had in Mandarin and in the Shanghai Colloquial. Price 6 cents.

環球勝地名畫錄

Around the World Pictures, or *Pictures from all Lands*. We acknowledge with thanks the receipt of a book got up in Chinese style, containing more than one hundred engravings of scenes in different parts of the world, which are so arranged as to enable the reader to take (in imagination) a round the world trip, starting from Peking, proceeding thence to India and Europe and returning *via* America and Japan. The Introduction is in Chinese and the titles of the scenes depicted are given both in Chinese and in English.—*The Shanghai Mercury.*

The North-China Daily News says:—"*Pictures from All Lands* is a quarto volume of 100 pages well printed on Chinese paper. It contains one hundred wood-cuts of such scenery, cities and buildings as would be seen on a journey round the world and will go far to impress the Chinese who see the volume with a proper idea of Western nations, and will supply plenty of matter for cogitation, pleasure and wonder on the part of Chinese readers."

The Union says:—"*All Around the World Pictures* should fulfil the purpose for which it has been published, namely to enlighten the natives. We would suggest that people who live in the interior among the Chinese should purchase copies which could also be presented as prizes to the children in the various mission schools throughout the country."

For sale at the Mission Press and the Scientific Book Store, Shanghai. Price $1.00.

THE

CHINESE RECORDER

AND

Missionary Journal.

Vol. XXXI. No. 4. APRIL, 1900. $3.50 per annum, post-paid. (Gold $1.75.)

A Review of "Methods of Mission Work."

BY REV. C. W. MATEER, D.D.

(*Continued from p. 122, March number.*)

Chapter IV.

False Impressions Made.

WHILE Dr. Nevius of course intended to give a perfectly fair statement of the whole case, and took pains to qualify his argument in various ways, yet in setting forth and defending his theories, his enthusiasm seems to have carried him away and blinded his eyes to some very important facts and principles. The arguments adduced in favor are elaborate and exhaustive, whilst the qualifying admissions are comparatively few and brief, and, coming for the most part at the close, fail to make any adequate impression. The net result of the wide circulation of the book has been the creating of a false impression in several important respects.

1. *Planting of New Stations the Result of a Method.*

The impression has been made, especially on those at a distance, that the rapid and successful planting of a large number of new stations, embracing over one thousand converts, was the result of a particular method of propagation. In two short paragraphs an account is given of the events which led to the opening of these numerous stations. The famine is, of course, referred to, but that prominence is not given to it which the circumstances demand. In order to understand the case, a little history is necessary.

In 1869 Dr. Nevius returned to China after a prolonged visit in America. He at first settled in Têngchow, but presently removed to Chefoo. He took very little part in the local work at Chefoo, but began making long itinerating tours in the spring and autumn. He chose as his "beat," as he was wont to call it, a string of towns embracing a strip of country lying parallel with the southern coast of the province, and extending past *Chiao-chiu* through *Chü-ch'eng* in the direction of I-chow-fu. This "beat" he went over regularly twice each year. His plan was to remain several days in a place, not preaching on the street or in the surrounding villages, but receiving visitors in his inn. He usually had with him a servant and one or two helpers. One or more of these went out each day on the street or to adjoining villages, distributing books and talking with the people, inviting and oftentimes conducting them to the inn to see the foreign teacher. These visitors were usually received in an anteroom and entertained and discoursed to until it was convenient for Dr. Nevius to see them. While he was on one of these tours I visited him at *Chü-ch'êng* and remained with him a day or two. His method impressed me as in some respects a very admirable one, especially for one who knew so well how to entertain and make a good impression on a guest. It should also be stated that Dr. Nevius' throat was weak, and did not allow of his preaching to any extent to a crowd on the street. Moreover he did not, as he has repeatedly told me, have much faith in the efficiency of such preaching. This "beat" he continued to traverse, with slight variations, for about seven years. During the first five years he did not make a single convert, and but very few during the next two, not establishing a single station. When in 1877 the famine came, it did not include the region referred to—barely touching it on the north. When in response to appeals for help large sums were contributed in Shanghai and elsewhere, Dr. Nevius was out on his regular tour. A special messenger was sent, asking him to leave his regular work and go northward into the famine district and assist in distributing the relief. This he did, and continued until the close, canvassing an extensive district and distributing to over thirty thousand people. The effect produced was profound and far-reaching. The strong antipathy to foreigners was neutralized and the minds of the people opened to hear what was said in favor of a religion which had produced such a splendid charity. Towards the close of the distribution Dr. Nevius and his helpers made a start in mission work by preaching and distributing some books. The following autumn he forsook his usual beat to the south and went north into the famine district, where inquirers crowded around him, more than he and his helpers were able to teach. From this time, as he himself says, "the work of establishing stations was fairly begun," and it continued until in a few years the whole region was dotted with stations. Having but few helpers, and not wishing to employ more, he developed the system of teaching by memorizing a catechism and select portions of Scripture, and the reciting and amplifying of Bible stories, entrusting the work in each station to the man who seemed to be the natural leader and best fitted to teach others. In 1881-2 Dr. Nevius was absent a year and a half on furlough. During this time Rev. J. A. Leyenberger took charge of his work and carried it forward on precisely the same lines. In his hands it spread still farther to the north, extending in some cases beyond the actual bounds of the famine distribution. The effect of the famine relief was not confined to the localities benefited, but extended to adjoining districts. As a matter of fact, very little evangelistic work had previously been done in this region. It had been crossed a few times by different missionaries, and books had been scattered, as was the case in most parts of the province, but no lodgment had been made. The large and rapid development achieved by Dr. Nevius was on practically new ground, a fact which it is important to keep in view.

Now I think it must be evident to everyone at all acquainted with the nature of heathen evangelization, and who carefully considers the facts, that this *large* and *rapid development of stations on new ground* was not due to a *method*, but to a *providence*. Before the close of his series of articles in the RECORDER, I personally protested to Dr. Nevius that he was not putting the case fairly, and that his representation of it was misleading. He promised to make some explanations in his last article, and especially to speak of his previous seven years of fruitless labor in an adjoining district. This he did to some extent (see pages 90–2), but not at all in such an adequate way as would serve to correct the wrong impression already made, viz., that the great success which attended his work, was *mainly the result of an improved method.* Zeal for his method blinded his eyes to the wrong impression he had made. It is sufficient to observe that his previous labors on a different field, based on the same ideas as to method, yielded almost no result at all, while his labor in the wake of the famine relief, though not preceded by any seed-sowing, quickly yielded a splendid result. *I call special attention to this fact.* It may furthermore be noted that Dr. Corbett's labors in the famine district and adjoining parts, though based on a different method, yielded equally encouraging results, although he himself had not participated in the famine distribution.

I strongly suspect that Dr. Nevius' presentation of his method has created in the minds of many young missionaries who have set themselves to imitate him, *expectations which have not been realized;* the result being that they have been greatly discouraged and driven to think and say hard things of themselves as the source of the failure.

2. *Self-supporting Churches.*

As the result of the circulation of "Methods of Mission Work," the impression has gone abroad that amongst Dr. Nevius' stations there were, and are, a large number of self-supporting churches. The numerous articles written on this general subject, both in China and elsewhere, in which reference is made to Dr. Nevius' book and work, sufficiently attest the existence of this impression. As the term self-support is generally understood by the Protestant Christian world, this impression is a false one. A self-supporting church is a company of believers organized as a church, with some kind of administrative officers, and supporting by its own contributions a pastor who administers ordinances and statedly preaches the gospel to the people. Now as thus understood, Dr. Nevius did not have *a single self-supporting church* amongst his sixty stations, nor anything that approximated it. These stations were simply little companies of from three or four to twenty or thirty Christians who met with more or less regularity on the Sabbath, to be instructed and drilled in a certain course of study by the leaders whom he had appointed and trained. He himself visited them twice each year for a day (rarely more), to review their studies and examine and baptize new converts. They had no organization as churches, no elders, deacons, or office bearers of any kind (except the leader appointed by Dr. Nevius). They had no pastor or preaching, and contributed very little for the support of anything. In regard to this point, one of the Wei-hien missionaries observes very pertinently, "The system was not one of *self-support* but of *no support;* there being nothing to support." Dr. Nevius was really their pastor, and they paid him nothing. On the contrary, he helped many of them who were poor, and on his visits generally fed all who came from other villages to attend the meetings he held. It may of course be said that in his book he does not claim for his stations the status of self-supporting churches as defined above. This is no doubt true, nevertheless the impression that he *had such churches* has been widely made. The question has been repeatedly asked of me, "How many self-supporting churches had Dr. Nevius in his field," and the same question has been asked of other members of our Mission, both personally and by letter. At the General Conference in 1890 Dr. Nevius, in the course of some *ex tempore* remarks, made the statement that he had at that time nineteen self-supporting churches on his field.* The statement made a very unpleasant impression on me, and I at first thought of challenging it, but refrained, lest I should bring on an unseemly discussion between myself and my much esteemed senior colleague, and my motives perhaps be misconstrued. However the impression may have been made, the fact is patent that in the present hue and cry about self-support, both by mission secretaries at home and zealous magazine writers on the field, Dr. Nevius' self-supporting work is constantly in evidence. The millennium of missions is to be achieved by enforcing this idea and process of self-support, and "Methods of Mission Work" is scattered far and wide as the gospel of its consummation. To those who are here on the ground and conversant with the facts, it is self-evident that a false impression exists, and that a wrong inference has been drawn, growing largely no doubt out of a misconstruction or misconception of the term *self-support.*

3. *Freedom from Mercenary Motives.*

"Methods of Mission Work" has made the impression that the Christian converts gathered in under the so-called "new methods" were specially free from mercenary motives, and on that account more likely than others to form growing and aggressive churches. This impression arises naturally from Dr. Nevius' presentation of the case, especially from the great pains taken to set forth the mercenary ideas fostered by the use of paid agents as in contrast with a better method, supposed to be free from such an effect. I do not think my statement will be questioned by those who are familiar with the facts when I say that the converts gathered in by Dr. Nevius, in accordance with his method, have shown no apparent superiority in this respect over converts gathered in by other missionaries on a different method. It must be remembered that the effect of the famine relief was not only moral; it was also mercenary in the highest degree. Famines have been of frequent occurrence in Shantung, and the Chinese did not need to be told that in the case of another famine their being Christians would be a very great advantage. They also rightly judged that the generous charity which had responded to one want would not fail them in another. Further, they saw that foreigners had no small prestige with local officials, and easily inferred that their good offices might be of good service in an emergency. One man at the least from each station was taken up each year to Chefoo for instruction and hospitably entertained for about six weeks. This was a great eye-opener to these men. In Chefoo they saw and heard of promising openings for employment or for business. There were few of them who, after the first visit, did not improve the opportunity to seek employment of some kind for one or more of their family, or to purchase for themselves or others a stock of articles that might yield a profit. Rev. J. A. Leyenberger, who lived in Chefoo and had charge of Dr. Nevius' work while the latter was at home on furlough, said that in his opinion there was not one of these men thus taken to Chefoo for instruction who was not seriously injured thereby. In my opinion the evils resulting from this cause far exceeded those that would have resulted from the employment of a sufficient number of native preachers who would have carried on at home the work of instruction in a much more satisfactory way. So far as the actual results are concerned, it is the opinion of the great majority of Dr. Nevius' colleagues and successors that the number of those who were disappointed in the hope of temporal gain, and so became disaffected and fell away, has been as large, both before Dr. Nevius handed over his work to others and since, as it has been in the case of stations founded in similar circumstances by men who did not follow his methods. The impression that Dr. Nevius' converts and station leaders were specially free from mercenary motives, is not warranted by the facts.

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* At that time Dr. Nevius' sixty stations had been reduced by grouping into, perhaps, nineteen places of meeting for worship. They had no pastors, but were ministered to by the Wei-hien missionaries and by a corps of trained helpers, paid largely by the Mission. Whether such *churches* can be called self-supporting, I leave others to say. If so, then all vacant missionary congregations in the home lands are self-supporting.

CHAPTER V.

Preaching.

We are told by the best of authority that "by the foolishness of preaching, it pleased God to save them that believe." Few missionaries go to the heathen who do not expect and intend to preach, and to this end they are specially trained in the art of preaching. We not unfrequently hear criticisms on missionaries for teaching schools to the neglect of preaching, but it is a rare thing that preaching and the work of the Christian pastor are relegated to a second place. This, however, is just what Dr. Nevius seems to do, and in so doing he has laid himself open to serious criticism.

1. *Preaching Discredited.*

On pages thirty-six and seven we find an elaborate argument against the utility of formal preaching, because: First, it is not adapted to the circumstances and does not profit the hearers, who are too ignorant and untrained in the art of listening to follow a connected discourse; and second, because it gives rise to formalism—leading the worshipper to regard preaching, praying, and singing as a mere form. For the usual Christian service, Dr. Nevins substituted a system of teaching and of memorizing of Scripture, etc. The Sabbath exercises he divided into six heads, viz., "Learning to read, memorizing portions of Scripture, reading Scriptures in course, telling Scripture stories, learning the meaning of Scripture, and reviewing former lessons." To these studies were added the singing of hymns and the repeating of prayers. When, on his semi-annual tours, Dr. Nevius himself visited his stations, he did not ordinarily preach, but spent the time in examining the people on the Scripture they had memorized and in hearing them recite Scripture stories.

Throughout a large part of his book the author is profuse in his reference to apostolic precept and example, appealing even to the negative fact that there is no evidence that such and such things were done by the apostles. On the point now in review he abstains, for evident reasons, from referring either to apostolic precept or example. If there was *any one thing* that the apostles *did do* it was to preach. Paul sums up his grand charge to Timothy in the burning words, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, *preach the word*, be instant in season and out of season, reprove, rebuke, exhort with all long suffering and doctrine." Preaching is pre-eminently *the* agency which God has chosen for the propagating of His gospel in the world. No system that discredits preaching can be a true success. Teaching and memorizing may fill the head, but preaching is needed to reach and move the heart. Here is just the weakness of Dr. Nevius' system of dealing with inquirers and new converts. It consists in repeating stories and studying books. It fills the head, but it does not awaken the conscience or stir the feelings. This is the special office of the preacher. He of course teaches and explains the truth, but he accompanies it with a constant appeal to the heart. His power is in the living voice, the beaming eye, the earnest manner, and the searching personal appeal. These are the things which the spirit of God is wont to use to awaken the dead to spiritual life and stimulate their growth in grace. Whether or not the preacher transcends the ability of his hearers to understand and to follow the course of his thought, depends on the preacher. He is supposed to understand his business, and if he does not, the fault should not be laid to the charge of preaching as such.

The Chinese are strongly predisposed to regard religion as mere intellectual acquisition, and Dr. Nevius' system falls in quite too well with this idea and greatly increases the danger that many will enter the church with a mere theoretical knowledge of the truth, but without any saving experience of its power. Without affirming that his method of teaching, by requiring the memorizing of Scripture stories, prayers, etc., may not have an important place as an adjunct in building up churches, it nevertheless remains true that preaching is the great and the indispensable agency. Neither Dr. Nevius' arguments, nor the practical working of his system, has convinced a single member of his Mission that preaching is not in China, as elsewhere, the very best means to bring about the conversion of men and promote their upbuilding in the faith.

2. *The Pastorate Slighted.*

On pages sixty-three to seventy the author argues at length against the utility of a formal pastorate on mission fields. Furthermore, in his plan of carrying on his stations he makes no provision or preparation for a ministerial office, or a preached gospel. Now, I submit that such a theory as this is contrary to first principles and to the universal practice of the Christian church. At the very dawn of uninspired church history we find that the church everywhere had pastors, either settled or itinerant. The most natural inference is that in this as in other things they were following the instructions and example of the apostles, especially as pastors are specifically mentioned amongst the offices given by the Spirit. The author quotes Dr. Kellogg as saying with much confidence: "Where in the New Testament is there any intimation that the apostles ordained pastors, in the modern sense of that word, over the churches which they formed?" It would be quite sufficient to say in reply to this negative argument,—where is there any evidence that they did not do so? We have but a very brief account of apostolic practice, and that largely limited to the life of one apostle. In the institutions of the early church, however, we have the *result* of apostolic practice, which we know included pastors. Moreover we have, in the case of John's letters to the seven churches, a very plain indication that each church had a pastor. The most natural interpretation, and that generally accepted, is that the "angels" were pastors who were held responsible for the spiritual condition of the churches.

I shall perhaps be called to account for assuming more in regard to Dr. Nevius' opposition to a native pastorate than his argument will warrant. I think, however, that I understand his position, having been intimately associated with him for twenty-five years and having discussed these questions with him many times, both privately and in mission meetings. He came to Shantung after an experience of ten years in Central China, strongly prejudiced against a native pastorate as there illustrated, but strongly in favor of its early introduction in a different form.' He moreover felt himself specially called to the work of theological instruction, for which he certainly had pre-eminent qualifications. He urged upon his colleagues, Messrs. Corbett, Mills, and myself, the propriety of at once starting a theological class. He built in connection with his house a suite of rooms for the lodging of such a class, and wrote an elaborate appeal to the brethren in Central China, urging them to join us in establishing a theological institute in Chefoo. As our senior missionary we deferred to his judgment, though feeling that the step was somewhat *premature*. A class was accordingly organized and carried through a three years' course of study. Five of the class finished the course and were licensed to preach. Of these, two only were finally ordained and set over churches. One of these was subsequently deposed from the ministry for gross immorality, and the other, after a pastorate of three years, resigned. He has never had another charge, and for the most part has not been employed by the Mission, though his Christian character is without reproach. This experiment so disgusted Dr. Nevius that he quite reversed his policy, and ever afterwards opposed a native ministry and pastorate as *premature*. He did not indeed go the length of rejecting the pastoral office as a final condition, nor refuse to assist in teaching the classes organized by the Presbytery, yet the trend of his argument, as well as his practice in the training of his converts and stations, looks strongly in that direction. He deprecates what he calls the "all prevailing spirit of ecclesiasticism," saying that we should not impose on the Chinese our Western ideas of church organization, etc., and quotes Dr. Kellogg at length in the same strain of opposition to a pastorate. The theory which he seemed to hold in his later years was, that it was not the business of the missionary to train or locate pastors, but rather to await the call of the native church for them, when the demand would induce the supply. Every step in the direction of providing pastors for the churches he characterized as premature. It is certainly hard to see how stations or churches trained on his plan would *ever* desire a pastor, or be willing to pay for one. Supposing that a station should go forward, on his theory of self-development and self-nurture, to a maturity strong enough to support a pastor, it is hardly likely that the people would suddenly feel the need of one and as suddenly become willing to contribute his support—not having previously had any experience of the value of preaching and never having given anything for such a purpose. Having reached strength and maturity without a preached gospel, there is no evident reason why the church should not continue indefinitely on the same lines. *If the child grew and flourished on two visits of a day each per year, why should the strong man require more?* As a matter of economy and as a permanent arrangement, these semi-annual visits might be made by a properly qualified native bishop at one-twentieth the cost of a foreign missionary. Dr. Kellogg is quoted as saying: "Here and there upon our Mission fields there may be a native church which in wealth, intelligence, and numbers, is ready for the one man pastorate." The reason why a large and wealthy church requires a pastor while a poor and weak church will grow and flourish without one, is a question that needs elucidation. On such a point I would suggest that facts gathered from experience would be more convincing than theories. The experience of the missionaries in Shantung is, that a weak church left without efficient pastoral oversight of some kind, *will presently die.*

The truth is that the genius of Dr. Nevius' method looks *away* from a pastorate, not *towards* it. He did not expect his station leaders to become pastors. They were not preachers, but rather drill masters to teach to the people what Dr. Nevius in his annual classes taught to them. As the result has shown, they were in many cases no small hindrance to the introduction of pastors. They were too jealous of their own authority and influence to take kindly to the coming in of another. They thought themselves quite worthy to receive the money the church should raise, or the foreigner give. They also saw that the advent of a pastor would expose some of their inconsistent conduct. It must be remembered that institutions like the Christian pastorate are not born suddenly. They do not spring full panoplied into being as Minerva did from the head of Jupiter. Their maturity is reached, like other things in this world, by a process of growth. Dr. Nevius quotes in his argument the native pastorate at Amoy, which was finally consummated by the want of funds to assist; the necessity of assuming the entire support of their pastors being thus laid on the native church. The case is not really a happy one for Dr. Nevius' purpose, for the reason that the missionaries in Amoy had been previously doing precisely what Dr. Nevius so strenuously opposes, viz., educating and employing native evangelists and assisting the native church to support pastors. Without such a preparation and previous growth, no native pastorate could have been established.

It is superfluous for me to stop to vindicate the propriety of the Christian pastorate. The universal practice of the Christian church in all ages has settled that question. The only church of any size which has maintained an existence without a regularly constituted ministry, is the Society of Friends, and they have wholly failed in aggressiveness, having made little or no progress beyond the circumstances which gave them birth. A missionary propaganda which takes no steps for the training and setting up of a Christian ministry in the churches it founds, but leaves it all to the haphazard efforts of the native church to supply itself, is unquestionably failing in a very important part of its business and its duty. The principle which Dr. Nevius advocates, of giving no aid and providing no preaching for churches during their minority, beyond a missionary visit twice each year, would at once do away with Home Missionary Boards and their many hundreds of workers. There would only be needed a few itinerant missionary bishops to visit the weak churches and scattered mission stations once or twice each year and give them some instruction in self-nurture. The home church does not see the case in this light. By far the larger proportion of money raised for home mission purposes is spent in helping to support pastors in weak churches, several of which are generally combined in one charge. The wisdom of having the strong thus help the weak, seems to be self-evident. The necessity of a preached gospel} to the growth of a church is universally conceded. A recent writer in a home magazine, speaking of the backward and downward tendency induced by a want of stated preaching, says: "This tendency is so well recognized that no pastor is willing to leave his pulpit unsupplied for a single Sabbath. No church will risk the effect of a neglected service. If temporary suspension of service is followed by a marked and manifest effect, what must it be when Sabbath after Sabbath, month after month, and year after year no preaching is heard? It is certainly true that where there is no preaching there will be no church, where there is no church there will be no Sabbath, and where there is no Sabbath there will be no religion." It is a vain thing to suppose that under normal circumstances a half dozen converts in a given place, or three times that number forming a weak church, will, without a preached gospel or other external aid or instruction beyond two or three brief visits of a day from a missionary each year, grow up of itself to be a vigorous church ready to call and support a pastor. To convey the impression that failure to realize this result has arisen mainly from the injudicious use of paid native preachers, and that faithful adherence to the plan outlined by Dr. Nevius would presently achieve the result, is to my view to convey an entirely false impression, an impression contrary to the logic of facts as seen in history, and not sustained by the results of the work done by Dr. Nevius himself. At a conference of the Shantung missionaries in 1898, Rev. J. A. Fitch, of Wei-hien, speaking of the "Nevius' System," said: "We have in this Wei-hien field a good deal of Dr. Nevius' work. It is a form of work that is opposed to building the chapel and hiring the preacher, but it does not provide for the training of the Christians. Its natural result is the gradual starving of the spiritual life." "In America, a small body of Christians worshipping together would die if not shepherded by a pastor." At the same conference Dr. H. D. Porter, of P'ang-chuang, said: "It was my privilege, in company with my colleague, Rev. A. H. Smith, to meet Dr. Nevius some years ago, at Wei-hien, and visit his stations with him. The result of our observation was, that his methods were too radical. The system makes no provision for an educated Christian community." "Herein lies the failure of the whole system—a system that has passed into a gracious and beautiful history."*

I was not at the conference referred to, but a member of my station who was there said to me on his return that a marked feature of the conference was opposition to the "Nevius' System." The most favorable opinion was that expressed by Rev. J. Percy Bruce, of the English Baptist Mission, who said: "In considering the Nevius' system we ought to consider its origin. It was a protest against the excessive use of foreign money, and ought to be estimated in relation to the practices in South and Central China during the early days of the work. As such, it is a system of which we would all probably approve to-day in our work, though its methods are modified and are probably such as Dr. Nevius would himself adopt if now working with us."

Dr. Nevius changed his opinion once at least, if not twice, on this general subject, and if he had lived ten years longer he would in all probability have changed it again. He did, in fact, within a year or two of his death, express grave doubts as to what method was after all the best.† I have never heard that he found fault with those who took charge of his work for not adhering to his methods, or that he ever claimed that the result would have been essentially different if his methods had been more fully carried out. It is safe, for young men at least, who may be inclined to accept without question the theories set forth in "Methods of Mission Work," to assume that the missionaries of the last hundred years have not wholly failed to understand the genius of the work committed to them.

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*If the book as printed in China had not been reprinted and widely distributed by parties at home, who were taken with its ideas and anxious to propagate them, but had been allowed to pass into the same "gracious history" into which Dr. Porter very truly says the "system" itself has passed in the field that gave it birth, I should not have felt called upon to write this review.

† About a year before his death Dr. Nevius, in talking with one of the missionaries at Wei-hien about the condition of the work in his old field, said: "Twenty years ago I thought I knew just how the thing ought to be done, but now I am all at sea." A member of the East Shantung Mission, who took charge of several of Dr. Nevius' out-stations, testifies that he said substantially the same thing to him.

(*To be concluded.*)

Mission Work in Japan, Treaty Revision, Etc.

BY REV. H. LOOMIS, YOKOHAMA.

THE statistics of Christian work in Japan for the year 1899 do not show as large an increase in church membership as in some former years. In the case of several of the religious bodies there has been but little increase and in some instances the membership is less than that reported one year ago. In the number of Christian schools and pupils there has been a large falling off on account of the restrictions that were promulgated in August last by the Department of Education. What will be the final outcome is still uncertain, as the discussions have not ended, and it is hardly possible that matters can continue as they are.

There are various causes for the small increase in the church membership in Japan. One is that the Japanese are accustomed to frequent changes, and many Christians go to the places where there are no churches of their own faith, or any other; and they are no longer carried on the rolls of the church which they have left, because those who remain dislike to be taxed on account of absent members.

Then, too, it has been much the same in Japan as in the United States and other Christian countries, where the progress of Christianity in the past year or two has been less than usual. The lack of zeal on the part of Christians in the home lands is felt here. We hope also that an increasing interest in spiritual things elsewhere will be favorable to growth in this field.

But the chief cause of decline in the progress of Christianity in Japan is the failure of the native ministry to meet the responsibilities that devolve upon them as the work enlarges and duties multiply. I think it is not unjust, and at the same time proper, to say that as the foreign workers have left the work in native hands it has not gone forward to the same extent as heretofore. This applies both to the evangelistic and the educational departments.

This is due partly to a want of experience, partly to the lack of those qualities that are requisite to continuous and successful leadership, and also to the unfortunate characteristic of the Japanese that they are constantly dividing up into parties that are jealous of, and opposed to, each other. It is the same in politics; and for that reason the effort to establish a party government has thus far proved a failure.

With many of the preachers also there is a want of tact and judgment as to the best method of presenting the gospel truths so as to build up the believers and win souls to Christ. Not only have the leaders failed to carry on the work that has fallen to them to conduct, but a considerable number have turned aside into teaching, or business; and some have given up their faith.

Christianity is nevertheless making decided progress. The number of adult baptisms reported in 1899 was 3,148. This shows growth that is indicative of a good work still going on. The fact is unquestionable that there is an increase in the power and influence of Christianity which is seen in many ways but which cannot be tabulated. It is becoming more and more an influence in the life of the nation, although the casual observer may not be aware that such is the case.

That the gospel of Christ should meet with no check or opposition is not to be expected, and is contrary to the history of the Christian faith in other lands. What we are experiencing in Japan is what has taken place elsewhere, and is inevitable in the growth of a system that is hostile to and destined to supplant all other forms of belief.

This is felt already to such an extent that the chief Buddhist sect is divided into two hostile parties on the question of toleration. One section is willing to allow all the various systems of faith to stand on the same platform. But another part insists upon certain rights being accorded to Buddhists that others do not enjoy. It is their wish and purpose to make Buddhism the state religion.

Such strife will only hasten the downfall of ignorance and bigotry. Christianity has nothing to fear from opposition of this kind. All that is asked is a free field and an increase of suitable labourers from the home lands.

The field is now ripe. There is such a spirit of inquiry as has not been found before for many years. The prosperity and strength of Christian nations is so evident to the Japanese that they want to know how it is that Christianity has such an influence, and is there not something in its teachings that is needed in Japan.

One of the princes, who is the President of the House of Peers, and one of the leading men in educational circles, has recently made a visit to Europe and America, and on his return said in one of his addresses that the one thing that especially impressed him was the fact that the men who control affairs in Great Britain, Germany, and the United States are sincere Christians. The question very naturally arises, if such is the case, why not encourage the growth of Christianity in Japan. The mere mention of this fact will awaken interest in the subject in many minds and prepare the way for the reception of the gospel.

A few days ago there died in Tokyo a judge of the Supreme Court who was regarded as one of the ablest and most learned men who have ever occupied that important position. He was a devoted Christian.

There are two battle ships of the first class in the Japanese navy, and both are commanded by Christian captains. They are both members of the Presbyterian Church, as is also Mr. Kataoka, the honored President of the Lower House of the Diet.

There are three Christian professors and upwards of sixty members of the Christian Association in the Imperial University in Tokyo. There are thirty Christian Associations among the students in Japan and a total membership of 850. Sixty students were baptized last year who had been brought to an acceptance of Christianity, chiefly through the influence of the Y. M. C. A.*

A writer in one of the secular papers in Tokyo sums up the reasons for encouragement on the part of Christians as to the results of the past year somewhat as follows:—

The rapid strides made by Japanese Christians in educational work in Korea, the launching of a gospel ship for mission work in the inland sea, the establishment of a house for discharged convicts, the opening of reform schools for young criminals, the formation of the young men's reform association,—are all events of such importance that they deserve our careful consideration.

Though not accompanied by the noise and *éclat* that have characterized the Buddhist movements, the work the Christians have done has been solid work; they have laid the foundation for a future structure.

It is reported on good authority that a person can now travel from Nemuro (which is on the island of Yezo and the extreme northern part of Japan) to Kumamoto at the southern extremity of Kiu-shiu and spend every night in a Christian home. When we compare this state of things with what existed only thirty years ago it seems almost incredible. Such a change could never be brought about by the efforts of man alone. It is surely the work of God.

When the subject of treaty revision was being discussed by the Japanese, one of the greatest and most common objections was the belief that as soon as the foreigners were allowed to reside freely in any part of the country there would be such a rush of people from other lands as to interfere with the business now carried on by the natives to such an extent as to upset matters generally. So universal was this belief that clubs were formed in various cities to practice the use of English and acquaint themselves with the methods of entertainment according to foreign style. One of those organizations was called "The Beef-eating Club" of S——. Another "The Society which is able to speak English."

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* The sale of Scriptures during 1898 was 36,811 vols. and the receipts 4,873 Yen. The sale in 1899 was 77,203 vols. and the receipts 7,208 Yen.

Another result of this expected influx of foreign settlers was the purchase of desirable sites for residence by persons who anticipated a great increase in their value. It was almost ludicrous to see to what an extent this idea prevailed, and its effect upon the people.

Six months have now passed, and to the astonishment of all there has been no perceptible increase in the number of persons seeking a residence in Japan. It has been a great disappointment to many, and the lesson will be a valuable one.

The general belief has been that this is the most beautiful country in all the world and the most desirable place to live in that could anywhere be found. The praise that has been lavished upon Japan and its people, has turned their heads, and they have prided themselves that no other nation was to be compared with their own.

Now they are coming to their senses, and are slowly learning that beauty of scenery and charming manners do not constitute the chief attractions of any country. There is something more to be considered in the selection of a home. The introduction of steam and electricity and other modern improvements do not constitute the whole of civilization. The habits and morals of the people, and the laws and constitutions of the country, are of the greatest importance; and in this respect Japan has yet much to learn.

This idea is understood by some of the leaders, and they are trying to impress it upon their people. In an excellent address by Marquis Ito, delivered recently in Tokyo, he told his hearers that it was a mistake on the part of the Japanese to suppose that because they had made such great advance during the last thirty years they were therefore superior to other nations. What has been done in Japan is indeed commendable, but it was a fact that they must properly consider that other civilized countries were making still more important and rapid progress. Japan was by no means a leader of civilization, but simply following in the wake of other and more advanced nations.

In an address by the Japanese Minister to England before the Educational Club in Tokyo the speaker took the opportunity to offer some very useful suggestions as the result of his observations at the English court.

In the first place he said that the English were conspicuous for their love of order. While there had been more or less of strong political feeling and heated discussion, the country as a whole had been remarkably free from those convulsions of a social and political nature that had so seriously disturbed some of the continental nations.

Allied to the love of order was the law-abiding instinct. If laws were considered iniquitous, or injurious, they would grumble; but as long as they were in force they would invariably observe them. This was not only true of the better and educated section, but noticeable among all classes.

Next was the importance which an Englishman attached to his character, or reputation and social standing; an importance that would be wholly inconceivable to a modern Japanese gentleman, whose only idea of respectability consisted in a successful speculation in stocks and the possession of a few hundred shares on borrowed capital.

Another strong trait of the English character was the sense of individual responsibility. Whatever his station and however humble the nature of the work the Englishman always made it his object to do his utmost to discharge his share of responsibility.

Public spirit was also one of the most distinguishing traits of that remarkable people. The amount of energy and money spent by individual persons for the public welfare was something wonderful.

Another lesson to them was the industrious habits of the English people. High and low, old and young, Englishmen worked hard and steadily. Once engaged in work they would not easily give it up.

In their intercourse with friends and relatives the Japanese were exceedingly polite, and would make any number of bows and courtesies. But when travelling they would frequently behave themselves as if they were supremely indifferent to the comfort and convenience of others. It was exactly otherwise with the English people. They always respect the comfort and rights of others, no matter whether they were personally known or not.

The whole social fabric of England is constructed on the assumed principle that men are honest and thieves are exceptions. But the endless rules and regulations in Japan seemed to prove that the assumed principle here was that men are thieves and law breakers, and honesty the exception. The beauty of English character was no doubt due in a large measure to religious teachings, but of more immediate consequence was the rigid restraints of public opinion and social law."

It is gratifying to learn that the bold and plain utterances of Mr. Kato were received with respectful attention and keen interest. It is also reported that where he emphasized the importance of learning from other people his speech evoked applause. This readiness to receive advice and assent to such proposed changes, indicates a more healthy and liberal spirit in what has been supposed to be the most exclusive section of the community.

In the year 1889, the Rev. A. M. Knapp was sent to Japan to propagate the doctrine of Unitarianism. A large and enthusiastic meeting was held in Boston to celebrate the establishment of the project, which was not to be like an ordinary mission to the heathen but simply an "embassy" from the representatives of liberal religion in the United States to the representatives of the various religious systems in Japan,

The one prominent characteristic of the teachings was to be its opposition to orthodoxy.

Two different clergymen have joined the Mission since. One remained but three or four years. The other has continued to the present time. All have been men of exceptional ability and superior culture.

The method of propagating their religious views has been by means of public lectures and the dissemination of Unitarian literature. Such publications were sent to the different native preachers and others; and several were turned away from their former belief by this means.

Mr. Knapp continued to propagate his views for some five or six years. Since that time he has been engaged in various literary and business enterprizes, and is now editor of a local daily paper in Yokohama.

His associate has continued to work in the same lines, but has also published a book on the Japanese language and was one of the leading members of the Tokyo Dramatic Society.

For the past few years an effort has been made to ascertain the result of their work. At one time there was reported one church, but no intimation was given as to the number of members. Of late they report no churches, no members, and no contributions.

In an editorial which recently appeared in the *Japan Daily Advertizer*, Mr. Knapp announces that the Unitarian Board is about to withdraw from Japan its only representative and leave its work henceforward entirely in the hands of the Japanese. This is declared to be the virtual consummation of the original purpose when the project was begun. The object in view was not to make converts from the followers of the religious systems prevalent in Japan, but simply to let their religious views be known, and then leave them to be taken for what they were worth.

It is especially to be noted that pecuniary aid is to be supplied for the support of such native propagandists as it may seem necessary or possible to employ.

The movement has no vitality or strength to go forward of itself. It did at one time attract considerable attention and was the cause of much anxiety. But the failure to produce any radical change in the lives of the believers soon convinced the thoughtful that such a system was little better than paganism. Without a living Christ, mere intellectual forms of belief are worthless. It is Christ, and Him crucified, that is needed to satisfy the longings and needs of sin-stricken souls.

How Jesus Preached to Unbelievers.

BY REV. J. C. GARRITT.

ONE of the problems most constantly before the missionary is this: How to present the message of the gospel to the Chinese so as to reach their heart and conscience. During the long years of sowing, while as yet the harvest is not ripe for the sickle, there is the more reason for us to search ourselves and see if the method and the matter of our preaching is in harmony with the Master's will. There can be no more important question to engage our attention than this.

With this thought in mind the writer undertook to study afresh the life and preaching of our Saviour, especially in relation to His method of reaching unbelievers. A few of the thoughts and helps received are put down here, in hope that they may be suggestive to some worker who is seeking how more effectively to present the word of life to this people.

First of all, note the words used descriptive of His ministry. In Matt. iv. 23 we are told that "Jesus went about all Galilee, *teaching* in all their synagogues, and *preaching* the gospel of the kingdom, and *healing* all manner of sickness and all manner of disease among the people." Almost the identical words are repeated in Chap. ix. 35; and teaching and preaching are joined in two other places—Matt. xi. 1 and Luke xx. 1. A glance through the passages where these words occur, reveal the remarkable fact that *teaching* is predicated of the Lord Jesus twice as often as *preaching*. The proportion is even greater in the book of Acts in regard to the evangelistic work of the apostles. What does this mean? It means that the Chinese are not alone in needing instruction and preparation in order to the reception of the gospel. Even in Judaea, where we would naturally think preparation was almost complete and teaching might follow preaching, even there the Master was continually teaching, in the synagogues, in the temple, by the wayside, and in the quiet of the hills.

There are those who say that the evangelistic work is the most important, as though it could be divorced from teaching; that we must go to every city and town and hamlet and preach, proclaiming the cross, and leave the Spirit to work in the hearts of the hearers; and that teaching is not properly the work of the missionary. The Scriptures do not bear out this view. The teaching above referred to, in which our Saviour engaged, was doubtless the instructing of the minds of the people from the Old Testament Scriptures in such a way as to remove their ignorance and prejudice and enable them to receive the gospel. It was just as difficult for a Jew of those days to believe that he "needed salvation" as it is for a Chinese to-day. Even the Rulers of the Jews required instruction in the proposition fundamental to the gospel, that "Ye must be born again."

It may be said, "But there is teaching and teaching." True; and any teaching which has to do with men's needs of to-day, which touches their life and thought and can be made the vehicle of a word for Christ, is legitimate. That which removes superstition, rouses the power of reason and embraces the opportunity to present the Saviour, is necessary. A wrong use is often made of that verse in Paul's letter to the Corinthians, where he said: "I determined not to know anything among you save Christ and Him crucified." As one has pointed out, in that very epistle Paul proceeded to deal with a number of every-day matters, among which were the advisability of marriage in certain circumstances, purity of discipline in the church, parties and strife, meats offered to idols, the taking up of collections, etc. But it is further noted that he makes each of these an opportunity for the elevating of Christ before their eyes. For example, in urging purity of discipline, he as an argument says: "Purge out the old leaven; . . . for Christ our passover is sacrificed for us," etc. This is the true meaning of knowing nothing but Christ and Him crucified;—not a narrow view of preaching which finds but one subject and very little variety in treating it, but finding the relation of every circumstance to Christ and reducing every subject to the terms of the gospel. So again Paul, when calling on the Corinthians to learn beneficence, by a sudden turn shows that the whole of the gospel is bound up in this duty: "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich!"

Thus were preaching and teaching joined together from the time our Lord entered upon His ministry; and let none put them asunder, either so as to teach without fulfilling the grand end of teaching—proclaiming Christ—or so as to preach without leading the intellect, heart, and conscience into the light where it is possible to perceive the truth.

The mere constant repetition of an invitation to believe Christ is not preaching; or at least, if it is in any part of the world, it is not in China. We can *preach*, proclaim Christ, only when we have endeavored to prepare the soil, or have found it already prepared. The name of Jesus, so sweet in the believer's ear, is no talisman or mystic charm which displaces the old beliefs and affections and of itself opens the eyes of the soul. We must face clearly the great problem of our life here, so to teach, by parable and sermon, by schools and hospitals, by spoken and written word, and by object lesson, by every means we can, that the minds of the people may be opened to the truth.

Further, note that Jesus in preaching to unbelievers, did not stand off from the people as though He belonged to a higher order of beings from them. He was a man, and of their race, and His whole life was lived in their midst. While the people realized that He spoke with authority, and not as the scribes, it was not a vaunted authority which woke the people's prejudice. There was a quiet, deep consciousness that He was sent, and that His message was given Him by the Father. But He did not in any sense parade Himself. We can imagine that an angel, had this work of preaching the kingdom been entrusted to one, might have failed at this point. When the Jews showed their ignorance and prejudice and conceit, how natural it would be to give way to anger and say: You are but man, and your intelligence is very limited! What do you know of the counsels of heaven? In fact, the sin of Moses in smiting with the rod and upbraiding when the Lord had not given him the message, is the easiest of sins for the preacher in heathen lands to commit. We are not different from the Chinese; and we do not come here to preach to them that our customs of the West are better than theirs. May we be careful, lest our consciousness of wider knowledge, better trained minds, and higher views of life, lead us to retort at their scoffs, or be supercilious toward them.

One reason for the difficulty we have in meeting the Chinese on their own plane is that their characteristics are so entirely alien to us. We despair of ever knowing them or their customs thoroughly; and we draw within ourselves. So in our preaching we are all at sea. We preach at random, because we do not know what is in the hearts of our hearers. One great reason of the unproductiveness of street-chapel work lies here; and we need to turn more to individual work and to catching the passing topics of the neighborhood, the questions of the hour, in our general preaching. We need to touch the Chinese at more points of contact and get them to realize that we are one with them, while at the same time our authority comes from the consciousness of a message direct from God. Have you ever felt that you work at a disadvantage,—that your work is not as direct, intelligent, and telling as it might be among your own countrymen? It is because we fail to place ourselves on their plane. We do not feel willing to adjust ourselves to their prejudices and difficulties. We still think too much like Westerners in presenting the truth to them.

Christ made no mistakes of this kind. He corrected, and rebuked, and stood in the place of a teacher, but He began on a common ground, and His argument and entreaty were such as should appeal to them, not to men of other age or training, or beings of higher intelligence.

I wonder sometimes if we do not forget to a degree what human nature is at home. We imagine that we must meet the Chinese in another way from what we should meet persons at home whom we wish to win. We fancy that we must preach differently out here. When Mr. Inwood was here a few months ago, more than one Chinese was heard to say: "He certainly knows what is in the heart of man!" Now if his work at home fitted him to reach the hearts of our Christian Chinese, our knowledge of human nature gained at home, added to what we learn of the Chinese, ought to more than fit us to reach the hearts of the heathen. Let us meet them as men, as women, with the same mental and spiritual powers and capabilities with ourselves and get to know them in their lives, so as to reach them at any and every moment of need. Let us not yield to that very serious temptation which would lead us to sit in our study, or turn to some other kind of work and leave the evangelistic work to our native helpers alone.

Again, we see in the preaching of Jesus a wonderful combination of courage and tenderness. With the bold directness of His scathing rebukes is joined a deep, soul-moving tenderness and pity toward those to whom He is speaking. It is said that an infidel once went to a noted divine and scoffed at the Bible and at Christianity, basing his objections on the stern rebukes of Matt. 23 and similar chapters. "How out of character were such outbursts of anger," said he, "in one who is said to be so gentle and loving?" After listening for a time the preacher, taking up the Bible, read the chapter aloud. His voice was one of the most sympathetic; and with the sternness of the words he combined a yearning tenderness, such as he conceived characterized our Lord when uttering the words at the first. The whole spirit of the passage was so different, as the skeptic now heard it, that before the chapter was half read he was in tears. The One who said with weeping: "O Jerusalem! Jerusalem! Thou that killest the prophets and stonest them that are sent unto thee! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing—*and ye would not!*"—that One might well move to tears as well as to terror, as He said: "Ye serpents, ye generation of vipers, how shall ye escape the damnation of hell." Matt. xxiii. 37, 33. His woes are not rushing, indignant invective; His rebukes do not rise from anger. They are rather wrung from Him, and are the utterances of a heart pierced with grief as He foresees the inevitable doom of their unbelief.

There is a lesson for us here in our preaching and in our less official intercourse with the people. We find in no discourse or conversation of our Lord, any instance of His being vexed or angry and giving vent to this anger in rebukes. When He showed indignation it never had the slightest tinge of self in it; He never was moved to anger by any insult offered to Himself. How quiet and full of power was His self-composure on that day when after many insults He said: "I honor my Father, but ye do dishonor me!" To these words Peter doubtless refers 1 Pet. ii. 21-23, where he describes Christ's example, "who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." He told them on another occasion that blasphemies against the Son of Man might be forgiven them, but to beware of blaspheming against the Holy Ghost.

This is the pattern of the missionary. We are doubtless called on to be bold, and in preaching to unbelieves sometimes to say stern and uncompromising things. But we are not to say these things as from ourselves, or on our own account. The stern word is always wrong, unless it comes from the Spirit of God. The test whether or no the Spirit is with us, I believe to be the presence or absence of this Christ-like tenderness. Without that, stern words are merely bitter words, and are unworthy the minister of Christ. A. A. Bonar, in his memoir of McCheyne, quotes from his diary as follows: "Day of visiting . . . . felt very happy after it, though mourning for *bitter speaking of the gospel.* Surely it is a gentle message; and should be spoken with angelic tenderness." Bonar adds that on one occasion McCheyne asked him the subject of his last Sunday's sermon. It had been, "The wicked shall be turned into hell." On hearing this awful text he asked, "Were you able to preach it with tenderness?" If we have not this tender, yearning pity for those who are face to face with a dark and hopeless eternity we are not empowered to speak one word of rebuke or warning.

It has been said by some that we need not preach any of the harsh or terrible views of hell and punishment to the Chinese. Some would preach only law, and some only love. But surely we must preach the whole truth and bring the heathen to a knowledge of their state of sin and rebellion. But there is a difference between convincing them that they are rebels, and convincing them that we think they are rebels. Moreover, the Chinese are quick to see and feel the difference between one who is speaking from his own apprehension of their faults and follies, and one who is enabled by the Spirit of Christ, impersonally but fervidly, to press home their faults and follies. They feel the sharp edge of the sword in each case; but in the first case your awkward thrust makes them turn their eyes on you in anger; in the other, they are compelled to feel your tender, longing love, and the conscience leaps at the sword-thrust and says: "It is the truth! It is a voice from heaven." Both preacher and hearers feel the difference; and though some still rage, and few may believe, yet God is honored, and the gospel of His Son is preached of love, not of strife.

This tender compassion for the souls of His hearers enabled Christ to present the hardest and least inviting lessons of His truth with boldness. In preaching, whether to heathen or to converts, we are liable at times to feel that this doctrine or that duty is too hard for them. Now while in every case Jesus acted with greatest kindness, yet His statement of the ideals of the Christian life was always the highest. "Whosoever will come after me let him deny himself and take up his cross and follow me." "Let the dead bury their dead." "If any man come to me and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

How may we—not obtain, but—presume to use such a sublime boldness in proclaiming the truths most alien to human nature? Our Lord's boldness came from no dogmatism,—saying these things merely because He believed or knew them to be true, because they were a part of the system. He spoke these tremendous truths because He saw the eternal issues at stake. In the conclusion of the passage above quoted from Mark, having depicted the life of His followers as one of cross-bearing, with infinite tenderness and the earnest thrill of one who sees the future of which he speaks, He says: "For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" And that glorious Coming is present to His view—so unlike the humiliation which was visible to His hearers—when eternal joy and sorrow shall hang on a look from Him, the Man of Sorrows: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels." (Mk. viii. 34-38.)

So real and solemn must be our view of the issues which hang upon our work. Do we, or do we not, convict ourselves of being ashamed of any of His words, by thinking any part of the Word too hard for the Chinese, and trying to lighten some part of the load for them? As, for example, in the Sabbath question now so much discussed. It is a false tenderness, not after the pattern of Christ, which will refrain from putting the highest ideals of the Christian life before these perishing ones,—which fears to make known to them the infinite importance of living for eternity, and throwing away all that impedes. Let us see that like Paul, we "shun not to declare to them the whole counsel of God."

In closing, we may note that it was because the Lord saw eternity, as well as that He was so eminently the Man of Prayer, and the Pattern for us as winners of souls. No human standards obscured His vision as to the value of a human soul. He knew the day of judgment was to reveal all things. He knew the terrible importance of bringing every man to the point where he could intelligently choose between life and death. He felt, with His sensitive God-heart, the *burden of souls.* This made his whole life solemn. It is only once recorded of Him that He rejoiced; and that was when the disciples returned with joy from their trial preaching-tour. Jesus bade them rejoice, not that the spirits were subject to them, but rather, because their names were written in heaven. Then He "rejoiced in spirit," thanking the Father who had hid these things from the wise and prudent, and revealed them to babes. It is further significant that in the parables of the ninety-and-nine, the lost sheep, and the lost piece of silver, the finder rejoices, and calls on his friends to rejoice. The father of the prodigal says: "It was meet what we should make merry and be glad." These expressions prepare us for that wonderful Word of Christ: "There is joy in the *presence of the angels* over one sinner that repenteth." The one joy of our Saviour's life while here on earth, then, was to save the lost. The saving of one soul to-day moves the eternal God to a proclamation of joy before the angels. And it must be so, for the grief, the sorrow of His life, was our sin and guilt. It was love for our souls, desire for our life, that led Him to make that atonement for us. Each day, each moment of His life witnessed to the depth of that love. His long nights of prayer, His long days of labor, were filled with this ceaseless hunger for souls. He was sustained by looking forward to the day when He should see of the travail of His soul and be satisfied. He not only wept in sympathy with the griefs of others; He saw cause for weeping when others did not. How He must have been moved to heart's center with the emotions of His daily life! As, see how He was so moved with compassion toward the multitudes, as sheep without a shepherd, that He gave up His much-needed rest that He might give them the gospel.

While we should stand out against emotionalism in religion, are we not in danger of teaching ourselves not to feel as much as we ought? Many are too prone in these days to put reason forward, and put depth of feeling, enthusiasm or emotion, in the background. It is doubtless true that so soon as self emerges above the horizon of consciousness, the emotion in which we may be indulging is worthless. The curse of our age is self-consciousness; it is that which clamors for poise, control, subduing the emotions. We need to learn of Christ that abandon of emotion, that true giving of the whole self to others, which shall keep alive in us constantly a deep, *painful* desire to win souls from death to life. If this desire is strong within us, it will lead us not only to unremitting endeavor for those about us, but also to more earnest and strong crying out and supplication for them. May the Spirit of Christ dwell in us richly, that we may give ourselves more unreservedly than ever to this Christ-like work of winning back the lost sheep.

Studies in Faith Cure.

BY REV. A. SYDENSTRICKER.

THE old theologians tell us that the day of miracles is past. This is such an easy solution of a confessedly difficult problem that one is a little suspicious of the correctness of the solution. It looks like "begging the question" instead of solving it. We might ask, Why has the age of miracle working passed away? or, Has it, as a matter of fact, passed away?

Since this subject is more and more engaging the attention of Christian people, and since the claims of faith healers is being pressed on us from different quarters and there is constant danger of being misled on a subject of such transcendent interest and of such momentous consequences, it may be well for us to give it a careful study. It is certainly not the part of wisdom to "pooh-pooh" it aside and give it the go-by. It is far safer to examine the subject carefully in the light of present facts and claims and of Scripture teaching and, if possible, to arrive at a safe footing, where we need fear no molestation.

The writer of this paper has for a number of years held himself open to conviction, ready and willing to believe that cures are wrought by simple prayer and faith whenever the evidence for such cures having been wrought is incontestible. There seems to be no *a priori* reason why miracles cannot be performed now as they were wrought in the first century of the Christian church. But more of this later on in our discussion.

Now it must be premised that the proofs and testimonies that miracles are being wrought must be overwhelming; they must be such as admit of no reasonable doubt, and the examples brought forward for our credence must be such as cannot be explained in any other way than by the direct intervention of divine power; that is to say, the evidence must be of the same character as that on which our faith in the Bible miracles is established. We can and must say to the faith healer, Where is your proof? We must have incontestible evidence, such as cannot be gainsaid or explained away. This is the kind of evidence that the Bible gives for its recorded miracles, and we cannot demand less from the modern claimant to miracle working.

The writer has watched with interest the various accounts of cures claimed to have been performed. It seems to him that these accounts in general have more than one serious defect when compared with the accounts of Bible miracles.

1. The evidence adduced, or the witnesses to these alleged cures by prayer and faith, are not generally, if indeed in any case, such as to produce conviction. Not only is the evidence insufficient in itself; the character of the proof is certainly in very many cases seriously defective, and the faith-cure workers in modern Christendom are generally not themselves persons that inspire us with confidence in their claims. It is generally true that they are woefully erratic in Christian doctrine or practice or in both. The testimonials brought before the public remind one very much of those issued by patent medicine cure-all establishments. Those of our readers who have noticed much of the current literature on faith cure will see that we here put the case very mildly.

2. The limited range of diseases claimed to be cured is a serious defect. Even the most powerful faith healer does not claim to raise the dead; rarely, if ever, to restore a lost limb, or to open a hopelessly blind eye. These are the very cases in which the divine power of our Lord and His apostles was most conspicuously manifested, and these are the very cases in which the faith healer conspicuously fails. Clearly, so far in the history of faith healing, right here is a fatal defect.

3. The cures wrought by the Savior and His apostles were instantaneous and thorough. Not only were the diseases instantly removed, but the sufferer's strength was also immediately restored

to him. He was made "perfectly whole." The helpless paralytic could at once take up his couch and carry it home; the fever stricken mother-in-law could immediately arise and minister to her benefactor. How very different the vast majority, if not all, the faith-cures of to-day. These are almost always gradual, imperfect, and often there are lapses such as show clearly enough that there had been no real cure at all! Here one cannot but notice a wide divergence from Bible miracles.

4. In modern faith-cure there is always required as essential, an absolute and entire surrender to the will of God, that is, as it is explained, a putting away of all known sin. Whenever there is a lapse from this spiritual status the sufferer may be expected to be afflicted again. But it is clear that this spiritual condition, no matter how desirable in itself, was not required as a prerequisite to miraculous cure, either by Christ or by His apostles. All that they demanded was faith, and our Savior never turned away an applicant, neither did He nor the apostles inquire into the spiritual condition of the applicant further than to elicit his faith. Our Savior's words were, "If thou canst believe. All things are possible to him that believeth."

5. A careful examination of the New Testament miracles reveals the fact that, so far as we can gather from the records, the Lord and His apostles healed only those that were recognized as incurable by human skill. If we notice the cases in which maladies are described I think we can safely say that every one of them was considered as incurable by human skill. The general descriptions of the diseases healed would lead us to the same conclusion. They were the lame, the halt, the blind, the lepers, demoniacs, etc.,—all hopelessly beyond the power of human help.

It was when men could not help themselves that divine power was immediately put forth for their help. Man's extremity was God's opportunity. And this has always been His way of working with man, both in providence and in grace. God does not do for man by direct interference what the latter can do through the ordinary means of His providence. It is only when human help fails that we can expect direct intervention of divine help. When, *e.g.*, I am suffering from an attack of malaria and have with me a remedy that I know to be generally effective, what right have I to throw that aside and demand to be cured in a miraculous way? That remedy God has given me in His providence, and if I am healed by it, it is no less the Lord healing me than if He had done it by a direct act of divine power.

The Apostle Paul states the general principle in a particular case when he says: "For if there had been a law given which could make alive, verily righteousness would have been by the law." What is true of justification is just as true of all God's dealings with us. If He puts a remedy into my hands I feel bound to use that remedy which, with His blessing upon it, brings about the desired result. It is only when available human remedies fail that we have a right to expect immediate help from God in an extraordinary way. Such seems to be the clear teaching of the Word of God on this subject, and this certainly agrees with our reason and common sense.

Not so the modern faith healer. He insists that all healing must be a matter of faith alone, that no medicines whatever must be used. He teaches that the Savior will do for us not only what we cannot do for ourselves and others, but that He will do that which we can in the providence of God ourselves accomplish. Here, then, we would remark, is another very wide divergence between what seems to be the teaching of Scripture and the theory and practice of faith cure.

6. The fundamental doctrine of faith cure—though not explicitly so stated by its advocates—seems to be this: All sickness is the direct result of sin committed by the sufferer. By careful self-examination the sickness can be traced directly to some known sin committed. The process of healing is a very simple one. The sufferer must confess his sin, repent of it, and turn away from it and then ask the Lord to heal the disease; then, if he has the faith, he is healed. Such seems to be the theology which underlies the doctrine of "divine healing" as it is called. It follows then as a matter of course—the very thing that is constantly insisted on—that the use of medicines and the physician are not necessary, if indeed not positively sinful.

Let us now measure this doctrine with Bible teaching and see whether they agree. Now it goes without saying that a very large part of the sickness to which mankind is subject can be traced directly to sinful indulgence and to imprudence. It is also true that when the sick are taken out of unsanitary surroundings, placed in a clean hospital and properly cared for, they get well without the use of drugs; and this is just where the chief benefit of faith-cure establishments doubtless comes from. It may also be safely said that all suffering is nearly or remotely the fruit of sin. "Death," penal suffering "by sin," is the Bible statement of the truth, and we may be sure that in a world where there is absolutely no sin there is also no suffering.

Admitting all this, it still cannot be asserted that every case of illness is to be attributed directly to sin, or even carelessness in the sufferer. Both Scripture and experience contradict it at many points. That the most godly persons are the freest from sickness is notoriously not true. The best of Christ's followers are very often the greatest sufferers. The Bible gives us Job as a typical example. The most remarkable fact about this good man perhaps was that his afflictions came through no sin or fault of his own. God's own testimony of Job is that "there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil." Even in his severest sufferings Job "sinned not with his lips," though his afflictions came, as far as he could see, entirely without any cause.

When our Lord and His disciples met the man blind from his birth the disciples at once began to inquire for whose sin this affliction had been sent upon him. The Savior answered, "Neither hath this man sinned nor his parents;" the affliction was sent for a very different purpose. But it is not necessary to multiply examples to prove a fact that is so clear to all.

7. If all sickness can be healed by prayer and faith, it is not easy to explain why Paul left Trophimus at Miletum sick. Why did he not heal him and take him along on his journey? Nor can it be accounted for why Paul advised Timothy to "take a little wine for his stomach's sake and for his often infirmities." Why did he not advise Timothy to repent of and confess the sin that had brought on the infirmity and look to the Lord to heal the sickness? Furthermore, it is entirely unaccountable why Paul himself should have suffered from "an infirmity in the flesh," a "thorn in the flesh," for which he "besought the Lord thrice" that it might be removed. In the Lord's answer he gives not the least intimation that the affliction came on account of some sin that Paul was still cherishing. Paul himself tells us that the infirmity was disciplinary. It was sent, not because he had sinned, but to keep him from sin, "lest he should be exalted above measure."

Again. If the teaching about faith cure had held as important a place in the minds and writings of the apostles as it holds among modern faith healers, it is entirely unaccountable why they did not say more about it. Why in all of Paul's thirteen epistles does he never once refer to it?

8. This leads us to another point in our examination of the subject in hand. The advocates of faith-healing make a distinction in the "gifts" originally granted to the church, which seems to be unauthorized in the Word of God. Healing the sick, "speaking with tongues," casting out demons, raising the dead, etc., were all classed together in the teaching and practice of the apostles. If they could do one of these they could do all. Why now should the healing of the sick be singled out from the rest of

these gifts and insisted on while the others are practically ignored? Is it because these others are confessedly beyond our power? But if it be "divine" healing, if it is the Lord healing in answer to prayer, why may we not expect Him to grant the other gifts as well as He actually did in the apostolic church? Are we not overlooking the important statement of Paul when he says: "But all these" (gifts) "worketh the one and the same spirit, dividing to each severally even as He will." That is to say, these gifts and these miracles wrought were never at any time the "order of the day." They were never the common property of all believers. Nor was there, so far as we know, even a time when the gift of healing was exercised alone while the others were withheld. The gifts were the peculiar property of the Holy Spirit, and He granted or withheld them according to His own will.

It is true that the Savior in giving His last commission to the apostles, promised these powers to "him that believeth"—to all believers, but this promise must be interpreted in the light of its subsequent actual fulfillment. Where in the history of the apostolic church have we any account that all believers in common ever exercised all or any one of these gifts? A parallel is seen in the promise that after the outpouring of the Holy Spirit "sons and daughters," "bondmen and bondmaidens shall prophesy." In the actual fulfillment of this promise, though all were "filled with the Holy Spirit," when it come to prophesying, that is, "speaking for God" in public, we are distinctly told that "Peter, with the eleven, lifted up his voice and spoke forth unto the multitudes assembled." The Lord knows how to fulfill His own promises, and He certainly has the right to grant or withhold when and where and how He pleases.

9. From what we have already said, it will appear that faith-healing as now taught seems to be entirely and radically different from the working of miracles recorded in the Bible both in theory and practice. Of course the attempt is made to found it on Bible teaching, but so it is with almost every religious *ism* in Christendom.

10. There certainly seems to be a misinterpretation of the promises in the Bible referring to temporal blessings, especially as to healing the sick. The advocate of divine healing teaches us that we may claim immunity from all sickness during life, if not from death itself. That is, we may here and now enjoy the full temporal, or physical, blessings promised in the gospel.

But the Bible unmistakably teaches that in this life, as to spiritual blessings, we receive and enjoy only an "earnest," a foretaste, a pledge of what is to come. But according to the faith-healer's own showing, freedom from sickness is dependent on and follows from freedom from sin. Now let us put the question, Since we receive and enjoy only a foretaste of spiritual blessing in this life, can we expect to come into the full possession of bodily good at this time? Can we expect any more than a foretaste of these? Can we look for the full crop of fruit so long as the tree is yet so far from being fully grown? Since the physical good is dependent on and follows the spiritual, can we expect perfection in the former when confessedly we have it not in the latter, nor even hope to have it now?

From considerations like those presented above, it would seem that we ought to be wary of this "new teaching" till the evidence is such as to command our credence.

But now laying aside all those cases of human suffering that medical treatment can remove, and laying aside the whole faith-cure theory and practice as now taught and worked, the question still recurs, Have we a right to expect direct intervention of divine power when and where human help fails? For the sake of clearness in the discussion of this question, it may be found convenient to class the miracles of the New Testament under two divisions. One division includes those that were wrought especially as "signs" to prove the truth of the gospel. The other includes those that were mere "miracles of mercy," which were not wrought primarily to establish the claims of the new revelation. Many of the recorded miracles have both of these features, while others have only one of them. We know, *e.g.*, that the Savior on more than one occasion healed the sick where He enjoined strict silence as to the promulgation of the miracle. In more than one instance compassion for the suffering was the ruling motive that led Him to exercise divine power.

Now we may ask the question, Since there was in the time of the Savior and His apostles the need for the display of divine power in both these directions, to show both signs and mercy, does that need exist at the present time? Do the miracles wrought and recorded at that time suffice for this time, so long and so far separated from that time? Let us cite an example by no means hypothetical. The believers in the city of Corinth, only a few tens of years after the Savior's ascension to heaven, claimed, and the Apostle Paul acknowledged the necessity of the "signs of an apostle" being wrought among them. Paul said with reference to at least one or two classes of the miracles wrought at that time and place: "Tongues are for a sign, not to them that believe, but to the unbelieving; but prophesying is for a sign, not to the unbelieving, but to them that believe." It might be asked, Would not a simple recital of the miracles wrought by the Lord have been sufficient? What need was there for any further manifestation of divine power? But the apostle and the believers in Corinth did not think thus. They were favored with miracles wrought in their sight. They did not need to depend solely on the testimony of others, even though that testimony was that of an apostle and eye-witness of the Lord's resurrection.

Now we will put another question. Since the hearers of the gospel in Corinth, during the life-time of the apostles, so soon after the Savior's resurrection and ascension, and separated only a few hundreds of miles from the land that had witnessed His wonderful works of power and mercy—since they, so favorably situated, yet had need of the evidence of miracles wrought among them, do not the modern Chinese, for example, living more than eighteen hundred years after that time, removed thousands of miles away from the place where the Savior wrought His miracles, and so different in mental make-up and training—do not they, too, need and need much more the evidence of "signs wrought among them?" Are the miracles that were performed at that remote time and place convincing to the minds of the heathen Chinese to-day? Do they believe the testimony of the foreigner when he recounts these miracles? Could we exchange places with the Chinese and listen to his recital of them, would we believe them? But these and like questions are more easily asked than answered. We may safely say, in general, that if any people, at any time or place in any age of the world, apparently needed proofs of a divine power wrought among them, those people are the stolid, phlegmatic Chinese. And we suppose that almost every missionary may be ready to say the same thing with reference to the people among whom he labors.

We may now perhaps venture a step farther and say, since, as we can see it, there is here in China such a great need for the "signs of an apostle wrought among them," have we on any condition a right to expect, to hope for, to pray for, miraculous power? We shall attempt no direct answer to this question. Let us read again the commission as given in the gospel of Mark. And He said unto them: "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall follow them that believe; in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them, and they shall lay their hands on the sick, and they shall recover."

It will be said of course that the last part of this chapter in Mark is not genuine, that it was added by a later hand. To this we reply, Suppose it was not written by Mark, but added by a later hand, does this destroy its inspiration? But even if it be not inspired, it states what actually took place during the preaching of the apostles, and so it is true as to fact whether inspired or not. What is related as promised here by the ascending Lord is just what took place after His ascension. It is necessary only to state further in connection with what is promised here that there is no limit defined as to either time or place. The promise is as general and as wide as the preaching and the believing of the gospel.

It may be said also that medical skill as now shown among heathen people by Christian physicians, obviates the need of miraculous intervention. One need only remark that while the medical profession may have reason to be proud of its advancements and successes, it has equally good reason to be humbled at the many failures that constantly occur, the many premature deaths, the fatal mistakes in diagnosis of diseases, and the heart-rending bereavements that come to so many homes in spite of all that medicine can do.

A word or two with reference to one or two favorite passages that the advocates of faith-healing always use, ought to be added. The first occurs in Jas. v. 13-15. This passage is the stronghold of the faith-healer, and no one who studies the passage will admit that it is easy of interpretation. But before we conclude that it of course teaches healing by faith without the use of medicine let us take the following points into consideration:—

1. We may well ask, Is it safe to build on *one single passage* of Scripture a doctrine of such wide application and on which so much depends? We may confidently answer, No, if there is any other legitimate way of interpreting the passage.

2. The great body of Christians from the early ages of the church down to the present have not understood the passage as the advocate of faith-healing understands it, nor have they literally obeyed the injunction here given.

3. We must repeat what has already been said at the outset, Where is the evidence, clear and incontestible, that cures are now being performed by anointing with oil and prayer? Not a few sick are being thus treated, but who is healed thereby? Again, not only should we expect that a few are healed in this way, but we ought to see this way of dealing with sick believers generally if not universally effective. We wait for evidence.

4. Another favorite passage is Matt. viii. 17, "He himself took our infirmities and bore our sicknesses," quoted by the evangelist

from Isa. liii. 4. Our Saviour is here spoken of as bearing our sicknesses just as in many places He is spoken of as bearing our sins and our guilt and taking them away, and we have not the remotest doubt that when His work of putting away sin shall have been completed, sickness and all other results of sin shall, too, have become things of the past. As we have already intimated above we cannot expect entire immunity from sickness so long as there is sin in us and so long as we live in an environment of sin.

We conclude this discussion by saying that the power to work miracles is promised; their need is apparent, real, and great, so far as we can see, and no one now seems to have the power in exercise, but that the reason why the power is withheld we are unable to give.

A Chinese Dives and Lazarus.

A CERTAIN man rich in houses, lands, and servants, was fond of fine clothes, but dressed himself more and more meanly as his wealth increased, lest the robbers should take notice and come to attack him. His food was vegetarian and simple, because he could save money and accumulate merit at the same time.

A beggar covered with sores, and alive with vermin, lay at his gate and fed on a pittance of cold rice from the rich man's kitchen.

The street dogs respected the beggar, because he had a loud voice and a long stick.

When winter came on the rich man reluctantly allowed the beggar to come inside his gate and lie on a pile of straw with some cast-off garments for covering. The rich man's compassion grew only so fast as his store of merit was applauded.

The beggar accepted all that was offered, as a matter of course, and secretly appropriated all he could lay hands on. In the course of time the beggar died, and his body was buried at the rich man's expense. When the beggar's distant and hitherto unsympathetic kinsmen heard about it, they came in crowds and demanded hush money from the rich man for *murdering* their poor unfortunate relative. The rich man seeing how fierce they were, and fearing that the magistrate would pronounce against him without a heavy bribe, paid the crowd one-half of what they asked and took a receipt in full.

The beggar's soul went to the cold and hungry department for the dead, and shivered there indefinitely with a multitude of other impecunious spirits.

Finally the rich man sickened, took very little medicine, but paid large physician's fees and died.

His funeral lasted two months, and cost two thousand strings of cash. His grave was made of granite, and cost ten thousand ounces of silver.

His soul went to the hall of happiness and plenty and stayed there as long as his male descendants offer the annual ancestral sacrifices.

Moral.—Riches bring happiness both here and hereafter, while poverty is the worst of sins !

Educational Department.

Rev. E. T. Williams, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

The Report of the Committee on Transliteration.

We are glad to note that the Report of the Committee on Terminology of the Educational Association of China has at last been printed. It contains the list of characters which it has been proposed to use in representing Western names in Chinese and two lists of words so transliterated—one the biographical names in Sheffield's Universal History and the other the geographical names from Chapin's Geography. The book fills or partially fills a long-felt want. As we all know, the greatest confusion exists in the transliteration of Western proper names. When there is no authority in Israel "every man does that which is right in his own eyes." In this matter he could not very well have done otherwise, since few lists have been printed, and those which were published represented individual opinions only.

The Committee of the Educational Association does not claim to possess authority, but as it represents the Association, which contains all the prominent educators in China, and especially since the report was approved by the Association at its last meeting, it is perhaps not too much to hope that all translators hereafter will consent to use the list of characters recommended, and that names already transliterated in accordance with other systems will be gradually revised, except in the case of those which are already well known and widely used. Those who are engaged in translating will confer a favor upon the committee and upon their fellow-workers by sending to the chairman of the committee lists of those proper names which they are transliterating. A good biographical and geographical vocabulary is a sore need. This report furnishes us with a good beginning, but it is necessarily, of course, far from complete.

A Word to Teachers.

THE Educational Department of the RECORDER was established by the Educational Association of China in the belief that it was needed for the interchange of opinions upon the many problems connected with the work of Western education in China. It was hoped that the teachers engaged in this work would avail themselves of the opportunity thus offered to express their views and to give their fellows the benefit of their experience and observation. The present editor took over the care of the department under the impression that there would be no lack of contributions, inasmuch as there is certainly no lack of themes that demand consideration. But he is not himself engaged in school work, and feels that these interesting and important subjects should be discussed by those who have had practical acquaintance with them. So far he has been greatly disappointed. The hundreds of educators in China, most of whom presumably read the RECORDER, apparently take little or no interest in the department. We say "apparently," for we feel sure they are deeply interested in their work, but probably feel too much pressed for time to undertake to bring the results of their experience to the attention of others through the medium of this department. One waits upon another, too, as sometimes happens in a prayer meeting, and as the prayer meeting in such a case is a drag, so the Educational Department under these circumstances is of little value. We appeal to the ladies and gentleman who are busy with this great work to pause a few moments now and then, just long enough to pen a brief report of their work, or express their latest conclusions on some of the great questions connected with their school work which they are compelled to face and answer in a very practical way day by day. Surely the last word has not yet been said upon, "Courses of Study," "Text Books," "Discipline," "Manual Training," "Self-support," or "English in Mission Schools," or the more general themes of the "Relation of the New Learning to the State," "The New Learning and Social Reforms," "Religion in the School," and "The Place of Science in Mission Schools." Upon these or any other living topics the editor will be pleased to receive contributions.

A Public School for Chinese in Shanghai.

WE are glad to be able to report that the rate-payers of Shanghai, at their annual meeting recently held, decided to authorize the Council to establish a public school for Chinese children in the Settlements.

The plan was proposed originally by a committee of the Society for the Diffusion of Christian and General Knowledge, consisting of Revs. T. Richard, F. L. H. Pott, and J. C. Ferguson. A number of Chinese gentlemen agreed to subscribe Tls. 30,000 for the erection of buildings, and the Council was asked to grant a piece of land and an annual appropriation of Tls. 5,000 for expenses, particularly for the salaries of a head master and one assistant. This the Council recommended the rate-payers to do, and a majority of the latter gave their votes in favor of it.

Some considerable discussion was aroused through the daily papers, much of which was based upon a misapprehension of the character of the school.

The details are yet to be worked out by the Council, and we have no doubt that in the end the school will prove to be a great boon to the Chinese residents and that the slight cost to the foreign tax-payers will be more than compensated by the improvement which will result in the relations between Europeans and natives and by the beneficial influence which such a school cannot but exert upon the whole empire. The present reactionary policy of the government is based upon the fear that Western education means disloyalty to the dynasty. That such a fear is altogether unfounded needs no demonstration, and we have no doubt that this will be made clear in time and a more progressive policy adopted. The effect of this new movement on the part of the Shanghai community will greatly aid, as we believe, in bringing about this desirable change.

It is too early to ask that free education be provided for all Chinese children in the Settlements, but the step taken is a long one in the right direction.

Correspondence.

WORK IN KIRIN.

To the Editor of

"The Chinese Recorder."

Dear Sir: Through reading the summary of results as reported by Rev. D. W. Nichols, of the Nanchang district in Kiang-si, which you present in your December issue, it has occurred to me to make a similar summary for the work in the Kirin district (Manchuria) during the same period—1896-99. This I do out of no feeling of rivalry, but rather to join my voice to many in thanksgiving to God for the marvelous things He is doing in widely separated sections of this vast Chinese empire.

1896. Members...12. Probationers ..10
1899. ,, 467. ,, 380
1896. Contributed for all purposes, None
1899. ,, ,, ,, ,, $1,250.00

The total contributions for 1899, as given above, are entirely raised by the native church, and do not include donations to the hospital, whether from natives or foreigners.

These figures of course only refer to one district of the Manchurian church, the total membership of which at this moment can hardly be much below 20,000. Of almost any mission district in Manchuria similar details of rapid growth might be given. May the great Captain guide His own bark among the many shoals which surround it.

Alex. R. Crawford.

THE CHINESE CHRISTIAN ADVOCATE, FOOCHOW.

To the Editor of

"The Chinese Recorder."

Dear Brother: In your valued magazine for February, 1900, you make certain statements which are unintentionally incorrect and which I desire to answer.

On page 105 you say: "During the past month we have received two specimen numbers—one from Foochow and one from Shanghai—of new papers or magazines for the Chinese, both to be published monthly. The one from Foochow is called the *Hwa Mei Pao*, or Chinese Christian Advocate, and the one from Shanghai the *Kiao Pao*, or Christian Advocate. Both are well edited; the former by Rev. M. C. Wilcox, assisted by Rev. Uong De-gi, and the latter by Dr. Y. J. Allen. Both contain a variety of useful information, and as such are to be welcomed. We confess to a feeling of regret, however, in seeing that both are in the interests of a denomination, confessedly so."

So far as I am personally concerned I want to thank you for your appreciative words and for the kind spirit in which your well-meant criticism is expressed. But you are in error when you speak of the Chinese Christian Advocate as a new publication, though your mistake was doubtless due to the fact that the volume of the specimen number was inadvertently omitted.

The Chinese Christian Advocate is a successor to the Fuhkien Christian Advocate and the Central China Christian Advocate. How long the latter paper had been in existence I do not know, but when I joined the Foochow Methodist Episcopal Mission nearly seventeen years ago the former had already been published eight years, its editors being chosen from among the members of this Mission.

Two years ago at its first meeting—held in Shanghai—the Central Conference, representing the Missions and three conferences of the Methodist Episcopal Church in China, became responsible for the continuance and management of the Fuhkien Christian Advocate, the name of which was changed to its present form. Rev. G. B. Smyth, D.D., who for seven or eight years had been in charge of the Advocate at Foochow, was then chosen editor of the Chinese Christian Advocate, the present incumbent having been chosen by the same body at Shanghai last November.

During all the years I have known anything about this paper—whether under its present or its former name—its scope and appearance have remained substantially the same, except that it has been enlarged from time to time to meet new demands. Articles and news from missionaries and native workers of every name and place have always been welcomed, and, so far as myself or any of my fellow-workers are aware, this is the first time it has been hinted that the paper is published "in the interests of a denomination."

The paper is *technically* denominational, because the Methodist Episcopal Church has for a quarter of a century been financially and in every other way responsible for its existence, but that it is denominational in the usual sense of that word, is incorrect. On the other hand, it adheres to the "Open Door Policy," as the following quotations from the circular sent out with the specimen number will show:—

"This paper seeks to promote the religious and educational interests of Protestant missions in general and at the same time to win the goodwill and adhesion to Christianity of those who are now strangers to its saving benefits." Can the RECORDER present a broader platform?

The circular also says: "In addition to various articles, etc., THE ADVOCATE will hereafter contain departments devoted to the Sunday School, the Christian Endeavor Society, and the Epworth League, each being under a special editor." I may remark here that the Christian Endeavor Department is edited by Miss Emily S. Hartwell, a missionary of the American Board Society. The fact also that more than forty-two per cent. of our subscribers are non-Methodist, shows that the paper is not run on denominational lines.

As to the attitude of the present editor of the paper in reference to this matter I feel that I can humbly and safely leave the question to my fellow-workers of the various missions as I have constantly sought to emphasize the importance of practical Christian unity, such as that described by Rev. Charles Hartwell in the February RECORDER.

Yours fraternally,
M. C. WILCOX.

Our Book Table.

Village Life in China, by Arthur H. Smith, D.D. Pp. 360. Fleming H. Revell Company. $4.00; to missionaries, $3.00. Presbyterian Mission Press and Mr. E. Evans.

In the "Foreword" we are told that "China was never so much in the world's thought as to-day, nor is there any apparent likelihood that the position of this empire will be less conspicuous at the opening of the twentieth century. Whatever helps to a better understanding of the Chinese people, is an aid to the comprehension of the Chinese problem. To that end this volume is intended as a humble contribution."

From known facts concerning India Mr. Smith draws the comparative supposition that there are two million villages in China in which three-fourths of its population reside. As he assigns himself the task of answering the questions, "What are those incomputable millions of human beings thinking about? What is the quality of the life which they live? What is its content and scope?" he may well style his book "A Study in Sociology."

Those who have lived longest in China can perhaps best appreciate the difficulties and the *unendingness* of this study.

How true it is that the "oldest resident" is still a student with China as his text-book, and that no matter how much he has learned there is always "just as much as ever that he has never heard of before." But the author brings to this study years of painstaking observation of, as well as an every-day intimacy with, this people, and is able to guide others in their study of them.

The volume is divided into three parts—the first containing twenty-one chapters describing "The Village, its institutions, usages, and public characters;" the second, in five chapters dealing with "The family life of the village;" and the third, aiming to answer the question, "What can Christianity do for China?" These, with a concise glossary, a well prepared index, thirty or more good illustrations, and attractive binding in red, white, and gold, make up the volume before us.

Though it has the somewhat local coloring of the northern districts, this book is, on the whole, a very realistic picture of Chinese life as it is lived. The chapters are sprinkled with many a bit of humor, but one class of readers will be conscious of a certain painful recoil as they read them. They experienced the same sensation years ago when reading "Chinese Characteristics." Is it that the descriptions are truer to the life than we wish they were? Is it that, after long lives given to work among this people, we love them, so that we do not like to see their weaknesses laid bare before the world? Take for instance the chapter on the Village School. Alas, as we read we *see* that luckless boy running in and out among the hills barefoot and blindfolded, with the dense fog mercilessly closing in about him. We *see* his pursuer with his long ox whip, and we know, alas, that "the boy is father to the man." This boy in the fog is China itself in miniature.

Mr. Smith says hundreds of thousands of pupils leave school knowing very little about the Chinese language, and "much of what they do know is wrong." Alas, *we* know how millions of them are leaving the school of life, having learned little of its best lessons, and a large part of that is "wrong" also.

The many people who are really interested in China will find this volume a pair of excellent spectacles with which to look into the life of this people, and God's people everywhere who long to have the Chinese become God's people, too, and who realize that the reception of the gospel is the one "something" that China needs, can rejoice that this good tidings *is* being told and *is* being received to-day. It will surely make the Chinaman a "new man." It will sanctify, ennoble, and dignify every condition of even poor lost China. The book is good enough to ask busy workers to read it all, and cannot we who read, shorten by our faith and prayer and work the eight hundred years of which Mr. Smith writes on page 351?

If we *can*, let us see that we *do*.

Transactions of the Asiatic Society of Japan. Vol. XXVII. Part 1. Contents: A. Ancient Japanese Rituals. B. Note on Long-tailed Breed of Fowls in Tosa.

The description of ancient Shinto ritual is interesting as showing that the ancient Japanese considered some ceremonies needed to *purify and free from sins*, pollutions, and calamities. But the details are intelligible only to specialists in Japanese.

Medical Missionary Society in China, Canton. Sixty-first Annual Report. Drs. Reed, Swan, and Fulton.

The following points of interest are noted:—

(1.) Dr. J. G. Kerr, the veteran missionary doctor, who so long and faithfully served the Society, has resigned his position.

(2.) Chinese friends subscribed $750.00 for the purchase of an X-ray outfit.

(3.) Out-patients, 25,340; in-patients 1,760; surgical cases, 1,884; deaths in hospital, 86. Beri-beri is common.

(4.) The hospital keeps up its extraordinary and world-wide fame for lithotomies and litholapaxies. Fifty-two cases reported.

(5.) The Society is also a publisher of nineteen different medical works.

(6.) Amongst the contributors are the Viceroy, the Governor, the Hoppo, the Salt Commissioner, Provincial Treasurer, Lieut.-Governor, Provincial Judge, Grain Commissioner. These doubtless agree with Li Hung-chang's opinion that the Chinese can look after their souls, but not their bodies.

Second Session of M. E. Central Conference, held at Shanghai November 15th-18th, 1899, consisting of five different local Conferences.

(1.) The first steps towards establishing a Methodist publishing house in Shanghai were taken.

(2.) A memorial was presented for the General Conference to establish a resident bishop for four years, instead of present system.

(3.) A committee was appointed to prepare a Methodist hymn-book in Mandarin.

(4.) The *Chinese Christian Advocate*, the organ of the Methodists, now printed in Foochow, reports an annual deficit of $350.00.

(5.) In literary work, Rev. Jas. Jackson's Commentaries are commended, and he is requested to complete the whole Bible.

(6.) We notice in the Courses of Study the names of several books which deserve more than their present denominational use, viz., How to win Souls (Miss Sites), Drummond's Greatest Thing in the World, Life of Wesley, Murray on Humility. Why are not these published by the great Tract Societies?

(7.) Members, native, in the five Conferences, 12,536; baptisms, 2,104; Sunday School scholars, 11,961; contributions, $24,490.95; pages printed, 24,620,060.

Annual Report of the Chinese Tract Society, 1899.

Annual Report of Central China Religious Tract Society, 1899.

The first of these Societies is now in its 21st year and the second in its 24th year. The first issued 5,042,858 pages, a million more than the previous year. Somehow the *coup d'état* did not lessen the output. The second Society issued 1,209,647 pages only, a decrease of about 250,000, which is partly accounted for by this Society's swarming off a fresh hive in the shape of the West China Religious Tract Society, necessitated by the clamant demands of the growing Western work, which lack of communication forbids distant presses from fully and promptly supplying.

These Tract Societies provide the three Bible Societies working in

China with those *Introductions* to the reading of the Scripture which were so loudly called for at the Conference of 1890. The American Society used 12,000, the British and Foreign 100,000, and the Scottish Society 526,310. These aids to the understanding of the Scriptures should increase the power of the Societies an hundred-fold.

Most of the new publications have been noticed in the RECORDER, but we subjoin a list :—

By the Shanghai Society.—Conference Commentary, 3 vols.; Short Sermons by Native Preachers, 3 vols.

By the Hankow Society.—Daily text for every day in the year; Resurrection of the Lord, by Dr. John; Messianic Prophecy, by Mrs. Elwin, Shanghai; Romans, by J. Jackson (in press).

One wonders why Mrs. Elwin had to go to Hankow to bring out her work. The Commentary on Romans makes the fourth on that book, which seems a favorite. One of the speakers at the annual meeting made two noteworthy remarks: 1. The need of good Christian biography. 2. The absence of several names of senior missionaries from the list of authors. Certainly the actual bulk of the Tract Societies' separate works is exceedingly surprizing in its smallness to all except those who have made a complete collection of the issues.

華英字典. Seven volumes. A Dictionary of the English and Chinese Language, with the merchant and Mandarin pronunciation, by Rev. J. W. Lobscheid. Revised by F. Kingsell. Published by Kingsell & Co., Yokohama. Yen 6.00, or about $6.45 Mex. Pp. 1,145. Demy 4to.

During a recent sojourn in Japan the writer, in reply to some enquiries, had recommended to him Lobscheid's dictionary, a recommendation which he received with surprize, owing to an old acquaintance with the scorn that had been poured on Lobscheid's dictionary in China, and specially in the columns of one of the leading Reviews. However he repaired to the publishers of the new and revised work, asked for a copy, and there and then on the spot tested it by looking up some English terms for which it is notably difficult to find suitable Chinese renderings. The result was satisfactory; a copy was bought, and has been in constant use for two months, practically excluding the need of ever referring to Doolittle or Kwong Ki-chiu, it being almost always found to excel them as regards general vocabulary, *i.e.*, excluding the special matters dealt with by Doolittle in Pt. III. In cases where it turns out defective it even then very often gives a valuable clue to pursuing the further search for the right expression in the pages of Giles and Williams, or with one's teacher.

The various senses and uses of the English words seem very well treated on the whole, and appear to have been done by a fairly competent hand, and I should say the man who felt himself independent of such a book would require to be a scholar of a high order and gifted with a phenomenal memory.

Of course it is a far more advanced book than Doolittle, and I should say not at all so suitable for a man in his first or second year, rather for those who are "beginning to feel the pull" on their powers of expression.

The appendix contains over seventy pages of letter-forms, social and commercial; drafts, cheques, lists of precedence, and what not, in English and Chinese.

This new edition is made by Mr. F. Kingsell, a Chinese naturalized British subject; his Chinese name being 馮鏡如, and the address of the publishers is 53 Settlement, Yokohama.

This critique of the book is based on the writer's own personal experience which led him to feel that he could not keep back information so very likely to be of use to his fellow-workers and so little likely to come before them unless in this way.

Hoping these remarks may escape the ire of those who have lashed poor Lobscheid's ghost in the past, I commend the book to all who seek and need such help, despite its necessary imperfections.

A. G. JONES.

Moody's Anecdotes, Illustrations, Incidents. The Latest and only Authorized Collection By D. L. Moody. Fleming H. Revell Co. Pp. 126.

One is surprized to find what a newspaper currency many of these stories have gained through being minted with Mr. Moody's stamp upon them. Many of them are derived from the author's personal experience, others have been picked up from any available source, and some, like the bagpipe story of the siege of Lucknow, are unauthentic, or at least unauthenticated. But that does not interfere with their effective use. It is not at all unlikely that he who picks up the book for a few moments reading may find himself repeating two or three of the anecdotes in a Bible-class the next day. Cloth, 30 cents; paper, 15 cents.

The Sky Pilot: A Tale of the Foothills. By Ralph Connor, author of "Black Rock." Fleming H. Revell Co. 1899. Pp. 300. $1.25.

Not since the days of "Beside the Bonnie Brier Bush" has a tale so sweet and strong come within our way. Like that inimitable masterpiece, it is racy with the native products of the soil, and a soil hitherto but little cultivated. The author's previous story—"Black Rock"—has not fallen under our notice, but the present volume is quite sufficient to make the reputation of the most unknown writer, who is morally certain to be heard from again and again. The number of copies sold will probably be somewhat limited in China, at least, for the reason that every one who reads it will insist upon lending it to all his friends, so that each copy will be made to do the work of ten. All Canadians will want to see it, because it will remind them of what they know, and all who are not so fortunate as to be Canadians, will desire to follow it to the close to see what certain aspects of frontier life are as described by one who evidently is to the manner born.

The Apostle of the North—Rev. James Evans. By Rev. Egerton R. Young, author of "On the Indian Trail." "By Canoe and Dog-Train," etc. Fleming H. Revell Co. $1.25. Pp. 262. Illustrated.

The author of this biography of a distinguished pioneer of missions to the Indians in Canada, has himself had large experience of the kind of life here described, and has written fully regarding it in his previous works; some of the details given in this volume are also to be found. James Evans was a remarkable exemplification of the general rule that the men whom the Lord calls to begin important missionary undertaking are superior to any who come after them. Evans' invention of the Indian alphabet of syllables would have brought him fame on a large scale in a later generation, but as it was it does not seem to have attracted anything like the attention which one would have expected. The materials for the memoir are somewhat scanty, but pieced out by the ample knowledge of Mr. Young they make a tale of almost unequalled pathos, not only in the heroic and almost incredible labors undergone, but in the tragic conclusion of so great a life so worthily spent. To an inhabitant of China perhaps the most interesting item in the book is the incidental information that one hundred and twenty rabbit skins make the warmest robe beneath which man can sleep, and that Indians will perspire under one of them, even when the thermometer registers forty degrees below zero. With the illimitable numbers of rabbits—or hares—in Northern China, it ought to be possible to provide bedding for a part at least of the population, which should be more satisfactory than the scanty supply at present available. The book is well illustrated, but is grievously defective in being destitute of a map. There are superfluous typographical errors on pages 77 and 157.

Nineteen Centuries of Missions. A Hand-book primarily prepared for Young People. By Mrs. William W. Scudder. With an Introduction by Rev. F. E. Clark, D.D. Fleming H. Revell Co. 1899. Pp. 250. $1.00. (With the preceding, to be obtained of Mr. Edward Evans).

This is another in the rapidly growing series of works intended to aid in the important work of putting the outline facts of the history of missions before the increasing army of young people willing and even eager to be taught. The history is divided into the five periods of The Apostolic, The Early Church, The Church of the Middle Ages, Missions during the Rise and Progress of the Reformation, and Nineteenth Century Missions. The plan is to put in a few sentences, often covering only two or three pages, some salient events and outlines of a period or a part of it, followed by several questions upon what has been thus set forth, with a view to use as a text-book. One's first impression is that it is absolutely hopeless to deal say with the period from the year 100 to 800 in the compass of about eight small pages. The space at disposal is so minute that the effect must, to a great extent, be that of a charcoal sketch. Yet this feeling diminishes when the book is consecutively perused as a whole, the general effect to give a fair sketch of the moral and spiritual progress of many ages and climes. Every reader will perceive gaps which might have been filled, but perhaps two hundred pages could not have been better used than the author has utilized them and as the Chinese aphorism runs, "Feeding a person less than a full meal is at least better than burying him alive." With this volume may be profitably consulted the one issued by the same firm, reviewed in these columns a few months ago—"Missionary Expansion Since the Reformation"—which is at once narrower and broader than this; each being useful in its way. The author is much too economical in the use of capital letters and inconsistent as well; sometimes writing American Board, e.g., but usually 'American board,' which is quite unexampled and undesirable. There is a deadly misprint on page 124.

A. H. S.

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Editorial Comment.

THE arrival of Dr. and Mrs. F. E. Clark in China brings prominently to the front again the subject of Christian Endeavor work in China, and the Convention in Foochow, at which they expect to be present, will doubtless give a new impetus to, and interest in, the work. Probably there are still not a few who think that the time has not yet arrived for the introduction and organization of Societies in connection with their work, and while this may be true in some cases, yet doubtless the reverse is true in more cases than is wot of. It will be a matter of surprize to many to find, after the Convention in Foochow, how many Societies are already organized and in good working order, and many of them in places where it would have been supposed, *a priori*, that the field was not yet ready. Of course a Christain Endeavor Society, like many another good institution, will not grow and thrive of itself. It will require a guiding hand, constant watching, and wise directing. But, with judicious care and oversight, it is wonderful what such organizations may be made to effect in the life of a church. Endeavor has wonderful developing power, and it is just this that the infant church in China needs. Work for everybody, and everybody at work. All our converts, for the most part, are "Young People" in the sense of having been recently born into the kingdom, and there is no good reason why what has worked so well in America and England should not accomplish most happy results in China.

* * *

BUT there is always one danger in Endeavor Societies, and that is that a number of committees will be appointed and then left to themselves, which will usually result in their having a name only and no practical good be accomplished, but harm rather. These committees will need to be shown how to work, and then when rightly instructed and operated there is no reason why they should not become most efficient helpers in the work of the church.

DOUBTLESS the Convention in Foochow will give a great fillip to the work in that region, but throughout China something more is wanted, and we are convinced that what is needed is a General Secretary, just as the Y. M. C. A. already have five for their work, who shall devote himself exclusively to preparing and disseminating literature, visiting the fields, and arousing the interest of the missionaries. We trust the United Society in the United States will see their way to send such an one and that the right man may be found for the place. In no other way, it seems to us, can the Endeavor work be adequately inaugurated in China.

* * *

THE insane policy of the Empress-Dowager in wilfully harboring the Boxers in the north of China, is likely to lead to serious complications. As we go to press there is a gathering of foreign men-of-war in the north, but just what it portends is not definitely known. It is evident, however, that matters cannot long continue as they are. It is more than native converts, more than missionaries that must suffer and be driven out. A fire is likely to be kindled that not all the astuteness of the Empress-Dowager will be able to quench.

* * *

THERE is no question but that medical missions have been a great help in the work of evangelizing China, not alone in opening up new fields, breaking down prejudice, and preparing the way otherwise, but also in direct results in conversions. And when a medical missionary is also a consecrated Christian, such as Mackenzie of Tientsin for example, there is no measuring the amount of good he may do.

* * *

We should like to call the attention of the clerical missionary body to the words of the editor of the *Medical Missionary Journal* in its last (April) issue. Under the caption "Hospital Converts," he says: "If our clerical friends will kindly note cases of discharged hospital patients who prove to have received their first religious impressions while under treatment, and also cases in which such patients have formed the nuclei of bands of Christians, and will report them to the medical men under whose care the patients have been, they will do much toward brightening the lives of their medical co-workers in China." This is certainly a very reasonable request, and we trust will be made a note of. The editor further says: "No doubt most of us feel that our medical work is well worth doing for its immediate tangible results in the way of relieving suffering and healing disease, and this is a great comfort when tempted to indulge in pessimistic thoughts about the general results; but at the same time, what a joy it is when we can see patients lifted up to a higher moral plane and led to a knowledge of Christ while under treatment in hospital."

* * *

The Editor also remarks that he has been surprized to find that over one hundred of the medical missionaries of China are not subscribers to that Journal! A distinct loss, we should say, on their part, and one which they would do well to rectify at once. And indeed others than medical men might peruse the pages of this last number with profit, and we suggest that others than medical men become regular subscribers.

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We are pleased to welcome the Gospels of Mark and John, the work of the Committee on the Union Version of the New Testament, Mandarin.

Missionary News.

The home address of Dr. H. T. Whitney is 35 Market St., Santa Cruz, California.

The Synod of Central and Southern China of the American Presbyterian Mission (North) will meet in Ningpo on Thursday, May 17th, at 10 a.m., Rev. D. N. Lyon, the retiring moderator, to preach the opening sermon.

G. F. Fitch,
Satted Clerk.

A.-O. League Notes.

At the meeting of the Executive Committee early in this month the following Vice-presidents of the League were elected: Rev. W. P. Bentley, for Shanghai; Rev. Arnold Foster, for Hankow; and Rev. Dugald Christie, for Manchuria.

Rev. J. K. Marshall was also elected Local Secretary for Soochow. Mr. Marshall finds that the Chinese readily sign the pledge, when an effort is made to induce them to do so.

Dr. W. H. Park, Treasurer, is encouraged by the fact that not only the wealthy Chinese give to the League but that those in more moderate circumstances also give when the matter is presented to them. And the work done seems to be bearing fruit in the larger number coming to the hospital to break off the habit of opium smoking.

T. C. Britton, *Sec.*

Anti-Opium League in China.

Contributions.

Previously reported ...	$424.02
Miss Bessie G. Forbes, Yang-chow	5.00
John Jürgens, Esq., Kiang-yin Forts	2.00
Capt. Tsao, Chinese cruiser *Hai-yung*	10.00
候慕袁, per Dr. H. C. DuBose...	2.00
Rev. H. R. Wells, Hongkong ...	10.00
,, C. Bennett, Canton ...	1.00
Miss Amy Smith ,, ...	1.00
Rev. H. V Noyes. D.D. ,, ...	1.00
,, A. A. Fulton ,, ...	1.00
,, J. J. Boggs ,, ...	1.00
Miss N. M. Cheney ,, ...	1.00
Rev. O. F. Wisner ,, ...	1.00
Mr. W. R. Alexander ,, ...	1.00
Miss H. Noyes ,, ...	1.00
Rev. J. E. Fee ,, ...	1.00
Miss A. Wood ,, ...	1.00
Rev. S. G. Tope ,, ...	1.00
徐少鄉, Soochow	5.00
Chinkiang Epworth League, per Miss Mary C. Robinson ...	5.00
	$475.02

W. H. Park, M.D.,
Treasurer.

Soochow, *March 10th, 1900.*

Reception to Dr. Clark.

On March twentieth the Y. P. S. C. E. of Union Church, Shanghai, gave a reception to Dr. Clark, president of the World's United Society of Christian Endeavor, in the Union Church Sunday-school Hall, which Hall had been beautifully decorated and reflected much credit upon the decoration committee. The reception was of an informal nature; it being the object of the Christian Endeavor Society to make the evening an opportunity for people to have the pleasure of meeting Dr. Clark, and in this they were quite successful. There was no set program, but a number of piano pieces were played during the evening, and this music added greatly to the pleasure of the reception. Refreshments were served in a room adjoining the main hall, and in this department the Christian Endeavorers were again very successful.

After refreshments were over, Mr. Robert Fitch favored the company with a violin solo and responded to an encore. A few remarks of welcome were then made by Mr. Goodcell on behalf of the Christian Endeavor Society. Rev. Mr. Darwent followed with words of appreciation for the Christian Endeavor movement, and again welcomed Dr. Clark, who has been so much to the Society since its organization in his parlor twenty years ago.

Dr. Clark then gave a short talk upon the opportunities for Christian work that offer themselves here in the Far East and touched upon the growing feeling of unity that naturally springs up among people of different countries when they are brought together under conditions similar to those existing in Shanghai, and he hoped that the Christian Endeavor Society would flourish and be a power for good in this land of heathenism.

The reception closed with the stirring words of "Old Hundred" and the Christian Endeavor benediction, "May the Lord watch between me and thee while we are absent one from the other."

The Trial of the Murderers of Mr. Brooks.

The trial of the murderers of Mr. Brooks took place on the 28th of February and the following days, at Chi-nan-fu, in the presence of Mr. C. W. Campbell, of H. B. M.'s Consular Service.

Before the trial was held Mr. Campbell visited the disturbed district, where the murder was committed. After going over the ground the case could be understood much more clearly; besides which, the visit of a British Consul in a green chair escorted by some twenty of the Governor's soldiers had an excellent effect on the population. The officials of the four districts visited were more or less servile, only one showing any disinclination to toe the line. The officials in Chi-nan-fu, from Yuan Shih-k'ai downwards, were reasonable and respectful without being obsequious.

Twenty-two names were given in of persons suspected of complicity in the murder. Of these fifteen were arrested, and the authorities added three others, making eighteen to be tried. It proved, however, that the majority of these, whether implicated in *Tatao Hui* offences or not, had no hand in this murder.

The trial was conducted by the Provincial Judge in a large hall of the *Hofang-chü*, where important cases are taken. Mr. Campbell took with him as secretaries Mr. Mathews (Mr. Brooks' colleague) and Mr. Couling (English Baptist Mission, Shantung).

Three tables were arranged as three sides of a regular hexagon; the judge sat at the centre table, with Mr. Campbell on the left in the seat of honour; at the judge's side table sat three expectant prefects; at the table on Mr. Campbell's side sat Mr. Mathews, Mr. Couling, and the governor's interpreter, who, of course, was not used at all during the trial.

Mr. Campbell put most of his questions through the judge, but sometimes when it was desirous to get a quick reply without allowing time for consideration he addressed the prisoner or witness direct.

The men more or less closely connected with the murder were:—

Mêng Kuang-wên,
Wu Fang-ch'êng,
Wu Ching-ming,
P'ang Yen-mu,
Li T'ung-kuan,
Li Ta-ch'êng (inn-keeper at Hsia-ching-tze),
Liu Hsiu-yi (constable at Chang-chia-tien).

The first five were a gang of *Tatao Hui* members; they had with them two more men, whose names were given as Wang and Chang, about whom very little could be ascertained, and there is little hope of their being arrested. This is of less importance, however, because though they were in the gang for part of the time they were not present at the murder, and were not parties to it.

The evidence of the prisoners when sifted and arranged, amounts to the following:—

Mêng was the ringleader. He said the foreign devils had poisoned his brother, and others of his family had been killed in the fight at P'ing-yuan, where so many Boxers lost their lives some months ago. For revenge, therefore, he came down from En-hsien to stir up strife in Fei-ch'êng. With Wang and Chang he went to Fei-ch'êng city, appeared on the streets of the south suburb with red cloths round their heads, got some recruits, and returned to Chang-chia-tien, a large village about 30 *li* west of Fei-ch'êng. The Fei-ch'êng official declares that he was never informed of their presence in the suburb.

The sixth day the two Wu's (who were not related to one another) and P'ang, a mere silly youth led astray by Wu Fang-ch'êng, went over from Fei-ch'êng to Chang-chia-tien and joined Mêng and the others in an inn there on the morning of the 30th of December last.

The six men were having breakfast when they heard a commotion on the street, and were told that a foreigner was passing. This was Mr. Brooks, who was going from T'ai-an to P'ing-yin, one-and a-half-days' journey, and who at this time (about 10 a.m.) was within four hours of the end of his ride. The six men rushed out, some putting on red head-cloths as they went, and overtook Mr. Brooks just outside the village; a crowd of villagers following them. The "village," it may be remarked, has over 1,000 families, or say over 6,000 inhabitants.

Mr. Brooks, seeing several men rushing at him with swords in their hands, jumped off his donkey, closed with the first man Mêng, and managed to take the sword from him. The two men named Wu attacked him, however, and wounded him on the temples, cheek, and arms. Certain parallel wounds scored on the backs of both hands were probably inflicted at this time, to make him loose his hold of the sword and whatever else he was grasping. Disarmed, he broke from them and ran into a house in the village, but was immediately dragged out, his Chinese garments stripped from him, and his wrists bound in front of him with a girdle. His undergarments and a pair of foreign trousers he was wearing and his shoes were not taken from him. The day, however, was overcast, snow was on the ground, a keen wind was blowing, the mercury was well below freezing point, and the suffering from cold must have been worse than that from wounds. It is something to be thankful for, however, that there were no further wounds given until the death-blow.

The constable (*tipao*) of the village, named Liu Hsiu-yi, came and expostulated, and the gang led their prisoner away westward. If the constable had at once gone to Fei-ch'êng, 30 *li* away, it is possible that the official might have sent help in time to save Mr. Brooks' life. He first, however, followed the gang for some distance, then returning discussed the matter with the village elders and did not start on his journey till nearly dark that night, notifying the official some twelve or fifteen hours after the seizure, that is, long after the murder had been committed!

They took their victim some ten *li* westward and reached a group of inns or food-shops called Hsia-ching-tze. They stopped at Li Ta-ch'êng's food-shed, tied Mr. Brooks to a tree near by, and sat down to drink hot water. Li Ta-ch'êng appears to have given a bowl of water to Mr. Brooks also.

The band was joined here by a young man named Li T'ung-kuan. According to his own account he was out collecting debts, riding his own horse, had stayed the night at Hsia-ching-tze, and was just starting off after breakfast when Mr. Brooks was led up. At any rate he rode with or after the band all that day, and was within a few yards of Mr. Brooks when the murder was done. He pleaded that he followed to "*k'an-jê-nao*" simply, or, as we might put it, to "see the fun;" but Mêng had mentioned his name as one of the band who had been left at Hsia-ching-tze by Mêng himself the previous day or the day before that. P'ang did not go beyond this place. He was footsore, lay down and slept a few hours, and then returned by himself to Chang-chia-tien to await the return of the others.

From Hsia-ching-tze they led their prisoner some five *li* further to a village called Mao-chia-p'u (400 families), where there had been a raid two days before on Roman Catholic Christians. Mr. Brooks was tied up at the door of the Roman Catholic place of worship and given a bowl of gruel; the gang had their meal in an inn. During the two or three hours spent there, probably every one in the village saw, but no one attempted a rescue from the band of five armed men, though only armed with swords.

At this time two of the band withdrew. They were the two who have not been arrested, namely Wang and Chang.

In the afternoon the party started back again towards Chang-chia-tien. It would seem that they were still doubtful what to do with their prisoner, although Mêng had already threatened to kill him. By the time they reached Hsia-ching-tze, however, Mr. Brooks seemed unable to go further. The wounds, and perhaps still more the six hours' exposure to intense cold, had so told on him that he sank down at the inn-door, striking his head on the door post. The inn-keeper, Li Ta-ch'êng, who had given him water in the morning, now pleaded for him. The others, perhaps somewhat alarmed at Mr. Brooks' condition, went to cut the bands, but Li Ta-ch'êng untied them. Mr. Brooks, on being released, suggested that they should take him to Ta-kuan-chuang, where there were some of his church members, and there make an arrangement and get some silver for his ransom. They agreed, and all started westward over the road already traversed twice that day. The path is a rough mountain road somewhat uphill. They had gone but a little way when Mr. Brooks, who from his school-days had been a first-rate runner, moved by one cannot tell what impulse, broke from them and ran. This perhaps gave the necessary fillip to their courage; they shouted and pursued. Li T'ung-kuan, on horseback, caught up first; then Mr. Brooks slipped in the snow and fell; Wu Fang-ch'êng was close behind, and slashed thrice with his sword, giving wounds behind the ear and on the neck. As Mr. Brooks was still struggling to recover his feet Mêng arrived, and shouting 'He must be killed' *(fei-sha-pu-hsing)*, struck twice, and cut off his head

The body and head were carried in the gathering dusk, by Mêng and the two men Wu, to a ravine some sixty yards from the road and thrown there. Li T'ung-kuan did not dismount from his horse. The other three then went back to the inn at Chang-chia-tien, where P'ang had already returned in the afternoon.

On some minor points the evidence was very contradictory, but the more important matters came out very clearly, and there seems no reason to doubt that the above statement of the case is correct. Mêng was no doubt the ringleader, Wu Fang-chêng helped to kill, Wu Ching-ming wounded Mr. Brooks when first seizing him, helped to take his clothes from him, was there at the murder, and assisted in hiding the body. There is no doubt these are the men who did these things, and there is no evidence of any others having had any hand in the actual murder. Li T'ung-kuan was there, but took no part; Wang and Chang, who have not been arrested, were concerned in the taking and binding, but disappeared from the band some hours before the murder; P'ang was with the gang at first, but took no part in ill-treating Mr. Brooks, and did not go further than 10 *li* with them. There was no evidence to show that any other person had any connection with the affair. Li Ta-ch'ng, the Hsia-ching-tze inn-keeper, was under strong suspicion of complicity, but though he may be more or less directly connected with the *Tatao Hui*, all the evidence went to show that he had helped Mr. Brooks by giving him water and loosening his bands. For these good deeds he was discharged, on finding guarantees.

The constables and other officers of the two villages—Chang-chia-tien and Mao-chia-p'u—are to be severely blamed for their inaction, and indeed all the onlookers in both places. Their only excuse is that they were afraid, not of the half-dozen men, but of the hundreds of *Tatao Hui* members in the neighbourhood.

The writer left Chi-nan-fu immediately after the conclusion of the trial, and before the sentences had been passed. S. C.

—*N.-C. Daily News.*

Concerning Mission Work in Pyengyang, Korea.

The work in Whanghai, Pyengyang, and the northern part of Korea, which was reported in the Recorder in January, 1899, continues in the same successful way. It is in many respects analogous to that in Manchuria, in that it is done through native helpers, self-supporting in the great majority of cases, but the main propagation is done through converts who influence their fellows. The men here found certain conditions and have met them by applying the principles laid down as proper by Rev. John Ross, Dr. Nevius, Dr. Underwood, and others.

In every place in Korea where missionary work is evidenced in large measure, the medical work has preceded the evangelistic, though the growth in Whanghai and in the extreme north is only through its indirect influence.

The statistical growth extends back but a little over three years when two figures sufficed to show all the baptized persons and catechumens on one hand and probationers and full members on the other. The last figures taken from the printed report of the Presbyterian station shows 6,433 adherents, of which 1,512 are communicants; 434 having been added last year. There are 153 self-supporting meeting places, 94 of which are churches and chapels. The total native contributions for all purposes, except for medicines in the hospital, was 3,780 yen. Overseeing this work are six ordained men, one doctor, one single woman, and six married women, all who have work assigned them. The Methodists are represented by Rev. W. A. Noble, Douglass Follwell, M.D., and Mrs. Hall, M.D. They report 632 probationers and 73 full members. In 1896 they had 30 probationers and 17 full members.

The work is largely what may be called self-supporting. By far the great majority of churches and chapels have been provided entirely by the natives. They don't seem able, however, to build a church here in Pyengyang, unaided by foreign funds, which will be large enough to seat the congregation. At present, services are held in two places, one in which the men meet and the other the women. This is from necessity and not choice by any means; and so to meet the conditions it is proposed to aid to the extent of a little over a third in erecting a suitable church building. This of the Presbyterians.

A feature of the work is the training classes after the style of the old-fashioned Methodist class meeting, which is in vogue among the Presbyterians here as well as the Methodists. Seventeen of such classes were held by the former during the past year, though the missionaries were not at all present in five instances. These classes were all, with the exception of two, entirely self-supporting. A delightful anomaly is that the women's training class, for all practical and theoretical purposes, is entirely self-supporting. The attendance in this, however, is more of a voluntary character than that of the men's.

March Issues from Presbyterian Mission Press.

重增格物入門.	Natural Philosophy. 7 Vols. 1 Tao. W. A. P. Martin, D.D.
耶穌言行傳卷四.	Words and Works of Jesus. Shanghai Vernacular Society.
約翰一二三註解.	Commentary on John's Epistles. P. M. P.
馬可福音.	St. Mark. Mandarin. Bible Societies.
聖書畧論.	Introduction to the Bible. C. T. S.
約翰福音.	St. John. Mandarin. Bible Societies.
勉勵會逐日學課.	Y. P. S. C. E. Topics for 1900.
創世記文理.	Genesis. Wên-li. B. and F. B. S.
詩篇文理.	Psalms. Do. Do.
木板三字經.	Three Character Classic. London Mission.
除烟報.	*Anti-Opium News*, No. 5.
總會章程.	Church Rules. U. M. F. C. Mission.
自查聖經.	Bible Studies. Mr. D. W. Lyon.
耶穌門徒要學.	Important Truths for Christians. Nor. Luth. Mis.
復活日歌頌.	Easter Carols. St. John's College.
馬可.	St. Mark in parallel Editions of both Cantonese and Mandarin with English. Am. Bible Society.
通用聖詩.	Hymn Book. Shanghai Colloquial.
舊約史記須知	S. S. Lessons. Dr. G. A. Stuart.
指南金針.	Catechisms. Mandarin. Mr. C. F. Hogg.
兩友相論.	The Two Friends. C. T. S.

Western Biographical and Geographical Names in Chinese. Educational Association.
Records of The Third Triennial Meeting of the Educational Association.
The Radicals, for Shanghai Students. Rev. J. A. Silsby.
A Review of "Methods of Mission Work." (Nevius'). Rev. C. W. Mateer, D.D.
Joshua. Ningpo Romanized. B. and F. B. S.
St. John's College. *Echo*, Vol. 11, No. 2.
Medical Journal, Vol. 14, No. 2, April.
Bi-Monthly Bulletin, Vol. II, No. III.

Diary of Events in the Far East.

RUMOURED RISINGS.

A Peking dispatch of the 5th instant states that the Grand Council has received telegrams from the Viceroys and Governors of the Liang-kiang, Two Kuang, Hukuang, and Min-Chê provinces, stating that they had received reliable information that the Reform Party, who are being assisted by Chinese abroad and numerous secret societies hostile to the Manchu dynasty, intend to proceed to active rebellion the moment Kuang Hsû is superseded on the Throne, or if news is received of his Majesty's death. The acting Viceroy of the Liang-kiang provinces further confidentially reports that no less than 140,000 Hunanese in his jurisdiction are showing symptoms of restlessness and are ripe for rebellion, and are being kept quiet by the influenec of one man, the ex-Viceroy Liu, who is a Hunanese. The acting Viceroy, therefore, recommends either that Viceroy Liu be restored to his old post or another Hunanese be placed in the Nanking Viceroyalty. When these telegrams arrived a secret Council was held before the Empress-Dowager at once, and amongst other matters Jung Lu was asked as to the fidelity of the Grand Army under him. It is reported that his reply was that, if a rebellion arose on account of the Emperor's deposition, or if matters resulted in a race war, neither he nor his Commanders of Corps could guarantee the troops from, at the last moment joining their countrymen, the Chinese in the Grand Army numbering nine-tenths of the whole. To this reply Princes Ching and Tuan (father of Pu Chün, the Heir Apparent) sneeringly answered that they and their Manchus of the Peking Field Force and Banner Corps were quite sufficient to fight not only the Chinese but also any other probable enemy. It is expected that this will farther diminish Jung Lu's influence with the Empress-Dowager.

ON THE TRACK OF THE REFORMERS.

A dispatch of the 26th says: Orders have been sent to Admiral Yeh, commanding the Peiyang squadron, who is now at Canton with the fast cruisers *Haitien* and *Haishou*, to cruise to the Straits, emissaries of the Empress-Dowager having already arrived at Singapore in the hope of assassinating or capturing alive Kang Yü-wei, Ch'iu Shu-yuan, Editor of the *Tiennan Sinpao*, and others of the Reform Party who have taken refuge under the British flag there. The speed of the Chinese cruisers (24 knots) as soon as the captured men are conveyed on board will defy pursuit by anything that the British government possesses in the Far East.

Missionary Journal.

MARRIAGE.

At the Cathedral, Shanghai, March 12th, Rev. A. G. SHORROCK, B.A., E. B. M., Shensi, and Miss MAUD M. DOULTON, B.A.

DEATHS.

At Ichang, March 12th, Rev. GEO. HUNTER, of C. I. M., of malaria.

At Cheo-kia-k'eo, Honan, March 13th, of pneumonia, ADOLF JOHANNES HELGESEN, aged 31, of the B. and F. B. S.

At Shanghai, March 28th, THOMAS URRY, of C. I. M., T'ai-chow.

ARRIVALS.

At Canton, March 2nd, Messrs. C. M. LEWIS and A. H. WOODS, M.D., from U. S. A. for the "Christian College."

At Shanghai, March 9th, Rev. M. B. DUNCAN and wife (returned) and Miss M. M. DOULTON, for E. B. M., Shensi; Rev. F. A. STEVEN, wife and five children, C H S. GREEN, wife and two children and Miss GUEX (returned), Mr. H. WITT, Mrs. JUST and Miss E. F. BURN, from England for C. I. M.

At Shanghai, March 17th, Rev. C. F. VIKING, wife and one child (returned), for the Catholic-apostolic Church in Zion Mission.

At Shanghai, March 24th, J. D. TRAWICK, M.D., from U. S. A. for M. E. S. M.

At Shanghai, March 27th, Mrs. G. B. FARTHING and three children (returning), for E. B. M., Shantung.

DEPARTURES.

From Shanghai, March 3rd, C. T. FISHE and two children and Mrs. E. A. WALKER, of C. I. M., for England; Rev. GEORGE HUDSON, wife and two children, S. P. M., Hangchow, for England.

From Shanghai, March 7th, Dr. H. L. CANWRIGHT, wife and four children, M. E. M., West China, for U. S.; Dr. and Mrs. J. N. B. SMITH and eight children, A. P. M., for U. S. A.; Rev. and Mrs. W. E. SOOTHILL, U. M. F. C. M., Wenchow; Misses ELWIN, C. M. S., Shanghai, for England.

From Hongkong, Rev. C. MAUS, wife and three children, Rh. M. S., for Germany.

FROM Shanghai, March 14th, W. C. NOBLE, M.D., and Miss J. E. CHAPIN, A. B. C. F. M., for U. S.; Rev. I. HEADLAND, wife and one child, M. E. M., for U. S.

FROM Shanghai, March 24th, AUGUST KARLSSON, of C. I. M., for America; Rev. W. HARVEY GRANT, C. P. M., Honan, for Canada; Rev. EARLE D. SIMS, wife and one child, of Gospel Mission (Southern Baptist), Shantung, for U. S.

FROM Shanghai, March 26th, Miss A. HOCKING, W. M. S., Mrs. A. G. JONES and three children, E. B. M., Miss BARRACLOUGH, C. I. M., for England; A. WITZELL, wife and one child and Miss SWANSON, of C. I. M., for Sweden; Rev. and Mrs. JOSEPH ADAMS and four sons, A. B. M. U., for England.

FROM Shanghai, March 31st, Rev. A. E. CLAXTON, L. M. S., West China, for England.

THE

CHINESE RECORDER

AND

Missionary Journal.

Vol. XXXI. No. 5. MAY, 1900. $3.50 per annum, post-paid. (Gold $1.75.)

A Review of "Methods of Mission Work."

BY REV. C. W. MATEER, D.D.

(Concluded from p. 174, April number).

Chapter VI.

Self-propagating Power Exaggerated.

THE natural correlative of depreciating the ministerial office, is the undue exaltation of lay effort. Our author has accordingly very much exaggerated the power of the gospel to propagate itself through the spontaneous efforts of private Christians, as contrasted with the work of evangelists and preachers. In his third chapter he treats at length of, "*How to deal with new converts.*" The thought that runs through the whole argument is, *Develop their spontaneous zeal for the faith, and in order to do this leave them largely to their own resources, and especially do not hire any of them to preach.* In the course of his plea he says many excellent things, but as a whole the argument is overstated. Especially are unwarranted conclusions drawn from his own exceptional experience. Young missionaries, who accept his reasoning and act on his theories, will certainly meet some bitter disappointments. His theories need to be brought into comparison with the facts of history and the experience of the church at large. That the gospel is self-propagating, Christ clearly taught in the parable of the leaven hid in three measures of meal. That every missionary should strive to cultivate in all new converts the disposition to make known the gospel to others, goes without saying. Nevertheless, this self-propagating principle has important limitations. To magnify it to the neglect of approved and divinely appointed agencies, is a great mistake. Without going into detail, the following points seem to call for special notice :—

1. *Let Converts Abide in their Original Calling.*

Far too much stress is laid on the supposed evil of taking away men from their original callings in order to use them as preachers. Special emphasis is laid on Paul's words: "Let every man abide in the calling wherein he was called." This was a favorite quotation with Dr. Nevius. I have heard him refer to it many times. As here used, it is clearly misapplied. It was originally spoken with reference to circumcision, servitude, marriage, etc., and had no reference to preaching, nor is the principle properly applicable to the present case. Every one of the apostles, as also Barnabas, Silas, Timothy, etc., were called from other pursuits to engage in propagating the gospel. The question is not one of leaving another calling to engage in preaching, but of a call to do so. The call must be decided on its own merits. It will not do to assume that because a Chinese Christian, after due preparation, is given a salary for his support while he preaches the gospel, that therefore he is not in the line of duty, nor yet that the party employing him is acting unwisely. By the same rule our motives as missionaries in receiving a salary to come to China might be questioned, as also the wisdom of the Boards in sending us. Dr. Nevius felt the inconsistency of his position in this respect, and on pages twenty and twenty-one makes an effort to explain it away. With what success the reader can judge. On page ten, when inveighing against the use of native helpers, he cites the case of several men in his Ningpo experience who were taken out of callings in which they were useful as private Christians and trained to be preachers, but who did not afterwards prove themselves to be specially useful men, and adds that most missionaries could probably recall similar cases. Perhaps they could, for mistakes are frequently made in every department of life. It is in point also to remark that most missionaries of experience could recall cases of an exactly opposite kind. I recall a notable one in my own experience. A young man served five years in our kitchen, and was then put upon a course of training for a preacher. He made a most efficient preacher and helper, and is now pastor of a native church *which supports him.* He is by common consent one of the most useful and influential men in this province. A Wei-hien missionary writes: "The most influential elder among the twenty churches at Wei-hien originally made his living by the practice of medicine. He is now employed by the Mission, and goes with the missionaries among the churches to assist in holding special services. His preaching is greatly blessed, and no one thinks of the fact that he is a paid agent."

That the Chinese should seek to profit by their religion is perfectly natural and to some extent unavoidable. Those who become Christians are generally poor. Through their profession of Christianity they are often thrown out of employment, and find it extremely difficult, if not impossible, to secure places with the heathen. For this and other reasons many of them seek and find employment with foreigners. The number, however, who are employed *as preachers* is in the aggregate exceedingly small, so that to attribute much harm to the reflex influence of their employment in this capacity, is to greatly exaggerate the case. That new converts of a certain class are inclined to seek the office of a preacher for the sake of the support it brings, is no doubt true, and the author's warnings on this point should be heeded. Nevertheless, this abuse is no sufficient argument against the discriminating employment of native preachers. All depends on the wisdom and prudence of the missionary employing them.

2. *Lay Agency Overestimated.*

The importance of calling forth the activities of private Christians is not easily overestimated. To depreciate it is the very last thing I would desire to do. Theoretically, every Christian should be a propagator of the faith. My contention is that Dr. Nevius, in his zeal for a method, too largely ignores the lessons of history, setting up an ideal which has not and cannot be realized. The process of the church's enlargement is only in part through the spontaneous agency of lay effort. History shows that the propagation of Christianity, especially its first planting in new soil, is largely due to the efforts of men specially called and sent. So it was at the beginning, and so it has continued to be until this time. The preacher and the evangelist go before and make converts and found churches. Churches do not spring up of themselves, and when they have grown to maturity ask for a preacher. It is pre-eminently by *preaching* that the gospel advances.

I must not be understood as disparaging lay agency when I affirm that preaching is now and has ever been an office, a ministry, a calling. Paul's charge to Timothy was, "Give thyself wholly to it." Nowhere does this charge need to be more heeded than in China. The struggle for existence is so sharp that few private Christians can give much time to preaching, or the systematic teaching of others. Their business is to live the gospel, and as occasion offers exhort their friends and neighbors, and this, if faithfully done, is a very great power for good. But experience has abundantly shown that this is not, by any means, all that is needed in order to extend the gospel and build up churches. Dr. Nevius appeals to his own experience in vindication of his theory that the efforts of private Christians are sufficient for the planting and building up of new churches. He claims that in his field interest sprang up and new stations were founded by the spontaneous efforts of private Christians. This he attributes to their zeal for the gospel, a zeal supposed to be fostered by the system of no employment of paid helpers. In this I confidently affirm he is in a great measure mistaken. His "method" was then in its initiatory stage, and really had little or no relation to the rapid planting of his numerous new stations. The circumstances were peculiar.

The effect of the famine relief has already been spoken of, and need not be again enlarged upon. It is sufficient to remark in this connection that it gave rise to an exceptional zeal which was prompted in great measure by interested motives. To assume that, in the general experience of missionaries, the want of zeal on the part of private members has been largely due to the employment of paid agents, and that the plan of employing no preachers, but leaving the new converts to themselves, accounts for the self-propagating zeal manifested on Dr. Nevius' field, is a great exaggeration, and conveys, especially to those without experience in mission work, an entirely wrong impression. I say "*exaggeration*," because all will allow that the free use of paid helpers has *some* effect on the zeal of others, especially on those whose motives are low and selfish. On the other hand, the non-employment of helpers will not have one hundredth part of the effect assumed by Dr. Nevius. He who would estimate the rapid development of Dr. Nevius' stations at its true value must bear in mind that the circumstances were exceptional, and that worldly motives prevailed to a large extent. Upon these points there is no difference of opinion on the part of those who have since wrought in his field. A general rule cannot be proved by an exceptional fact.*

3. *Commit Young Converts to the Lord.*

On page twenty-seven it is said that we should with faith and confidence commit our young converts "to the Lord on whom they have believed;" the point of the argument being that they would themselves make known the truth to others, and by the aid of an occasional visit from the itinerant missionary, grow up into a church. If this were really so, how easily would the evangelization of China be accomplished! If in all cases (by simply avoiding the use of paid preachers) converts should multiply as rapidly as they did under Dr. Nevius' hand during the first years he wrought in the famine region, and should so continue to grow and remain faithful, the Christianizing of the heathen would be but a light task. If this theory be true and practicable on a mission field, why should it not be still more so in home lands, where converts are generally much more intelligent? That it is not the case, it is needless to affirm.

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* The author refers to the stations of the English Baptist Mission at Ch'ing-chow-fu as having been founded, for the most part, without paid evangelists. It is aside from my purpose to speak at length of the evangelistic methods of the Baptist Mission. Suffice it to say that the circumstances in the two cases were largely similar, famine relief having been distributed through a large portion of the field they then occupied. Their stations also were close around them, within easy reach of the constant personal supervision of the missionaries themselves, thus largely obviating the need of native preachers. Moreover, while not using *many* native helpers, they have not by any means wholly declined to use them.

The truth is, that the first few years of Dr. Nevius' successful work were exceptional. As time passed on more normal conditions began to assert themselves. It became evident, shortly before he handed over his work to others, that a crisis had been reached. More were falling away than were coming in, and it was plain that to conserve the work already done some change of plan was necessary. More vigorous superintendence and more thorough instruction in practical religion had become indispensable. For this purpose, as has already been stated, native evangelists were freely employed by those who succeeded to Dr. Nevius' work. A leaf from my own experience will be in place here. Some twenty years ago Dr. C. R. Mills and myself, yielding to the ideas advanced by Dr. Nevius against foreign paid preachers, determined to adopt his self-nurture policy in our stations in the districts of Ping-tu and Chao-yüen. What helpers we had (they were very few) we used in other places, or sent them away to preach wholly amongst the heathen. We and our associates continued in this line for about sixteen years, visiting the stations ourselves twice each year and doing what we could to encourage and strengthen the faith of the Christians. Before the end of that time one station was extinct and another nearly so and the third steadily decreasing by death or defection. A few members had been added, but not enough to make up the losses. A faithful evangelist was finally sent to minister to the two stations in Ping-tu, which were not yet quite extinct, to preach to them and to work in the surrounding region. The result was a great revival of interest and a large increase in zeal and numbers, and several new centres were presently started. Partly as the outcome of this experience, and partly from my observation of the working of the same method in other hands, I came to the definite conclusion some years ago, that it was vain to expect a station or a church to grow and flourish unless faithfully fed and shepherded. At the Shantung Conference in 1898, the Rev.

A. G. Jones, the oldest member of the English Baptist Mission at Ching-chow Fu, said: "I started in China with views similar to those of Dr. Nevius, and had to see Christianity wither in my stations before I remodeled my ideas and saw that the men (preachers) must be re-equipped by education."

As a matter of fact the self-propagating power of Christianity is exceptionally weak in China. More than two millenniums of scepticism in regard to the reality of a life to come, have made a marked impression on the moral and spiritual faculties of the race, so that they are but weakly responsive to spiritual things. As a people they are also greatly wanting in enterprize, or enthusiasm of any kind, especially in that which pertains to religion. Christianity in China, notwithstanding the large start it now has, if left wholly to itself, without foreign aid of any kind, and apart from the educational reform now making itself so strongly felt, would in all probability decline and finally perish. In the early Christian centuries it was introduced into China by the Nestorian missionaries and planted in considerable force. It subsisted for a while under the lead of those who planted it, but when left to itself declined and finally perished. For some time to come, at least, the zeal and enthusiasm which is to make the church aggressive in China must come from the West. Spontaneous zeal for the gospel will grow with the change which Christianity itself will gradually work on the moral sense and religious character of the people.

CHAPTER VII.

Giving for the Support of the Gospel.

The continued existence of Christianity in an organized form involves the use of money—more or less according to circumstances. To assist in supplying this money is a universal Christian duty. In the founding of a Christian church it is a matter of prime importance to train the people to give. On page fifty-two is a section headed "Contributions." In the first sentence Dr. Nevius frankly admits that in this matter all had not been done that should have been done. Many other missionaries, if questioned, would doubtless feel constrained to admit the same thing. Seeing, however, that "self-support" is the special end and aim of the "*New Method*," one is not prepared to find its practical illustration so deficient in this particular matter.

On page seventy-one, in speaking of the ability ot his sixty stations of eight hundred and sixty members to provide for their own wants and more, he says that they could easily contribute one hundred and fifty dollars, and further that if they should give as much as they had previously done to idolatry, that amount would probably be doubled. The records of our Presbytery show that as a matter of fact the gross amount contributed by all his stations for all purposes was, in the previous year (1884), sixty-eight dollars, and in the year in which he wrote eighty-eight dollars. This aggregate included, according to our rules, church building or rental, entertainment of inquirers, help to the poor, etc. The strong probability is that only a *very small fraction* of it was given for the support of helpers or of preaching. On page seventy-two he says: "During the last few years I have urged the stations to contribute to the support of the helpers as the most natural and available object that could be presented." He goes on to say that the plan did not work well, because the people regarded the helpers as *his* men, not theirs, and also that the helpers were themselves averse to the plan. He accordingly gave it up, and vindicates himself for paying his own helpers by quoting Paul's example in dealing with the Galatians. My own recollection of this experiment and its results, as I learned it at the time from Dr. Nevius and his helpers, is as follows: Having thus far, as he himself said to me, made no appeal to the people for contributions for the purpose of supporting the preaching of the gospel, he felt that the time had now come when a move should be made in that direction. Accordingly on his next tour he urged the matter with considerable force, using the liberality of a few to stir up the emulation of the many, and in this way raised a subscription on paper, aggregating quite a handsome amount. On his autumn tour, however, when the money was to be paid, no small difficulty was experienced. Some accused him of betraying them by unjustifiable pressure into promising what on sober thought they were unwilling to give. Others suspected a design to make gain of them, and refused to give at all. In one or two stations, the whole station sympathized in this revulsion of feeling and refused, with some asperity, to pay their subscriptions. The net result was that but little was given, while considerable dissatisfaction was engendered. That the helpers were averse to receiving the money subscribed in this way was natural enough, seeing it fell to them to urge the payment of the subscriptions.

On page seventy-two he says, that at the time of writing his book he and Mr. Laughlin (this was the last tour he took) were trying the plan of raising money for the support of men chosen by the people themselves, who, without giving up their ordinary occupation, should go on evangelistic tours for a portion of the year. This plan, which had also been tried by other members of the Mission, worked much better. As well from what he has written as from my own knowledge of the facts, I have no hesitation in saying that Dr. Nevius' management of the business of giving is open to serious criticism. Where his "method" should have been strongest, it was weakest. In his strong desire to keep from the people the idea of money as connected with religion, he neglected far too long to instruct and train them in the duty and habit of giving for the support of the gospel. He was handicapped also by the fact that the few helpers he used were not trained candidates for the ministry, nor such as could be thought of in such a connection. They were for the most part messengers and Bible readers, charged with the work of carrying out his instructions. They were not by any means such as would lead the people to appreciate or desire a pastor, or to call forth contributions to support one. It should be noted that Chinese heathenism has in it nothing that answers to the Christian idea of giving to the Lord. What the Chinese give to temples and theatricals is really a tax, collected by the priests in virtue of a custom that has all the practical force of a law. A new and a Christian duty has to be instilled into the minds of the people, and the habit of giving cultivated. To develop in new converts this grace of giving for the support of the gospel, is one of the most important of a missionary's duties. In order to success, a *sine qua non* is a suitable object, one that appeals to the convictions of the people, and in its effect looks towards a self-supported pastorate as the ultimate condition of an indigenous and self-sustaining church. To achieve this result will, under the most favorable circumstances, require patient and persevering effort. To fail in doing this work is a very serious failure.

CHAPTER VIII.

Money as a Factor in Mission Work.

Dr. Nevius' theories in regard to the use of money in connection with mission work, seem to me to be both unsatisfactory and inconsistent. He commences his book by an elaborate argument against the use of money, especially opposing the use of paid helpers as demoralizing the church and fostering a mercenary spirit. He is indeed careful to say that he does not oppose the use of such helpers *in toto*. But he evidently regards their excessive use as the crying evil of the times in missionary work. He cites at length the example and practice of Paul (pages twenty and twenty-one), but finally comes to a point where he cannot shut his eyes to the glaring inconsistency presented in the fact that he himself and his missionary colleagues were paid agents. He makes a vigorous effort to break the force of this objection by showing that the cases are entirely different. Whatever may be thought of his argument on this point, the inconsistency still remains as a fact, especially in the eyes of the native convert and preacher. In his effort to remove the inconsistency he goes so far as to say that if the circumstances were similar, and such a course would secure the end it served in apostolic times, missionaries would, in his opinion, gladly adopt the self-supporting life of Paul. There were no doubt in the first heroic beginnings of modern missions some who approximated such a standard, and others who were ready to attempt it, had it been deemed necessary or advisable. It is probable, however, that there are at the present time but very few who would be ready for such an undertaking. It is worthy of remark that the similarity of language, laws, employment, and social habits, on which Dr. Nevius lays stress in the case of Paul and his companions, do actually exist in full force in the case of home missionaries, such as in the United States go to the destitute fields of the great West. Yet where are the men who are ready to cut loose from all home support and, like Paul, undertake the work of founding and building up churches at their own charges? This I say without any desire or intention to detract one iota from the self-denying work done by many of our home missionaries, or to intimate that there is any obligation resting on them to relieve the church by supporting themselves.

It is a singular thing that so acute a man as Dr. Nevius did not see that, all explanations to the contrary notwithstanding, this one glaring inconsistency, that he himself was a paid agent, did in fact take all the wind out of the extended canvas he was setting to carry him to the land of no paid agents in mission work. He forgot that he was living at the close of the nineteenth century of the Christian era, that he came to China as the representative of a great and rich church, as the embodiment of a civilization higher in its arts, sciences, education, and social life, than the one to which he came, that he was protected in his personal and civic rights by the ægis of a great nation, that the commerce of the great West, from which he came and with which in spite of himself he was associated, was pouring itself into China. In these circumstances it was simply impossible for him, or for any other man, to disconnect himself as a missionary from the consequences and concomitants of these things. In our modern Christian civilization money is an omnipresent force which cannot be discarded any more than we can discard the air we breathe. It is essential to the success of every enterprize, religious as well as secular. Nor is this to the discredit of religion any more than it is to the discredit of science or education. It is perfectly inevitable that money should play an important role in the propagation of the gospel in this age of the world. This is pre-eminently true in such a country as China, where the use of money is so universal and so thoroughly understood.

Some twenty years ago, Dr. Luther H. Gulick came to Tungchow in the interest of the American Bible Society, and in the course of conversation criticised with some severity the policy of mission work in China in regard to the use of money, saying that in the Hawaiian Islands the gospel had been introduced and propagated without the use of money; that the natives paid their own preachers, built their own churches, and by and by gave handsomely to the support of the missionaries, and added that the same thing should have been done in China. To this I replied that if his father and those who followed him had come to China, and Dr. Legge and those who followed him had gone to the Hawaiian Islands, the result would not have been essentially different in either case. It was not the superior discernment of the missionaries, but the wholly different character and circumstances of the people that made the result there different from what it was here. In the one case the missionaries had to deal with a barbarous people, who scarcely knew what money was; in the other they had to do with a civilized people, who understood to perfection the place and power of money.

Several independent missions have been begun and are working in China which aim at a higher standard of self-sacrifice and a nearer approach to Chinese standards of living than other missions, employing few if any helpers and opening no schools. Whether in proportion to the whole number of years of missionary service, and the money expended, they have made more or better converts or have done more towards the speedy Christianizing of China, is very open to question. Comparisons of this kind are invidious it is true, but when great questions of mission policy are at issue, it is sometimes necessary to make them. Every theory must finally come to the test of results.

In his effort to avoid awakening mercenary motives amongst his converts, Dr. Nevius was in a sense acting out of harmony with himself. He was naturally a large-hearted and generous man. He entertained liberally both foreign and Chinese guests. He did not stint the wages he paid those in his employ. When travelling he paid generously for lodging and attendance at the inns where he stopped. He was liberal to the poor and the unfortunate. When itinerating he entertained freely those who came from a distance to his meetings. These things, while they show that the policy he advocates was not a mere matter of economy but from a high sense of propriety and duty, yet operated in a very considerable measure against that policy. His disposition to assist the weak led him to give somewhat freely for native church buildings, as is seen in the statement of results already given. Some of those who have succeeded to his work have not hesitated to say that if he had lived more up to his theory in this regard, it would have been an advantage to his work.

In the propagation of the gospel in China, wisdom does not lie in the disuse of money, but in such a use of it as will make it serve the high and important ends to which it is adapted, whilst avoiding as far as possible the abuses to which it is liable. From this point of view I cannot but regard Dr. Nevius' treatment of the subject as extremely unsatisfactory. He assumes that the origin and growth of his sixty stations was practically free from money influence ; whereas, as a matter of fact, money scattered with an open hand by the thousands and tens of thousands was the very seed plot from which his work grew and on which for a time it flourished. So far from being free from selfish or mercenary ideas it was steeped in such ideas from the foundation. It is the sober judgment of most, if not all, who have had to do with his stations, that worldly and mercenary considerations had, to *say the least*, full as large a place in the minds of the people as has been the case in the work of the average missionary.

CHAPTER IX.

GENERAL REMARKS—*Self-support.*

Without doubt the book has served to call the attention of missionaries, especially of new missionaries, to the great importance of urging self-support on the native churches, and in so far the book has served a good purpose. It should not be assumed, however, that self-support has not always been a prime consideration with the great majority of missionaries, especially in purely heathen countries. In Roman Catholic lands, where churches have sprung up in the presence of a church supported by the state or by invested endowments, the case may perhaps be different. The circulation of the book and the stress laid on its principles by parties in the home lands, have led in not a few cases to the taking of radical measures in the direction of self-support. In some instances these measures have resulted in good to the church, but in others the result has been disastrous, jeopardizing the husbandry of years. Many cases also of seeming success, achieved by this strong pressure, need a supplementary report two or three years later before a final success is assumed. Some twenty-five years ago I assisted in putting on this strong pressure to a native church to support a pastor.

They assumed the responsibility under pressure, and I might then have made a very hopeful report. They did not, however, carry the burden long, and the final result was worse than nothing to the interests of the church. Self-support must come as the result of training, and must be urged with kindness and a due consideration of the circumstances. *Force will not achieve it.* It is perfectly natural that more stress should be laid on self-support than in former years. There is gradually coming into existence a church able to support something. In earlier years there was no constituency to support anything. Self-support implies a church with sufficient members to support something. In many places the effusive urging of self-support by secretaries and others is wholly beside the mark. There must be existent in one place a company of believers sufficient to form a church before self-support is a pertinent theme. Statistics show that in the United States it requires on an average about two hundred and fifty church members *in good standing* to support a pastor. Given in China that number so situated that they can attend one church, and *no difficulty will be experienced in getting them to support a pastor.* It is vain to expect Chinese Christians just emerging from heathenism to do more in this regard than the long established churches of Christian lands.

Native Preachers.

The sentiment created by the book, especially amongst the newer missionaries, has, without doubt, operated to a considerable extent against the employment of native preachers. This effect has probably been less here in Shantung than in most other places, and has often been unconscious to the persons so affected. Whether it has been a gain or a loss in the work of evangelization, is a serious question. For my part I am profoundly convinced that it has been a loss, and in this conviction I am supported by a large majority of the members of the Presbyterian Mission in this province.

This is an age that counts the cost of things. The missionary enterprize is a question of money as well as of men, and just now the men are abundant and the money is scarce. Young men are volunteering on every hand, but there is no money to send them out and support them. What shall be done,—use all the money to send men and women from America, or use a part of it to train and use Chinese? Not long since in addressing a meeting of missionaries in one of the largest missionary centers in China, I laid down the proposition that in the direct work of evangelization a properly trained native was superior to the average foreign missionary. This sentiment met with the full approval of every one of the large company of missionaries there present. The Chinese preacher has some disabilities, it is true, but they are not as great as those of the foreigner. Experience has fully shown that the *large majority* of converts are brought in by the preaching and exhortation of Chinese helpers, not by that of the foreign missionary. Now after making the most liberal allowance for the salary of the native preacher, it still remains that the salary of one foreign missionary will support *at least fifteen* trained native evangelists, while the training of these men will not aggregate more than the outfit and passage of the missionary together with the time spent in learning the language and in furloughs. The number of failures in the case of native preachers is not greater in proportion to the money expended than it is in the case of missionaries who not unfrequently fail and go home or go into secular pursuits; nor is the harm done in the former case any greater, if as great as it is in the latter. So that from every point of view it is at least *fifteen times* as advantageous to spend the available money on native preachers as to spend it on foreign missionaries. This is said not with reference to stationed pastors, but solely with reference to those engaged in aggressive evangelistic work. Moreover, it is of course understood that there are other things apart from evangelistic work for which the foreign missionary alone is qualified, and in any case a certain proportion of missionaries are required in schools and for the teaching and training of preachers, as also for the general oversight and administration of the whole work. This subject merits the attention of those who are aiming to construct a science of missions on economic lines.

Scripture Argument.

In his closing remarks (page 95) the author sums up his main contention as follows: "I believe we have not accomplished what we might if we had followed more closely the teaching and example given for our guidance in the Scriptures. I believe that the injudicious use of money, and agencies depending on money, have retarded and crippled our work and produced a less self-reliant and stalwart type of Christians than we otherwise should have had." Lest, however, he should be misunderstood, and supposed to hold that the use of money in mission work is not legitimate, he goes on in the next paragraph to say that "in the nature of things pecuniary aid is an absolute necessity, not only for sending out and supporting well qualified and accredited missionaries, but also for hospital and dispensary work, for the preparation and dissemination of a Christian literature, for establishing high institutions of learning, and for furnishing, as needed, grants-in-aid for primary or preparatory Christian schools." Thus it comes out as before that *the* thing in which the use of money is injudicious is the employing of native preachers, and Scripture guidance is once more appealed to in support. If, however, Scripture authority on this matter is good in one point, it ought to be equally good on all points. If Paul did not hire Timothy and Titus and Mark to preach, neither did he himself get an outfit, and a yearly salary, and a house built for him at Ephesus or Corinth, nor was he supplied with money to open hospitals and dispensaries, nor to found schools, either higher or lower. When Scripture is appealed to on a given subject it should be allowed to bear on all points alike. It loses all its force when brought to bear on one point and ignored in all other matters of the same kind. This Scripture argument from apostolic example needs to be used with discrimination. It is so easy to cite apostolic practice when it seems to suit and pass it by in other cases. Furthermore, in using this argument a proper regard must ever be had to the changed circumstances of modern times. It does not follow that because the apostles did or did not do a certain thing that we must necessarily be governed by the same rule. Circumstances alter cases. If Paul had had a strong and wealthy church behind him, he would no doubt have done many things which he did not do, for the simple reason that it was not in his power. Dr. Nevius has used this argument from apostolic practice very freely, not always, I fear, with sufficient regard to the changed circumstances of the case.

Final Summary.

The fundamental fallacy which runs throughout the whole book, is the apparently unconscious assumption that the development of the numerous stations under the author's care was a perfectly normal process, in keeping with the ordinary conditions of mission work, and as such could legitimately be made the ground of a general argument on mission methods. On page seventy-six he says: "It has been proved that the extension of country work and the establishment of new stations is practicable without paid preachers. The more than sixty stations under my care have been commenced within eight years almost exclusively through the voluntary efforts of unpaid church members. My helpers, who have never at any time been more than four, have only followed up, fostered, and directed the work done by unpaid Christians." The question is, *was this a normal case* which may be fairly cited as a precedent on which to base a principle or a rule of action? To show that it was not a normal case it is only necessary to refer to the facts already cited in the historical statement, viz., that Dr. Nevius had himself, previous to the eight years mentioned, wrought for seven years with the same policy in his mind, on a territory immediately adjoining that on which the above achievement was made, yet without appreciable result. Now which should be regarded as the normal field? Certainly the former, where he was dealing with the unmoved and unresponsive masses of normal heathenism, rather than the latter, where he was dealing with a people powerfully impressed by a munificent charity, a charity which had both broken the spell of hereditary prejudice and given large promise of more good things to come. If there had been no famine, Dr. Nevius would in all human probability have continued to go over his chosen "beat" with the patient persistence that characterized his life, but no "Methods of Mission Work" would have been written, for the sufficient reason that there would have been no text. I say this with the more confidence, in that I myself wrought for more time than Dr. Nevius' seven unfruitful years on substantially the same lines with but very meagre results—certainly nothing that would serve as an illustrative case on which to base a new method of mission work. This mistaken idea colors the whole book and in large measure vitiates the force of the entire argument. He who reads the book without a correct understanding of the circumstances which gave occasion to it, will almost certainly be misled by it.

Conclusion.

Although the leading theories advocated by the author are deemed partial and exaggerated, as set forth in the several points mentioned above, yet incidentally the book contains many things well and wisely said. A man of so much experience and practical sense could not write on such a theme without saying many excellent things. Even the wrong impressions made are in a sense excusable. It is a rare thing that a man assails a supposed evil without exaggerating it, or proposes a remedy without overstating its importance. In writing this review my desire has been to give a fair statement of the whole case in the light of subsequent developments, so that without detracting from the just merits of the book, I might correct and oppose some of the misleading impressions it has made and is still making. I am not by any means alone in my view of the character of these impressions. In connection with the writing of this review I have sought the opinion and advice of a considerable number of the leading missionaries of North China. Their opinions are quite in accord with my own.

I sincerely trust I have done no injustice to the memory or the work of the honored brother whose book I have reviewed. As his own work is prominently introduced, being as it were the backbone of the book, it was impossible to write a satisfactory review without introducing a certain amount of what might perhaps seem to be personalities, which, however, are not in the least intended as such. I have written, as stated at the outset, very reluctantly, and only because I felt that my obligations to the cause of missions demanded that I should write. I hereby commend what I have written to the candid consideration of all missionaries and friends of missions, hoping that it may contribute somewhat to a better understanding of the problems involved in the conduct of mission work, and that the Head of the church may vouchsafe his blessing upon it.

Personal Relations between the Missionary and his Parish.

BY REV. E. E. AIKEN.

(Concluded from page 128, March number).

YET the missionary's time is too precious to be lightly given to persons not ready to profit by it, and those with whom he has much to do, must early learn to know its value. Nor is it desirable that because he may seem to some of his visitors to have a large and comfortable establishment they should also think of him as a gentleman of leisure, with nothing in particular to do. While detracting not at all from His pleasure in receiving them and giving them all the time that may be necessary, experience is likely to develop a pretty sure instinct that will tell him when, sometimes in a few moments, sometimes only after a long conversation, he has done all he can for them. Nor is there any harm done if, besides understanding clearly that the missionary is glad to see them and talk with them, they also understand that he has important work on hand; and if he can make them feel the importance of that work on their behalf and interest them in it, he will have achieved a crowning triumph.

The prime necessity of acquiring the language of the people need not be dwelt upon, nor the obvious fact that with increasing knowledge and use of the colloquial there naturally comes also an increasing nearness to, and understanding of, those whom the missionary seeks to reach; but we may observe that along with study of manners and customs, and ordinary, social, and familiar intercourse with the people, familiarity with the common spoken and written language is valuable beyond all comparison for giving an insight into, and acquaintance with, their mind and character. "Knowledge is power;" and this particular kind of knowledge above all others may give the power to fix in the conscience the arrow of conviction or plant in the heart the seed of truth that may afterwards yield mighty results. It is better to study ten hours and then say ten sentences that hit the nail on the head than to sit around all day with imperfect knowledge of a visitor's language, still more imperfect knowledge of his ideas, and finally not hit anything.

The Lord who came from the light and blessedness of heaven to the darkness and coldness of earth, to save us who were lost, made Himself one of us in order to do so. He had His home in a despised village, learned and practised the trade of a carpenter, lived and ate and walked and talked with us and as one of ourselves, and called Himself the Son of Man. It is one of the highest privileges of the missionary thus to identify himself also, in ways that may be open to him, with those to whom he ministers. Yet as the Lord never lost the dignity which belonged to Him as divine, and even while showing the most perfect humility said to His disciples that they rightly called Him Lord and Master, for such He was, so the Lord's servant, while arrogating to himself nothing of lordship over God's heritage, should not, on the other hand, lose anything of the true dignity and self-respect which belongs to him also as a son of God and minister of Jesus Christ. He may wear the clothes, eat the food, and observe the customs of the people among whom he is; but he does not and should not thereby lose his own individuality, nor should he hesitate to insist, in many cases, on the respect due to himself and his message, nor fail to require from those in different stations the observance of the forms of respect appropriate to their positions. He may feel that his servant, for example, is an earnest Christian, and, as such, is more a friend than a servant; nevertheless, his master, while not forgetting the deeper spiritual relation and taking pains never to violate the spirit of it, must yet insist that his servant, while he is a servant, conduct himself as befits his position; for instance, in China he must not sit in his master's presence, nor appear before him with his queue coiled around his head, nor address him as "Ni" (你).

Points like these, of which there are not a few, not to mention also such elementary virtues as promptness, energy, and carefulness, derive a special importance from the fact that almost every missionary, instead of being connected, like the minister at home, with a system already established and in full operation, which sustains and inspires him and on which he can rely, finds himself at the head of a more or less considerable establishment of servants, workmen, preachers, teachers, scholars, church-members, and others who depend to a great extent for the spirit and *morale* of their lives, as well as for the conduct of their work, upon him.

The missionary, indeed, like other Christians, must never forget the "equal and obedient servantship of all men" of which a great preacher has spoken to us, himself leaving one of the most splendid examples of such servantship seen in our generation; but it is no advantage to him or to any one for him to allow himself to be pursued from one end of a street to the other by an importunate if not a howling beggar, or to be reviled or ridiculed by small gamins at every street corner, or to be taken possession of, room, clothes, bag, and baggage by an open-mouthed crowd at an inn. He may not easily acquire the well-nigh inimitable faculty possessed by some natives of the soil of rapidly and pleasantly disposing of superfluities and nuisances without giving any offence; but he can generally learn how to prevent a beggar from following him; the street gamins can usually be made respectful by an appeal to their parents or, if necessary, to the nearest constable; and the crowds at the inns, though it must be admitted that they are sometimes more difficult to deal with, will often yield to a request on the missionary's part, sometimes reinforced by an appeal to the inn-keeper, for a little time of quiet and privacy, before receiving visitors or talking to the crowd.

The same principle applies to reviling and insults generally. The missionary is indeed a follower of Him "who, when He was reviled, reviled not again: when He suffered (He) threatened not;" nor is he ever to fail to practise and inculcate the perfect patience of the Master as the example for His disciples in all ages. But perfect patience is entirely consistent with the use of right methods to restrain men from doing things which harm themselves as well as every one else; the effort to restrain them being made in a spirit free from all trace of vindictiveness, malice, or revenge, and for the sake of their own good, besides that of others; and reviling again is totally different from a use of the properly appointed means to prevent insults and annoyances not only unpleasant in themselves but likely to be seriously injurious in their effect on mission work. No church in the West, with rare exceptions, perhaps, would tolerate libels in the public prints, accusing its preachers and members of misdemeanors, or using the grossest language concerning them, which is a fair parallel for reviling in the East. One or two visits from parties commissioned to inquire into the matter, or an application to the magistrate, if necessary, will often bring about a retraction and apology; and a proclamation from the magistrate, which it is often easy to obtain, may be quite sufficient to prevent any similar trouble in future.

Of the last importance to the missionary is as thorough a practical knowledge as it is possible to get of what his people are doing and how they do it in their ordinary life and pursuits. To be able to distinguish the true from the false, is of the greatest value also in all practical dealings. "The missionary comes to save the people, and they regard him as a plaything," said a native preacher; but nothing will more quickly command their respect than the ability to see through externalities and falsities. Nor is anything more important for them. That they should be genuine in their motives and feelings, true in speech, faithful in work, and honest in their dealings, is a first essential; and if the missionary knows that the cloth only cost 110 cash a foot instead of 120, as the servant may claim who has been sent to buy it, or that the proclamation of the official virtually exonerates the wrong-doers instead of threatening them with the rigor of the law; if the missionary knows these and similar things, and the man with whom he is dealing, from official to servant, knows that he knows them, he has an inestimable advantage, both for the immediate purpose in hand and for his greater ultimate purpose of rectifying life and character, so far as he may be able to accomplish anything towards this. He must not, indeed, go from unsuspecting innocence, not to say credulity, on the one hand, making him the victim of designing persons who are quite ready to deceive foreigners (哄 弄 外 國 人), to a universal suspiciousness that will chill and alienate everybody, on the other; as usual, the true path lies between the extremes, in that open-mindedness to the truth on either side which comes from a thorough knowledge of one's ground, a knowledge we do not believe it at all impossible to obtain.

The same principle applies to the investigation of difficulties or cases of one sort or another that may arise. If, in this connection, we are met with such appalling statements in regard to one Oriental people as that they are in character "a bottomless pit," we may set over against this the statement made with regard to the same people, that they have "no secrets" among themselves. Each of these statements contains a truth and an exaggeration. We fully believe that there is a fundamental lack in any character not based on the knowledge and love of God; but we are also very far from believing the character of those Oriental peoples with which we are acquainted to be an inexplicable puzzle, widely as it may differ from the Western type. On the contrary, we venture to hold the opinion that they show characteristically quite as well defined leading motives and lines of action as most peoples.

Nor do we believe that it is impossible to get to the bottom of things in the East. True, we have some recollections of page after page of evidence taken down carefully by a missionary from the lips of a supposed eye-witness in a murder case, who, it turned out afterwards, had not been there at all, but had "personated" his brother, both before the magistrate and again in talking with the missionary; the brother, who had been the real eye-witness of the affair being, it was thought, too much afraid and too slow of speech to appear as an important witness! But it is by no means easy always to get at the truth in cases which occur in the West; and bearing in mind the antecedent probabilities of a case, as they can often to a great extent be known by experience, the sources from which evidence can be expected, and the bearings of what is known on the probable facts, we believe that patient investigation, with a reasonable degree of previous general knowledge applicable to the case, will enable one to get at the facts so as to be in most cases quite fairly and often absolutely sure of his ground.

The missionary generally finds it essential to the best, largest, and most fruitful work that he should by no means himself undertake to be the sole pastor and preacher for his people. Indeed, how can he, when his parish numbers almost always hundreds of thousands, not infrequently millions of souls, living in hundreds if not thousands of villages, towns, and cities? Hence he soon finds it a great and important part of his business to associate with himself in his work others from among the natives of the soil, the choice, training, and superientending of whom is one of his most responsible and difficult duties.

We do not indorse or believe the sweeping statement sometimes made, that in many places all who gather around a missionary do so from desire for gain, or for some material benefit. Yet we cannot forget how powerful and all-controlling this motive is, so that the missionary's effort many times is chiefly to lift people up, if God may enable him so to do, from sordid and selfish motives to pure and unselfish ones. Hence he must constantly strive to distinguish between those whose motives are unworthy and those who come from pure motives or at least from motives among which, if all are not entirely pure or of the highest, there is yet a genuine love for, or interest in, the gospel or the Christian life. How exceedingly important, all-essential, indeed, it is for the whole influence and effect of his efforts that the chosen instruments and constant associates of his work should be of the latter class rather than of the former, goes without saying.

One of the questions which often besets and perplexes the missionary in relation to his people is that of the wisdom of giving the help of different kinds for which they may ask him. He cannot rest while some of them may be starving and freezing in times of flood and famine, nor is it always easy to refuse the means for getting the seed to plant that may insure life and comfort for the year to come, nor is it easier sometimes to withhold the help he might give to prevent palpable injustice, oppression, or cruel treatment in a law-suit. Generally speaking he should, of course, like any Christian anywhere, do all he can to relieve the distress of those around him, particularly of those who in a peculiar sense are intrusted to his care. But he must not forget that he is in a special position, where the highest interests are at stake and where great wisdom is required to know how to proceed along this line without doing harm to his direct and more important work. A safe, practical rule that can often be followed with regard to giving help is to do little or nothing privately, thus avoiding the establishing of the relation between the missionary and a church member or other native of giving and receiving help of these kinds. This leaves the missionary free to act in his true character as pastor and teacher, adviser and guide; while, on the other hand, much good may also be done to the native Christians by stirring them up to give help directly or through some special committee or organization created for the purpose, both by administering funds received and adding contributions of their own.

Another relation into which he comes with his people is that of the educator of their children. To have these intrusted to his care, to be by the slow processes of education made clean in dress and personal habits, sound in mind and pure in heart, trained for the duties of life, with mental powers disciplined to do its work, and moral faculties developed to meet its trials, brings him into one of the highest and most significant relations towards them and their whole family life for generations to come.

We have sought in this essay to present a picture of the personal relations between the missionary and what may be called his inner and outer parish, not forgetting that while the two are widely different, and he is especially to shepherd the household of faith, there are multitudes without of whom he is still the pastor. It may be urged that in many spheres, like those of medical work, education, industrial training, and literary pursuits, he is not in the position of a pastor, and that even the preaching missionary becomes largely a superintendent of native pastors and preachers and their work, so that he, too, is, to a great extent, not in direct pastoral relations with his people if they can still be called such. This is, in one sense, true; nevertheless we hold that the missionary relation, however widely varied its activities and aspects may be, and they are almost all-comprehensive, is yet essentially the pastoral relation, and that this perhaps better than any other expresses its spirit, work, and aims. Moreover, few men are prepared to be superintendents at once, however thorough and extensive their home training may have been. As the best captain of a ship, other things being equal, is the man who knows, largely from personal experience, the life and work of every man on board, from chief officer to fireman, so the best pastor of pastors is the man who has himself, in actual experience, cared for the flock. Besides, there are few missionaries who, along with their work of superintending native assistants, preachers, or pastors, are not themselves called upon still to maintain in many ways the relations discussed in this paper.

"Personal relations",—however far one's work may seem to be removed from them, let no missionary, no Christian, ever forget them. They are of the essence of Christianity, itself the religion of a person. Our Lord came to save the world; but He came to save the world by saving you and me and every other man. He called some disciples to Himself, and they persuaded others to join them in following Him; and this, in its simplicity and its endless joy, is the faith which is going and is to go from heart to heart and from land to land till every soul of man under the whole heavens knows the blessed shepherding of Him who is the Great Shepherd of us all.

The Status of Missionaries.

BY DR. JOHN ROSS.

ONE of the profoundest mistakes conceivable by the body of Protestant missionaries would be their assumption and exercise of the political status lately extorted from the Chinese government in favour of Roman Catholic missionaries. The Protestant missionary should make himself familiar with the principles and actions of Roman Catholic missionaries in order to ascertain their results. Such familiarity will induce him not to imitate but to avoid. The promptings of a worldly ambition to attain some position of political influence and of personal importance among one's fellow-men cannot be said to be entirely wrong; for out of it have come and will come many benefits to mankind. Human nature is not radically different in Roman Catholic and Protestant individuals. We need not be astonished if some Protestants should seek after what the Romish church in all ranks and countries strains every effort to secure, a predominant influence in shaping the politics of the world. It need not surprise us if even some Protestants hankered after that which is practically far more precious to the Roman Catholic than religion—that distinctive rank which to all the world is evident proof of the possession of political power. But that the possession and especially the exercise of such political power in China, combined with that rank, would be destructive of the best influences of Christianity, I have long been convinced. I was barely a year in this land when I discovered that not the religion of the foreigner was hated, but his interference in civil affairs; sometimes not impossibly in a just cause, but not invariably so. Every year of my life has simply deepened the conviction then formed that the greatest obstacle to the progress of Christianity in China was the belief that the missionary is a political agent. Those who know anything of the action of missionaries in China for the last couple of centuries will at once understand how the Chinese were led to this belief. At a time when serious rioting threatened to break out in certain parts of Manchuria, I endeavoured by means of a pamphlet to expose and explain the mischief which had been done. This I did in the hope that the eyes of the chief actors would be opened and their mischievous policy—though apparently profitable—be abandoned. This latter hope has unfortunately not been realized. The matter is referred to now that it may be seen that my attention has not been directed to the question under discussion only by recent events. As the result of all my own varied experience let me urge upon my fellow-missionaries all over China the advice to abstain, in the interests of Christianity, from everything which would lend colour to the charge against us of being political agents. That we are supported by funds from our government is universally believed, and no amount of denial shakes the belief in the mind of the ordinary Chinaman. If we affect and exercise what is really, or even nominally, political rank, the belief that we are indeed political agents will receive potent evidence of so convincing a nature that denial on our part will but strengthen that evidence. Again I repeat there is no more serious obstacle to the propagation of our religion in China than this belief. It needs no argument then to convince the true missionary that his duty is to abstain from taking any step which would serve to countenance such belief.

For the same reason it is dangerous for us to demand always what we call 'Treaty Rights'—rights under treaties extorted from China. Better to quietly endure many a wrong than assist by ever claiming our "rights" to deepen the sense of irritation given by our presence in China. Where and when this endurance should end must be left to individual conscience.

Now comes the *crux* of the whole question. What are we to do in the case of the native Christian? The right-hearted missionary is willing without resentment and unhesitatingly to endure whatever of difficulty, danger, contumely or injustice he is called upon to suffer in the exercise of what he knows to be his duty. He is not so clear as to his duty in abandoning his converts to what he knows to be the unjust and cruel treatment which they are sure to undergo at the hands of their unbelieving countrymen. But even here the majority of cases of wrong suffering can be overcome by exhorting the Christians to endure what is endurable in the certain assurance that patient endurance will ultimately overcome the opposition of his neighbours who are inimical chiefly because they believe him able and willing to exercise the power for oppression over his fellows which he is believed to receive from his connection with the foreigner. I have known such patient endurance under persecution result in a great extension of Christianity, whose true nature became thus apparent.

There are cases, however, where the enemy is not reconcilable, where matters go from bad to worse, where reviling becomes blows, and where persecution ends or threatens to end in death. In such cases there are three possible ways in which the missionary may act. He may refuse resolutely to have anything to do with any case, however aggravated, but let all Chinese converts stand or fall, suffer or go free according to the action of those who are responsible for the administration of the law in China. They may carry out the appeal, permissible by the treaties, to the Consul, who will bring the power of his country to bear upon the difficulty; or they may lay the case before the local native official, who is the representative of Chinese law, and request him to treat the case according to Chinese law. The first alternative is recommended by some who think we should do nothing to interfere in behalf of a Chinese citizen. Theoretically it is the correct thing to do, practically it is impossible for the man who has any fellow-feeling with his converts. It is true that Chinese, convert or non-convert, should be protected from wrong by the law of his land. We know that the theory and the application of the law in China are distinctly independent of each other. That good men may be cruelly wronged by the administrators of law in China is known to every one. That influence can be brought to bear upon the administrator of law, so that he desists from prostituting his office in wrong doing without causing him to feel any resentment on account of the interference, is also well known. The man who abstains from bringing to bear that influence which can save life or prevent very serious wrong, may be consistent with his conscientious principles, yet he is scarcely applying the golden rule. Our Saviour cared for the bodies as well as the souls of men. He is no true follower whose care is confined solely to the soul and who neglects all interest in the bodies of his converts. We must therefore reject as virtually un-Christian the absolute non-interference theory.

There is more room for diversity of opinion as to which of the two modes of useful interference should be resorted to. Should it be an interference indirectly through the Consul or directly to the native magistrate? Technically there may be thought to be no alternative. The treaties provide regulations and Consuls for the express purpose of acting in such cases. But we must not forget that treaties are not voluntary agreements made by China, but regulations forcibly extracted from or thrust upon the Chinese. We have therefore to examine the matter more fundamentally. To the Chinese one method is theoretically equally offensive with the other. Each method is an *imperium in imperio.* You have therefore to ascertain not what is the most legal, but what is the least offensive to the Chinese. The contention that the Consular method is the only legal one cannot be regarded as final, for the legal right may be real wrong. He who in this world of compromise and incomplete knowledge insists on driving every principle to its logical conclusion is only a degree less hurtful than the faddist who thinks his special specific the only way of converting the heathen or of governing the world. The missionary must discover then, what, to the best of his knowledge, is the way most agreeable to the magistrate; for the duty of the missionary is to gain the Chinese to Christianity. This he cannot do by rousing animosty but by securing the goodwill of the influential classes in China. How is he to act in delivering his people from serious persecution so as to allay animosity or to gain goodwill? As to the Consuls, some have regarded a direct appeal to the Chinese authorities as derogatory to their consular office; others have treated it as a good riddance of unpleasant troubles. This then cannot be thought a fundamental element in the discussion. As to the Chinese themselves, every province has to decide for itself and possibly every magistrate for himself. As to the results, while ever holding the Consul as a final appeal it has been found that better and more speedy results have sometimes followed a direct appeal to the magistrate than an indirect one through the Consul.

We have thus, I think, brought our consideration of this subject down to the one question. In serious cases of persecution how is the missionary to exert his influence for their protection so as to be most agreeable or least disagreeable to the Chinese authorities? It seems to me that the best way is to consult in a friendly manner the magistrate himself. In Moukden we were specially favoured by having friendly officials almost from the beginning. These approached the missionary with the request that if ever he had any case requiring legal consideration that he be good enough to lay it directly before the local official and not through his Consul. That suggestion has been for years acted upon with the happiest results. It is not difficult to understand the reason for this request. Communications from the Consul come in a formal manner and with the air of dictation which a document must have when representing a foreign power. The private communication presents the case not in a dictatorial form demanding a certain judgment, but in a friendly manner craving the goodwill of the official and asking as a favour that he would investigate into the truth of the alleged persecution and judge in the matter as he sees right. The power of the foreigner flaunted in his face whenever a Consular document, however carefully worded, demands his attention, is irritating and the resulting correspondence and reports troublesome. The friendly petition of the missionary in stating his case avoids that irritation and may even soothe the easily offended dignity of the magistrate. The highest officials in Manchuria have again and again publicly expressed their gratification with the manner in which the "Jesus' Religion" deals with them. There are three general principles which have ever distinguished the mode of appeal to the officials by the Protestant missionaries of Moukden. They never go in person to the Yamên with their case; for such personal appeals are known to be most irritating, as they usually clash either with the magistrate's sense of dignity or his rules of politeness. In writing out their case the missionaries are careful to exclude any term which could seem objectionable, and they ask as a favour what they could demand as a right. They never appeal in matters of minor persecution. They meddle not in matters of a commercial nature, beyond bailing a Christian, who they believe is seriously wronged, to appear on the day appointed by the magistrate for trial. This bail is to save the Christian from the brutal treatment to which all litigants are subjected by the underlings to extort money, and expressly does not in any way interfere with the time and mode of trial. We have found this method to secure all we wish. The personal dignity of the official is conserved, the case is tried according to law, the goodwill of the magistrate is acquired, and the "Jesus' Religion" everywhere gains the reputation of being a "just" religion. Quite possibly other methods would prove more suitable in other places. But the one point which the missionary who must do something to save his people from serious persecution, ought ever to keep in view is how to gain or retain the goodwill of the officials who can do much privately to mar or aid his work. The method of the Roman Catholic church, apparently general over all China, is exactly the way "not to do" this. Christian humility will ultimately gain respect. Temporary suffering will produce permanent advantage; for it is ever wise, with the Apostle Paul, to try "all means to save some," and in order to save men you must gain their esteem and goodwill.

The Marred Visage.

By Rev. Wm. Arthur Cornaby.

The prophet sat and mused with awe-filled face,
And eyes that pierced through mists of time, whose gloom,
Else darkness gross, seemed broke by glimm'ring ray.
All wond'ring as he gazed, he sought his pen
Of reed and ink-horn, for strange heart-thrills owned
A nearing revelation.

"What Thy word,
O God to-day?" he asked. And like the child
To Eli's call submissive, so he urged
The prayer, "Speak Lord! Thy servant waits Thy will."
But no voice answered him; unstirred the air,
Save for the hum of business in the street,
Where sellers sang the praises of their wares—
Not priceless wine and milk for thirsty souls,
But common viands of the daily mart.
No voice of God as yet, but wid'ning gleam,
Whose message loomed uncertain, mystic, vast.

The prophet in bewilderment gazed on,
Till voice he heard or seemed to hear, "Arise
And shine, for now thy light is come, the Lord
Of glory hasteneth to dawn on thee."
Anon the gleam took shape, for He, adored
Of flaming seraphim with wing-veiled eye,
Appeared afar, seemed to forsake His throne,
Doff robes of majesty supreme, and veil
His face,—not with a wing of glist'ring light,
All iridescent as His star-paved home,
But masking with earth-woven agonies
His lineaments divine.

Sure never sight
Like unto this were possible! The seer
Mistrusted his own vision, yet the form
Of heaven's high Monarch held his eyes enchained
While heavy-laden moments toiled along.
He scarcely dared to gaze, nor dared to turn
His eyes away. Then spake a still small voice,
"Behold My Servant," adding deepened awe
To 'wilderment, until his spirit sank
To earth like unto trampled reed.

Anon
The Lord renewed his strength, and granting him
The eye of untired eagle, said, "What ne'er
Hath yet been told, thou still must see, and though
The many heed not thy report, they too,
Purblind of heart, must one day understand."
Thus spake the stilly voice unto the seer,
Who, wond'ring yet the more what meant the words,
Saw now th' eternal King disguised in garb
Of menial, and His face with anguish filled.
Then scars appeared as though from deadly wounds
Received in war.

"Who are Thy foes?" he cried,
"O peerless Lord of Hosts? Whence are those drops
Of crimson on Thy vest?" Then came the voice,
"Thine own transgressions, the iniquities
Untold of sinful men; thence are my wounds
And chastisement, whose direst pangs alone
Can bring forth new-born peace unto the world.
Take thou thy pen and write." But ever as
He wrote he saw that visage cruelly marred,
That form more stricken yet more meek than sons
Of suff'ring man: half orphaned stood the Man
Of sorrows, claiming only woe-filled grief
As constant friend, forsaken else and lone.
Not now with ministry of rapt'rous host,
Of choral seraphim in antiphon
Of "Holy is the scept'red Lord," but girt
With lowly ministries, the King forth stood—
A Victim ready shorn and dumb, led out
As Lamb to slaughter: sinless One for sins
So great that only greater was the grace
That filled His heart, compassionate for aye.

The seer essayed to pen his tale—as child
Might lift his brush to paint the sunset sky,
In coarse and grimy colours roughly daubed.

Men's words are only meet for deeds of man,
Nor seldom left behind; hence melody
Of rhymes that ring like wedded silver bells,
Or th' accordant lyre and harp and lute
Must lend their aid to bear the burdened thought:
Or else in tearful silences our grief
Or ecstasy of joy must find its vent.
We thank our dearest with a moisten'd eye—
Our dearest, who the while is man with men;
How then can written scroll pourtray the Lord,
Or man's blurr'd cyph'ring count His love divine!
Ah vain and vacant scribblings of scribe,
Till for ourselves our souls behold their God,
Their Saviour with the scarrèd face.

Yet now
In these last days we backward glance to pierce
The lucent air, and see undimmed—though hid
Oftimes from human ken, not with a wing
Seraphic but opaque and hooked and clawed
Of vampire horrible—the visage marred
For man and by man's crimes; the fact once strange
Has grown too obvious now for doubt; alas
Too obvious now to move the heart! Oh strange,
Our atrophy of soul to twice-told tale,—
The age of miracles long dead and gone,
The age of common-places long begun,
And like to last till th' archangel's trump
Shall rouse the ears more dead than myriads dead,
Whose bleachèd bones to dust returned are trod
Beneath the boot in busy haunts of gain.

O dust, O stones of earth, lift up your voice,
Peal forth Hosanna! For the Kingly face,
Thorn-crowned, excites but infants' wonder now.
"Yet even so, O Father," cries the Son,
"Proud hearts with prudence blind heed not the sight
To babes revealed. But child-like souls shall come,
As years of knowing ignorance roll on,
To share the easy yoke and find the rest;
Out of the mouths of babes Thou yet wilt fill
The heav'nly throne-room with Hosannas. Even so,
O Father, for it seemeth good to Thee."

And little ones troop up to Jesus still,
Their eyes all 'wildered at His thorn-scarred face,
To feel the gentle touch of nail-pierced hand,
And hear the voice filled more than mother's tones
With penetrating peace.

And in that crowd
Of babes, blest Lord, am I; O suffer me,
Forbid me not, a child indeed all fond
And foolish, with my hands begrimed in sin.
With downcast head I dare not meet Thy gaze;
Thy wond'rous kindliness so shames my heart,
It could but break if I beheld thy face,
And felt Thine eyes look through mine own. 'Twas I,
'Twas I, accurst, that did the deed. Oh canst
Thou know that I am he who wounded Thee?
Thou knowest Lord my shameful past! Say not,
"I pardon Thee," for with the word, a load
Is mine of ever-weight'ning debt!

Yet Thou
Dost draw me to Thine arms, and breathe Thy peace.
Majestic love! My crimes all blotted out!
But not Thy scars.

And still the prophet peered,
Until in dazzling light beamed forth again
The face of mystic woe, not woeful now,
Though scarrèd still, but satisfied!

O world,
Soul-satiate with self and sin's deceits,
Canst thou the riddle solve, canst lead the blind
To door of credence? Nay, thou sightless guide,
I trust thee not! O ransomed saints who now
Before the throne as kings and priests to God,
Who see the King-Priest as He is, explain!
O ministers of flame who stand before
The Light of Light, fly swift to me and touch
Mine eyes, tear-blinded with His grace! O choir
Of saints and angels high, is there not one
Mid all your countless hosts, ten thousand times
Ten thousand, never one that can expound?
I can but catch the echoes of your strain,
Of "Holy, Holy, Holy the Lord God,
Which was and is and is to come;" nought else
Save, "Worthy is the Lamb that hath been slain!
All might majestic and all praise be Thine,
And glory and dominion aye and aye!"

My heart wells forth Amen, Amen; yet know
I not the secret of His smile, whose wounds,
Still fresh, illume the heaven of heavens; nor yet
Shall know though myriad ages pass, though twice
Ten thousand aeons strive in vain to spell
Eternity, whose ev'ry moment thrills
With thundrous psalm. For this grand mystery
Must baffle highest angel-seer, and veil
Anew the rev'rent eye of seraphim,
Most rev'rent when most wise,—the marvel new
For aye, that very God of very God
Should mask His face in earth's completest woe,
And then, with shame and spitting ne'er forgot,
The ever-scarrèd visage still should smile
On ransomed rebels washed in His spilt blood.

Yet know I now the smile Divine; the Name
For ever blessed, written on His brow,
Deep writ in scars that hinder not the glow
Of satisfaction. Lord, Thy wondrous love
Is mystery of myst'ries, mystic most
When fullest told. My Lord, my God, imprint
Thy name upon my forehead, let me bear,
As wound or smile, the Word unutt'rable,
Let every moment of this lower life
Proclaim to all the true report that God
Incarnate, glorified, is Love of Love.

Fifth Annual Mid-Shansi Native Christian Conference at T'ai-yüan-fu, February 8–12.

OF the slightly fewer numbers assembling this year at the Native Christian Conference at T'ai-yüan-fu, owing in part to last year's drought and consequent hard times, many greeted one another as old friends, whose recollections of previous gatherings brought them back with an assured hopefulness to participate in the united meetings, while in the new comers a spirit of eager anticipation was apparent.

The foreign missionaries were more numerous than in 1899. We were glad to welcome as many as six members of the A. B. C. F. M. in Shansi; from other stations, there came two members of the B. M. S., one of the B. L. M., three C. I. M., two from Sheo-yang; and with those resident in the city, including Rev. A. Grant, late of Singapore, who was visiting his daughter, Mrs. Arnold Lovitt, this made a total of twenty-nine. Some fifteen of these were able to meet for prayer on the morning before the Conference proper began, and were thus able to experience something of that unity in prayer which brings the Spirit's power.

Several variations from the form of last year's programme of meetings had been adopted, most of which have commended themselves by the result. Programmes had for the first time been printed in Chinese and with alternate blank pages for the taking of notes. These were sold at five cash each; or with them could be bought a pencil for forty cash.

The usual opening devotional and welcome meeting was on Thursday evening, led by Rev. G. W. Stokes who, recalling the motto of an earlier year: "To know Jesus better," read Colossians i, 1 to 23 and chose the words "increasing in the knowledge of God" as the expression of his desire and prayer for all assembling in 1900. The many, brief, earnest prayers that followed revealed to the missionaries who knew those taking part that this increase in knowledge had already been going on, for they could discern evident signs of growth in spiritual perception.

The early morning prayer meetings were held at 7 a.m. as in the previous year; but this time the leader was always a foreigner. They were well attended meetings, and the same earnest spirit characterized them as had been noticed in the opening meeting. Of each of the other sessions the first twenty minutes were devoted to praise and prayer, and this part of the meetings was helpful throughout.

Friday morning was given up to the consideration of "the Holy Spirit in the Work of Missions," a subject arranged under three heads for three different speakers. In a clear, well-planned address Chao Hsia-yün, of the B. M. S., Hsin-chow, spoke about "the First Planting of Christianity," telling how Christ assembled His disciples to prepare them for preaching; how after His ascension they obediently waited in prayer for the coming of the promised power; how the promise was fulfilled; how the Spirit was received; how those who received the Spirit preached in 'Jesus' Name'; and how signs followed the preaching.

The central thought was well sustained by the two following speakers: the Rev. E. R. Atwater, of Fen-chow-fu; and the Rev. G. L. Williams, of T'ai-ku, both A. B. C. F. M.: the one giving some account of "Modern Missions" in general, the other of "Chinese Missions" in particular; two addresses, to which the Chinese listened with evident interest. Rev. G. L. Williams, although the last speaker, commanded the attention of his hearers from the first by beginning with a personal reference: "Last year my grandmother died. She was ninety-six. When she was born, there were no Protestant Christians in China. When she died, there were one hundred thousand;" after which apt introduction the speaker sketched briefly the rise and growth of Protestant Christianity in China, concluding with certain specimen statistics of work in Fu-chow-fu and district.

The entire afternoon session was in the hands of one speaker, the Rev. A. Sowerby, B. M. S., Hsin-chow, who had selected the Epistle to the Hebrews for a "Bible reading dealing with some book of the New Testament." With a break for the singing of a hymn the hour and a half was all too short for the subject, and the interest of the listeners was not less maintained than in shorter addresses. Mr. Sowerby, who had prepared charts that the ear might be assisted by "eye-gate," gave a running analysis of the book with the gist of the argument and the reasoning, working up to the perfection of the sacrifice of Christ and the authority of His eternal priesthood; dwelling also on the exhortations to practical godliness in chapters ten and eleven and ending by quoting verses twenty and twenty-one of chapter thirteen, "Now the God of peace that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen,"—as an inscription and benediction most fittingly summing up in so few expressive words the letter to the Hebrew Christians.

The subjects treated in the evening were two, of practical purpose, which concerned all interested in the development of Christian thought and character in the Chinese, and were especially addressed to Christian parents. First, Liu Fu-yüen, of T'ai-yüan-fu, read a paper prepared by Miss Shekleton, of T'ai-yüan-fu, on "The Duty of Christian Parents with regard to the Betrothal of their Sons and Daughters," a matter in which Christians should seek, as in every other, how they may best glorify the Lord. She made the following four divisions of her subject:—

1. Make no affinity with the unbelieving.
2. Avoid early betrothals.
3. Do not covet wealth and rank for your children.
4. Do not follow the world by casting horoscopes and selecting lucky days.

Under injunctions two and four Miss Shekleton made quotations from an essay written by Chang Fan-sï, of T'ung-chow.

It is intended to print this paper for distribution among native Christians.

Second, Kao Ta-ling, of the B. M. S., T'ai-yüan-fu, spoke on "The Duty of Fathers respecting the Education of their Daughters and Daughters-in-law, either in the Home or at School." He enumerated six heads and then proceeded to speak on each, founding all his principles on passages of Scripture, to which he referred. "It is not our daughters *may* read, but they *ought*, *must*. If they cannot read they cannot search the Scriptures; and how are they otherwise to know God's will?" His whole speech was to the point and full of practical good advice. His style was terse; and only a certain nervousness of manner and lowness of voice tended to spoil what was an excellent address, the first Kao Ta-ling has given in Conference. We hope to hear him again next year.

Two natives were prepared to discuss certain points after the reading of the papers—Pastor Ch'ü, of Ta-ning-hsien, dwelling on the great importance of rightly considering marriage; Yen Li p'an, of T'ai-yüan-fu, suggesting three good plans for effecting the so desirable changes in present customs.

On Saturday morning there were two concurrent meetings, one for women, led by Mrs. Pigott, of Sheo-yang, who spoke on some of God's great gifts to man. After the address several women responded to an invitation to tell of any special mercies during the past year, for which they wished to thank God; responses for which others, listening, thanked God too.

The meeting in the chapel was addressed by Rev. G. B. Farthing, whose subject was, "The Function and Order of the Prophets; their Special Message, and the Special Circumstances which occasioned that Message," an enormous subject, to the length of time entailed in the preparation of which, large charts, hung behind him on the platform, can only partly have testified. Mr. Farthing showed how, after Adam's transgression had made immediate intercourse with God impossible, the prophets were made God's intermediaries, bringing God's messages to men; and how all their messages were but the expansion of the first message given in Eden that 'the seed of the woman should bruise the head of the serpent.' Their message, too, was a progressive one, revealing God to men until in the fulness of time *the* Prophet appeared: the Messenger of Jehovah who fully revealed to us the Father.

In the afternoon there was a new departure for the T'ai-yüan-fu Conference. "The Incarnation of Christ" formed the subject of an address delivered in English by the Rev. A. Grant and interpreted to the audience by Rev. W. T. Beynon, B. and F. B. S. No meeting throughout was more attentive than this one, and the very presence of the venerable missionary with his hoary head was felt to be a benediction.

Still another experiment was made on this Saturday; during the previous days the opportunity had been given for questions on any point of difficulty, doubt, or ignorance, to be asked in writing, and the first part of the evening session, under the chairmanship of the Rev. A. Sowerby, was devoted to answering them. Eighteen or twenty such were found in the box, questions which showed the Bible was read and studied with thoughtful and inquiring minds, and several of them dealing with difficulties felt by scholars in Western lands. A few of these were: "What were the date and place of writing of John's epistles?" "Who were the sons of God and the daughters of men mentioned in Genesis ii. 6?" "Who were the spirits in prison to whom Christ preached?" "What is the difference between trial and temptation?" "Do our trials come from God or from Satan?" "Why did God give Job into Satan's hand?" "What is the meaning of 'I believe in the communion of Saints?'" Several questions were based on passages in the book of Revelation and two or three were on the verses in II. Corinthians 12, in which Paul refers to a "man in Christ . . . . who was caught up to the third heaven." The answering of these, and others, left all too little time for two "gospel addresses" given by Li Pai, known as the Sheo-yang shepherd, and by Liu Fu-yüan. It was striking, and yet as it should be, that both had chosen the same passage. Li Pai read I. Corinthians i. 17 to ii. 5 and preached "Jesus Christ and Him crucified." Liu Fu-yüan began, "Our scholars in examination fear 'lei-t'ung,' i. e., being like others. We do not fear this. Li Pai and I preach the same thing, 'Christ crucified;

Christ the Power of God and the Wisdom of God.'" The one was the country shepherd, the other the city scholar, but both were one in the faith, one in Christ Jesus.

Next morning at the 11 o'clock service Rev. T. W. Pigott, of Sheo-yang, also preached on "the Saving Grace of our Lord Jesus Christ," dwelling on (1) the work already accomplished, which cannot be added to (2) the work now being done: saving, sanctification; (3) the work yet to be revealed at the appearing of our Lord Jesus Christ.

An overflow meeting for women was also found necessary, and Mrs. Pigott again conducted this.

Sunday afternoon saw yet another innovation, one which will surely be repeated next year; a native from each station represented had been invited to prepare a report of the work of his station and any out-stations connected with it; seven gave in their names as ready to speak. One or two had not sufficiently understood what was expected of them, and inclined to relate incidents or tell anecdotes rather than confine themselves to those statistics which are so much more than statistics when the speakers know the places and the people, and the hearers are all praying and watching for the coming of the kingdom, and to that end seeking to prepare the way of the king. One very admirable, modest report, afterwards supplemented by one who often passes through, was given by Deacon Ch'eng, of Hsü-kou, a C. I. M. out-station and opium refuge with no foreign missionary in residence, where are fourteen Christians, six inquirers, several school-boys, three or four voluntary workers; and where there are not only Sunday services, but a daily evening gathering for worship and Bible study. The Rev. J. Simpson, of T'ai-yüan-fu, as chairman, expressed the feelings of the meeting when he spoke of the joy the reports gave the workers and of the encouraging testimony to the power of God given by our yearly Conference. His word to the workers was that sent by Paul to the workers of Corinth, "Be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

In the evening Pastor Ch'ü, of Ta-ning-hsien, preached from Matthew vi. 24 and 33, opening with a pithy sentence, "Ye-su puh p'a ni fah ts'ai, p'a ni sheo Ma-men tih hai." A separate English service was held at this same time, conducted by the Rev. A. Grant, who set forth the example of Epaphras, a servant of Christ, labouring fervently in prayer (Colossians iv. 12) as one to be diligently and perseveringly emulated by the foreign missionary in a heathen land.

Monday morning and afternoon's sessions were devoted to six addresses on practical subjects; three by natives, three by foreigners.

The first three were as follows: "Cleanliness; Inward and Outward," Rev. A. Hoddle, of T'ai-yüan-fu; "Debt; its Extent among Church Members, its Cause and Cure," Lei Fuh-t'ang, of Fen-chow-fu; "Death as part of the Divine Order—the Christian View," Yen Li-pan. The chairman was the Rev. W. T. Beynon. The second three, with the Rev. E. R. Atwater as chairman, were: "Anger, Hatred, and Self-will as Alien to the Spirit of Christ," the Rev. D. H. Clapp, of T'ai-ku, A. B. C. F. M.; "Lying; Direct and Indirect," the Rev. A. P. Lundgren, Chie-hsiu, C. I. M.; "Righteousness as between Man and Man; the Need of the Consideration of Temperament and of Charity in the Judgment of Others," Liu Feng-ch'ih, A. B. C. F. M., T'ai-ku.

The series of meetings was brought to a fitting close by a united communion service. Rev. A. Grant gave the address, which was interpreted by the Rev. G. B. Farthing, who afterwards presided at the Lord's table.

Ere we disbanded the Rev. G. W. Stokes gave a message of greeting from Dr. E. H. Edwards, in England, on furlough.

Increasing experience, gained alike by previous successes and mistakes, enabled the entertainers, native and foreign, to more carefully plan details of organization, and the smooth working of the arrangements during the Conference days, helped not a little to the peaceful and happy tone of the meetings. Little disturbed such this year; thanks for which go largely to a band of cheerful, willing native helpers, men and women.

A daily committee meeting was held of the foreign missionaries present for the united transaction of necessary business; and at one of them so many living suggestions were thrown out for subjects for next year that the work of the Tai-yüan-fu community, in whose hands the drawing up of the programme ultimately rests, has been made easier for it than in any previous year.

On the Tuesday, at an even earlier hour than that of the 7 a.m. prayer meetings, began the scattering again to north, south, east, and west—some to very lonely posts, some to places of persecution; all to Christian service—of those who had met and united in such blessed fellowship; and thus ended what those who have attended all, or some of these still recently established Chinese gatherings for the deepening of the spiritual life, felt to be "the best one yet." And still we pray for one another that we all may grow in the grace of our Lord and Saviour Jesus Christ and increase in the knowledge of God our Father; and already we look forward to a still better time in 1901.

EDITH A. COOMBS.

The Attack on Our Thibetan Mission.

SINCE last mail we have had to flee; the day after the riot word came from all sides that they were coming to take the city on the following day.

They sent word that they did not want our things but our lives. If the few soldiers inside the wall (some two hundred) would give us up they would go quietly home, if not they should require the lives of all and that of the landlord as well.

This they could easily do, as the twelve tribes, under one head, among whom we live, can easily turn out 1,200 soldiers or savages. Not caring to cause loss of life among the Chinese and finding as well that some of the merchants had removed their all to secret places, about eight p.m. on the second day we decided to leave. Thus at ten p.m., in company with forty soldiers, we started for Hsuin-hua, a Ching-ting city, distant about 120 *li*. The Chinese official was kind enough to lend us clothes, and other animals to ride on. The journey was very hard on Mrs. Shields, as we dared not stop on the road for fear of being found out or overtaken and perhaps killed.

AFTER REPORTS.

True to their word the Thibetans arrived. The elders were allowed in to make their search, while those outside went down and destroyed the house, only leaving some of the walls and posts. Our landlord then had to pay them forty taels fine for keeping us. We hear that another one hundred taels was also given. Again, twelve men were chosen to kill us on the first day, while many who followed were heavily armed. The twelve tribes had decided to come on the twenty-fifth day of the fifth moon and kill us. Two of the strongest tribes, named La Pa and Long Kia, decided to have all the plunder and credit themselves, thus came secretly on the morning of the twenty-third. They then accused us to Hsuin-hua and Si-ning of hindering rain, causing village wars, drying up their springs of every valley, causing death among man and beast, and taking their Pao-pei (valuables), and koh-ren-sheo-hai (each man being injured). They also stated that they had robbed us, driven us out, and forbidden us to return. The viceroy has promised to send us back as soon as possible and pay all our losses. Of course we must return, for to yield this one point will destroy all our work along this valley. Things will have taken more definite shape before mail and I will be able to write you better as to a settlement.

These officials are so slow and so deep that one is puzzled to know how to deal with them. The struggle at last has become a real one, and to confess the truth there await greater things for our missions in this field. Our fight is one unto blood, and do not be surprised if some time you hear the sword has done its work, perhaps on the sly next time, or by poison. Their hellish yells and those glittering swords often haunt us in the night time. And now to a story more sad than all, which I must briefly tell: Our two enquirers had applied for baptism, having passed through so much persecution, and there being no doubt that they were really saved I consented, after telling them what it might mean. I talked with the father of one of the boys who, though not willing, yet said he would make no trouble. However the pressure of the Thibetans was too much. Thus one evening while leaving the chapel the old man pounced suddenly upon the boy; soon a large crowd gathered, and he was carried off a prisoner. I immediately notified the official, but no trace could be found of him. His father acted like a demon possessed and attempted to kill himself. I might here say that not six months previous this same father attempted suicide because this son was so bad. All that night he was a prisoner in the hands of wicked men. How they threatened and terrified, but with no avail. However, his father determined to make him yield and if in no other way by killing himself. Of course the boy could not hold out against this, and he said that he would wait until his father's death ere baptism, but in no way would he deny Christ. This was his testimony, when found next morning, before me and others. Two men were then hired to watch and keep him from our house. As he would not touch drink his father said that his heart was not changed. Sunday came, and he refused to work; his father said he must do without eating, to which he replied that it did not matter much for one day. Everybody had their taunts and jeers, to all of which he turned a deaf ear with the reply that one day he would see Jesus. Becoming impatient with his guard he informed them that unless they let him alone he should have no further regard for his father. He then stole into the house for worship and for comfort as often as he could. The people of the place then got together and decided to send him from the place to another one some 190 *li* distant. Ere he left he proved to all that he had really been converted, and some of them confessed to me how they even tried main force but with no avail. What all this meant to us I can hardly tell, for three days we neither cared to eat or sleep, but just wait upon God for this struggling soul. But it meant more for him; his eyes became hollow and countenance sorrowful, yet we heard not one regret because of his finding Jesus.

His last evening in the place was spent with us, and I need not say that our parting was one of tears. He himself was deeply moved, and said that "by the grace of God he would remain true." Since then, two brethren of the C. I. M. have also met him, and he remains the same.

The other boy was baptized; the Chinese of the place then got together and threatened to fine anyone that came near the place; severally of course. The Thibetans had been doing this openly for some time.

After this we decided to take a book selling trip among the Thibetans; thus we were busily getting our tent ready when the other cloud broke. Naturally speaking if it had not been for the boys' trouble we would all have been killed, as previously we all went to the chapel every morning. If we had been there, there would have been no escape. Thus you can see that it is tough working up here; four times since coming we have faced death, while twice the escapes were so narrow that they were nothing less than miracles; but we have no thought of turning back, for I feel as if my life is blighted till that part of Thibet which Christ would have us conquer, lies low at His feet. You remember the wound only makes the true soldier more serviceable for the battle. We need more workers for Thibet, but they must be of the real stuff if they will stand. I am thankful for a year in Central China, for it acted as a bracing tonic.—Rev. Geo. T. Shields, in *The Christian and Missionary Alliance.*

The Boers and Missions.

A letter in the London *Christian*, January 18, written in a very kindly spirit, and expressing deep sympathy with the present sufferings of the Boers, nevertheless emphasizes the fact that the Boer government has never been favorable to missionaries; that the instinct of isolation peculiar to that people causes them to repel the foreign element and to make life hard not for natives only, but for the missionaries who seek to uplift the native population. The laws and edicts issued by the Boer government are cited as proving this position. The writer (Josephine E. Butler) acknowledges Britain's sins and need of chastisement, but maintains that the treatment of the oppressed Africans and the messengers of Christ among them, constitutes a graver challenge for divine judgment. Christian Zulus in Natal ask to be saved from Boer dominion and fear the loss of British protection, as do also the Christians of Basutoland. Good King Khama, who visited Windsor to ask Victoria to take his country under her imperial wings, fears lest in this struggle the Boers should win the day. This is an aspect of the question which should have its proper weight in all our consideration of the grave issues which are to be decided by this awful and desperate struggle. It seems to be more the clash of two opposing civilizations than of two hostile armies. Is it to prove another of the decisive battles of history?—*The Missionary Review of the World.*

Educational Department.

Rev. E. T. Williams, M.A., *Editor*.

Published in the interests of the "Educational Association of China."

Records of the Third Triennial Meeting of the Educational Association.

WESTERN civilization is doubtless making a deep impression upon China, but China also leaves her mark upon all who dwell for any length of time within her borders. We cannot explain in any other way the long delay in the publication of this interesting and valuable report.

We have all fallen under the potent spell of the Orient, and the "*man man ti*" of the Celestial has become practically an all but universal motto for the resident Europeans. Is it the lack of ozone? Is it malaria? What is it that thus transforms the eager, hurried Westerner into so deliberate, so procrastinating a character? "Steam is almost an Englishman," said Emerson, but it would take a very low pressure engine to typify properly the Englishman or Yankee of the Far East.

Perhaps it is better so; all the currents of life are sluggish in this ancient empire, and it would be useless for us to fret ourselves trying to quicken them. In the long run the tortoise beats the hare, and as good Sir Thomas Brown says: "Festination may prove precipitation, deliberating delay may be wise cunctation, and slowness no slothfulness."

So while eleven months seem to be a long time to wait for the appearance of this report we do not complain. We may perhaps find some advantage in the long delay; the papers and addresses seem almost new and appeal to us with fresh power.

They, at any rate, are not of the kind that spoil from long keeping. They deal with living problems that will continue to be pressing problems for many decades to come. They are papers and addresses that have been prepared with great care and are the result of years of practical experience and reflection.

The address of the President, Rev. D. Z. Sheffield, D.D., on "Christian Education," sets a lofty ideal before the Christian educator and reminds him of the important ends that are to be kept in view in the instruction of the young, not alone to give them "a wide range of knowledge on a variety of subjects, but also the apprehension of the interdependence, the organic unity of such knowledge," that they may realize that "the seen is under the dominion of the unseen," and that they may learn "the lesson that being is for the sake of other being and life for the sake of other life."

Rev. A. P. Parker, D.D., in the discussion of "Some Educational Problems," says with truth: "Among the many problems that leaders of thought in China, both foreign and native, have to face, none are more important, so far as human agencies go, than those pertaining to education."

Among these he mentions the need of changing the educational system of China; "how to secure and retain control of the educational movements that are now being inaugurated by the people and government officials;" "how to prepare and train the leaders for the Chinese in the new *régime* that is now rapidly coming into being," "how to help to the best advantage the reform movements that have been and are being started in the country" and other equally important questions, as female education and self-support. Rev. Timothy Richard, under the same general subject, discusses among other things the subject matter, the aim, and the language of education and emphasizes particularly the importance of saving China from the materialism of the West and the need of devising some method of more rapidly advancing the education of this vast empire. His suggestion that the Educational Association should appoint a committee to join one of the "Diffusion Society" in considering this subject was, as we know, acted upon.

Dr. Mateer's vigorous paper on "Self-support" is calculated to correct some false notions on this subject that have considerable currency. Rev. E. F. Gedye makes valuable suggestions on "An Examination Board for China," which are likely to bear fruit in the near future. "The Aim of a Christian School in China" is discussed by Revs. W. M. Hayes, F. L. Hawks Pott, and Rev. S. Couling. F. C. Cooper, Esq., treats of "Physical Training" and Rev. J. C. Ferguson of "Chinese Studies."

Among other topics presented are: "Foreign Studies in Higher Schools," by Rev. Geo. Loehr; "Religious Studies in Higher Schools," by Rev. J. Jackson; "Government Education in Japan," by K. Ibuka; "Science Teaching and Scientific Training," by Rev. F. D. Gamewell and "Medical Schools," by J. G. Kerr, M.D., LL.D.

The women were represented by Miss Laura Haygood in "Social Problems connected with Girls' Higher Education;" Mrs. Richard on "The First Girls' School opened by the Chinese," which has unfortunately since been closed; Miss Gertrude Howe on "Teaching English;" Miss Newton on "Course of Study," and others. All these papers and others not mentioned are worthy of careful reading and will carry the influence of the important meeting at which they were read to many teachers who were not able to be present and will revive in those who were present the enthusiasm then awakened.

The Educational Association has already accomplished much in the ten years of its existence, but not so much, we believe, as it ought to have accomplished.

It occupies a unique position at the most critical period, perhaps of China's educational history, and much as the individual members of the Association are doing to meet the needs of the hour and shape the course of events, still more perhaps could be done by a wise use of the power which association gives.

The wide separation of individuals scattered over the Chinese empire makes closer co-operation very difficult, to be sure, but there is room to doubt whether the best use is being made of available means.

The report of the Executive Committee shows that little was done toward the production of new text books during the three years—1896-1899. We note, too, that while the "Committee on Technical and Scientific Terms" reports a list of chemical terms as almost ready for printing, the list is not given in this volume.

Altogether the "Records" make a good volume of 167 pages, bound in boards and issuing from the Presbyterian Mission Press.

We suggest that arrangements should be made to obtain statistics of educational work for the next meeting and make their publication a regular feature of future reports. This will make them still more useful, though, as it stands, the present volume will be found very helpful and suggestive by all who are engaged in educational work in China.

Tour in Behalf of the Anti-foot-binding Society.

BY MRS. ARCHIBALD LITTLE.

THE tour round the southern ports may be said to have opened with the meeting held under the auspices of the *Odd Volumes Society* at the City Hall, Hongkong, on February 14th. Lady Blake took the chair, and among the audience, which was so numerous that between twenty and thirty were standing, were the Governor, Sir Henry Blake, and his Aid-de-camp, Lord Luirdale, Bishop and Mrs. Hoare, the wife of the General in command, and also four of the Admirals, the Chief Justice, Sir John Carrington, Mr. Rollock, late Acting Solicitor General, besides some of the leading Chinese and one or two Parsees.

Lady Blake said she had been asked to preside there that day in order to introduce to them Mrs. Little, though there was little need for her to do so. Mrs. Little had already made her name known by her writings and her work, not only in China but in countries far away. It was about a portion of that work that she was good enough to come to address them that evening, a work in which they could all take an interest, inasmuch as its object was to abolish unnecessary suffering. The Chinese had a proverb, "Every pair of golden lilies costs a jar of tears." They all know how difficult it was to change old customs, not only in China but elsewhere, but the Chinese were so logical and so rational that there were those who hoped that when they got convinced that nature was a better judge of what a woman's foot should be than man the great mass of people in China would follow the example of some of its most distinguished men and go in for anti-foot-binding. (Applause.)

After my address, which was received very sympathetically, Mr. Francis moved a vote of thanks, and after Mr. Pollock had done the same by Lady Blake for so kindly presiding, Mr. Francis again rose and called for three cheers, after which the audience dispersed, carrying off with them quite a goodly number of tracts.

I was very sorry it was not possible to arrange a Chinese meeting before leaving Hongkong, but Mr. Ho Fook, the brother of Dr. Ho Tung, having undertaken to arrange it, I left the matter in his hands and arrived in Canton on Friday morning, February 16th, the Hongkong, Canton, and Macao Steamboat Company having very kindly furnished me with a free pass by their boats. In the afternoon there was a meeting in the theatre of the Club, twenty-four missionaries and thirty-six of the community attending, Mr. B. C. J. Scott, the British Consul, in the chair. There was so much sickness in the place, the two ladies who had kindly intended to entertain me and several others, being ill in bed, that it was rather surprising so many came out. Mr. Lovatt and Mr. Nelson spoke; the former with much feeling about the sufferings of the little girls, and the audience seemed decidedly sympathetic. Next day I had tried to invite some ladies to meet me at the Hotel and plan work, but as not many came,—there had been a heavy thunderstorm and occasional down-pour,—I went out with those who had come to call upon the other missionaries, and thus a very efficient working committee seemed soon in a fair way to be formed. In the afternoon there was a Chinese meeting at the Presbyterian chapel at Kuhfa. Miss Dr. Fulton presented diplomas to two Chinese young ladies, her pupils. Thus the meeting had a somewhat brilliant beginning, and the chapel was very elaborately and prettily decorated in Chinese fashion, an effect which was heightened by the sheets of red paper on which the hymns used were printed. Dr. Kerr presided, and Captain Yung, a native Yale student interpreted. The position was rather a peculiarly trying one for him, as I obliged him to denounce bound feet under the eyes of his elegantly dressed and superior-looking wife, with, alas! the tiniest bound feet in most pretty little shoes. He did not, however, lose the point of a single joke, and I have never addressed an audience that laughed so much as that Cantonese audience of between 500 and 600. The woman's side was very closely packed, and probably they were as much moved as the men, but they had no chance of getting up to the table at all, as the men *crowded* up to put down their names as associates of the Tien Tsu Hui as long as the supply of associates' cards held out. As soon as that ceased they streamed away to ask for pamphlets at the door. The photographs of bound and unbound feet, under the Röntgen rays by Dr. Thompson, of Hankow, excited much interest and some horror, and a photographer was eager to be allowed to reproduce them, saying he was sure copies would sell well and spread the horror that bound feet should inspire. An old lady, who had unbound her feet at seventy, was at the meeting. She said she had suffered a good deal, but God had given her the grace to bear it. Captain Yung's daintily-footed wife declared she was going to unbind, and had already loosened her feet a good deal; while Dr. Kerr, the oldest missionary in Canton, who sees his life work all around him,—the men's and woman's hospital, all built and for so many years entirely managed by himself, and who is now intending to add to them a lunatic asylum—told a strange story of a patient of his twenty years before, both of whose feet had dropped off through mortification, the legs also mortifying to a certain extent. The poor lady had, however, kept her feet, and she appeared bringing them both to him, and asking him if he could not fasten them on again for her! He laughed as he said he did not think he had ever received such a compliment to his skill, as such a task was beyond him, and he was obliged to tell her so. On Monday Dr. Fulton had prepared for a ladies' meeting for bound-footed ladies only. But it proved so rainy only about nine ventured out. All who came, however, joined the Tien Tsu Hui. Mrs. Wisner, born and bred in China, interpreted, and Mrs. Lovatt, of the Customs, made a speech after Dr. Fulton; then I had to hurry away, for the Viceroy Li Hung-chang had appointed three o'clock to receive me in response to a request written on Tien Tsu Hui paper to Lord Li to arrange a meeting with his father if possible. I asked Dr. Fulton to accompany me, not liking to go quite alone, and she was delighted to do so, being desirous to bring her new woman's hospital to his notice. It poured, so that the rain even came in through the roof of the chair. But I quite forgot this when I saw Li Hung-chang standing at the door of his sitting-room to receive us; a most impressive figure in his long ermine-lined gown with sable cape, diamond ring, and diamond in his cap—impressive not only for his great height but for his looks generally and quite as much as anything from his air of exceeding agreeability. He entertained us for about an hour, making jokes nearly all the time. No! he certainly did not like to hear the little children crying whilst their feet were bound, but then he never did hear them. What! a prize competition to decide what would be the best kind of shoe for women to wear when they had given up binding! he thought that would be very difficult. As to setting to work to unbind the feet of the women of China! "No! I really have not sufficient ability for that." Then he said if he gave a writing at all it must be an essay, which he conveyed by his manner would be a serious matter to write. He, however, wrote his name and titles on a form I had bought that morning for the purpose and added that they were written for the founder of Tien Tsu Hui, which writing, as Lord Li hastened to point out, would be of very great use among Chinese. But he seemed to think his father might on after-reflection give more. Of course Li Hung-chang said he would be delighted to contribute to a large amount if we would first get the women of Europe to unbind their waists.

He said his mother only unbound after she was old, and did not think any woman of his family had unbound feet, but Lord Li said his little daughter had. As we were coming away the great Viceroy made Dr. Fulton happy by a present of 100 dollars for her hospital. He was very curious to discover who were the leading Chinese on our Society, and grumbled out, "You know if you unbind the women you'll make them and the men so strong they will overturn the dynasty."

Next day Dr. Noyes gathered together as many of his schoolboys as had yet assembled together with their teachers and a few men and women from outside and interpreted for me. Again ten joined the Tien Tsu Hui, whilst the boys were to be left to think it over for a while before being asked to do so. That evening it was very cheering to have the Acting German Consul come to call for the second time,—I had missed him the time before,—and saying he would be most ready to help in any way. He himself suggested sending specimens of our tracts, together with a personal letter of his own, to all the officials and leading merchants that he knew. This seemed capital, and has as yet, so far as I know, only been done by Mr. Clennell at Hangchow. If it could be largely done it would probably have an immense effect.

[*To be continued.*]

Correspondence.

CRITICISMS.

To the Editor of

"THE CHINESE RECORDER."

I wish to acknowledge, through the RECORDER, the receipt of criticisms on the Mandarin Translation of the Acts, from the following persons: Rev. A. Sydenstricker, Rt. Rev. G. E. Moule, D.D., Rev. H. P. Perkins, Mr. Geo. Parker, Mr. Edward Hunt, Mr. W. W. Simpson, and two anonymous contributions on other parts of the Bible. I wish hereby to thank these gentlemen for their work, and earnestly request that other friends will carefully examine the work already done in Mark, John, and Acts, and send me their criticisms to assist the committee in the revision of their work. All criticisms received will be carefully preserved and taken to our next meeting (some time next autumn ?) and to each subsequent meeting to assist us, not only in the work of revision, but also in translation of other books.

Yours very truly,
CHAUNCEY GOODRICH.

TUNG-CHO, NEAR PEKING, CHINA.

A CORRECTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Permit me to call attention to an error in your review of the Annual Reports of the "Chinese Tract Society" and the "Central China Religious Tract Society" which appears in your April number.

The issues of the "Chinese Tract Society" are there given as 5,042,858 *pages*, while those of our Society are put at 1,206,647 *pages only*. "Pages only" should be "Books and Sheet Tracts." Turned into pages our last year's issues amount to upwards of thirteen and and a half millions.

I remain, etc.,
C. C. R. T. S.

Our Book Table.

Official Minutes of the Eighth Session of the Malaysia Mission Conference of the M. E. Church, held in Singapore, February, 1900, presided over by Bishop Thoburn.

This Conference comprises Penang, Singapore, and the Philippine Islands.

The Friend of China, January, 1900, the organ of the Society for the Suppression of the Opium Trade. "Righteousness exalteth a nation, but sin is a reproach to any people."

The frontispiece is a fine engraving of the late Dr. Chalmers, of Hongkong. To Chinese missionaries Rev. T. G. Selby's review of "The Opinions of Over One Hundred Physicians on the Use of Opium in China," is the most interesting contribution.

Report of the Tungkun Medical Missionary Hospital (1899) in connexion with the Rhenish Missionary Society, with four full page illustrations done in Germany.

New patients, 5,657; return visits, 14,545. Total, 20,202. Cataract cases, 69; malarial cases, 509. Concerning these the doctor enquired whether the patients had a *mosquito curtain* or not. Of 404, 223 had none Seventy-four cases of *leprosy* were also treated. Nineteen cases of opium-poisoning were treated.

NEW BOOKS ISSUED BY THE DIFFUSION SOCIETY.

四教考略. Four Religions of the World. Pages 114. Catalogue No. 415. Price 12 cents.

This book is a redaction as well as translation of a little book by Rev. George M. Grant, D.D., Principal of Queen's University, Canada. He was asked by a committee of the Established Church in Scotland to prepare a book on the subject for use of the Young Peoples' Guilds in that church. The book in its English dress has been very highly spoken of.

Principal Grant chose four religions for treatment as amply sufficient, and of course he chose the four which divide the world with Christianity to-day, viz., Mohammedanism, Buddhism, Confucianism, and Hinduism. The Chinese book, after a brief introduction, devotes two chapters to each of these, comparing them with Christianity, and, while giving credit for the good, shewing where they fail. Some redaction and adaptation were necessary for two reasons, viz., Dr. Grant's audience was Christian, and in China we have heathen hearers or readers, and there were some statements in the original work to which the missionary body in China could not subscribe. Besides general readers, students in schools and colleges will find this book worth study.

四教考略. Examination of Mohammedanism. Pages 28. Catalogue No. 416. Price 3 cents.

This is a reprint of the first two chapters of the preceding, dealing with Mohammedanism, with a view to special use among those of that religion. The treatment is loyal to its intended readers, and in the absence of effort and literature for them especially this book is calculated to do great service among Chinese Moslems.

眞道喻言. The Old Man's Home. Pages 26. Catalogue No. 421. Price three cents.

This is one of Rev. William Adam's well known allegories, in which he tells the story of an old man who was always speaking of his home, to which he said he was going. He seemed to live in the unseen as others do in the seen, on account of which most thought him crazy. Among a people like the Chinese, whose ideas of a future world are so unsubstantial, an allegory of this sort is well adapted to stimulate thought regarding the future and lead to further enquiry. Another of Adam's allegories is already done into Chinese by Mrs. Fitch, viz., 大皇帝的差役. Messengers of the Great King (Chinese Tract Society, 152*a*). Anyone not familiar with the original can have no idea what the Chinese is about from the title, and as is so common with catalogues one of the best books *On the Use of Money* (which is the subject) is buried under a title with no explanatory note.

We learn that the same Society has Maclear's Conversion of the Celts in the press, to be followed by the other volumes of the same series. Besides these, Andrew Murray's Spirit of Christ and Rev. James White's Eighteen Christian Centuries may be expected out this year.

AUTHORS, ATTENTION!

All who have written BOOKS or TRACTS for the Chinese are hereby invited to read the following communication :—

Missionaries in China.

DEAR BRETHREN : In view of the proposed General Conference in 1901, to be held in Shanghai, I have been authorized to prepare a descriptive catalogue of all Christian literature for the Chinese, to be ready before the Conference. Dr.

Wylie's catalogue is known to older missionaries. Most of the works he describes are now dead. Mr. Kenmure prepared a valuable descriptive catalogue of Christian books just after the last General Conference, which ought to be better known than it is. It, however, only includes the publications which are described as by the Religious Tract Society, London, which aids Tract Societies in China by a grant. I propose to widen the design to include all Chinese Christian literature by Tract Societies, by the Diffusion Society, and by denominational Presses and private publication. Works will be classified according to subjects and a terse description given of contents, design, class of readers for whom meant, characteristic differences from other books on same subject, usefulness or otherwise, etc.

In order to the successful execution of the design, I beg the co-operation of authors and missionaries. Most of the books are already in hand, but many must still be missing. Would authors kindly furnish me with a copy of such books as have not been published by the Tract Societies. If those who have written books would furnish me with their own ideas about their works such information will be highly appreciated. If others can testify to the usefulness of any book their testimony will be very valuable for the purpose of forming the estimate of usefulness.

In connection with this catalogue the Committee of Arrangements propose to have at the General Conference a complete exhibit of EVERY BOOK used in Chinese missionary work, arranged so that its character, etc., can be seen at a glance. The Societies will be asked to furnish sets of their publications for this exhibit. Suggestions of course will be most welcome.

Yours sincerely,

DONALD MACGILLIVRAY.

There has just been published by the Society for the Diffusion of Christian Knowledge a series of Christian biographies in seven volumes.

The compiler is Mrs. Timothy Richard, and she has done her work well.

The Chinese is good Mandarin, suitable for all classes in the Christian church who can read at all well, and especially suitable as a text book in the mission schools for older scholars.

The biographies number 153 in all, and carry the reader over an excellent course of church history.

We have Short Sketches of Apostles; Early Church Fathers; The Early Missionaries to Germany, England, Scotland, and Ireland; Mystics; Christian Kings and Queens; Reformers; Martyrs; Popes; Later Missionaries; Philanthropists. Besides being good educational and inspiring reading for all native church workers the series could very profitably be used as a text book for Bible classes. Such a book has been very much needed to give such a good outline of the church with its work and workers in success, persecution, and change.

We recommend it heartily to all mission workers for private reading and for use in the work.

We would suggest that as Mrs. Richard has done this work so well, she issues another series, taking up Old and New Testament characters after the style of the Rev. Dr. White, of Edinburgh, with whose splendid character sketches many of us are familiar.

W. DEANS.

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Editorial Comment.

THE editor of the RECORDER has received a copy of the February and March numbers of Vol. I (1869) RECORDER. They are old—of course—and yellow and somewhat moth-eaten, but are complete. Even parts of Vol. I are very difficult to obtain, and these are specially valuable to any one wishing to complete their numbers. They can be had for $1.00 each by applying to the Presbyterian Mission Press, Shanghai.

* * *

AT a meeting held at the commencement of the month, under the auspices of the Shanghai Ladies Auxiliary, the following particulars of the work of the British and Foreign Bible Society for the past year were given by the agent, Mr. Bondfield :—

"Editions of Scripture had been printed in High and Easy Wên-li, Mandarin, in four colloquials, and Tibetan, making a total of 1,059,165 volumes, including 20,500 complete Bibles, 50,152 New Testaments, and 988,513 portions, the increase for the year being over 114,000 books. There had been issued from the Society's depôts, mainly from Shanghai, 1,035,303 volumes, of which number 942,683 were sent out for distribution in various parts of the Chinese empire. The actual sales reported were 4,751 Bibles, 33,362 Testaments, and 818,043 portions, making a total of 856,156, showing an increase of no less than 127,440 volumes for the year. Side by side with this increase in numbers it was stated that there was not only a corresponding increase in the money received but also that the prices charged for Testaments were much higher than formerly, and that the native Christians had shown an eagerness to purchase durable rather than cheap copies of the Word of God."

* * *

THE FOOCHOW CHRISTIAN ENDEAVOUR CONFERENCE.—We learn that 1,150 endeavorers were present, besides many of the sister organization, the Epworth League. Considering the difficulties of travel in China, that is a surprisingly large number to be got together for such meetings and would seem to show that Christian Endeavour has well rooted itself in China, with blessings for the Chinese as for other lands. The objection raised by some to the monster conventions of America cannot at any rate apply so far in China. It seems to us that the Chinese who in heathen days travelled far to attend religious gatherings are just the people by and by to congregate to Christian gatherings in most inspiring numbers, so that the figure of the prophet about "doves to their windows" will require to be changed to some other suggestive of vaster numbers. Meantime why not have more local conferences in the provinces? "Where there's a will there's a way."

* * *

As a matter of fact over 1,100 of the endeavourers present at Foochow were of Fuh-kien province,—the great difficulty of dialect keeping many away who would gladly have gone. Those from other provinces who knew no English, could get very little from the meetings, though they felt the spirit and enthusiasm of members. A recent local rally of Christian Endeavour Societies in Ningpo and Hangchow Presbyteries, at Yü-yiao, attended by over two hundred delegates, is reported as being very helpful. Subjects specially considered were: the advantages of the Christian Endeavour Society in the way of increasing reverence for the Bible, interest in Christian work, and mutual love, and improving personal religious and home training.

* * *

THE SPREAD OF MORPHIA.—This is the title of a leader in the *North-China Daily News.* The editorial is based on the trade reports of the Shanghai and other Commissioners of Customs, who think that the importation of morphia ought to be specially restricted. It appears at present to be free from duty. We quote: "There is a probability that the disastrous opium habit is still increasing in a part of China where it has existed for about 170 years. This is unhappily a picture of China; the people will, against remonstrances, injure themselves by this habit. They expend the capital made by their labor in the purchase of a distinctly injurious article. This prevents the use of the same capital in productive industries This is a very pernicious effect of the opium habit.... The opium habit, through the misemployment of capital, has caused the exports to decline one-half in sixteen years. Industry at Amoy is paralyzed by the opium habit." Thus far the *News.* Facts are proving too hard for the defenders of the traffic. If industry is paralyzed, so will the power to buy imports decrease, and at last it will be seen that a few opium merchants grow rich at the expense of all other traders. Surely we are all now prepared to follow the ironical advice of the pamphleteer: "Let us all smoke opium!"

* * *

MUCH RUBBISH.—So thought Nehemiah, and gave the preacher a striking text to young people. One cannot but think, among other places to be cleared out, of China. There is truly much rubbish to be swept away before the foundations are laid. Nehemiah did his cleaning with pick and shovel and basket. But, after all, these things could avail not for the work unless he had put a new spirit into the people who handled them. And so a *new spirit* will do the work in China. Perhaps we are apt to think that we must by prodigious digging, delving, and dialectics, clean out this Augean stable. Is there not an ever-flowing stream which it is our high privilege to let flow in? and so the rubbish will glide noiselessly away and all become sweet and clean.

* * *

FOR the benefit of friends who send cheques to Shanghai, we note that the Hongkong and Shanghai Bank now discounts all cheques on Hankow, Tientsin, or Pekin, or elsewhere than on Shanghai, unless "Shanghai Currency" is written upon them.

Missionary News.

Revival in Swatow.

Rev. J. M. Foster writes from Swatow: We have just enjoyed a most refreshing week of meetings with the Chinese native helpers. A deeper interest in spiritual things was manifested than I have ever seen, and they said: "Never a week like this in our history as a church."

Dr. Goodrich has kindly sent us the following, being a copy of a letter sent to their secretary. In a private note he adds: "The revival of which it speaks has continued and spread in many places. At the close of the special meetings the college students nearly all went out to hold meetings in various places for one week, resulting in a great blessing to nearly a dozen churches, large and small."—ED. RECORDER.

TUNG-CHO, NEAR PEKING, CHINA,
March 12, 1900.

DEAR DR. SMITH. I want to write you a bit of recent history. Two weeks since Dr. Ingram went to Peking on business, and found himself in the midst of a wonderful revival at the Methodist Mission. The business was forgotten, and our good Dr. was directly plunged into personal work for souls. The next day he returned, and in our prayer meeting told of what he had seen. The result was that I took up the theological students, for whom we have had a great desire that they might receive a new anointing before going out to their life work. Three or four others went also. It was not very long before they were in trouble, and the next day, to my surprise and my joy, they were kneeling at the altar as penitents. I need not tell you the whole story of their struggle, their consecration, and their new joy. We came back after three days to work for our own dear church and college.

We commenced daily meetings a week ago to-day in the city, and almost immediately the presence and power of the Spirit were manifest. At the college it was quite otherwise. The boys thought they were in a very religious state already, and they did not want a revival. At our Wednesday prayer meeting we seemed so strike a rock. The boys sat like statues, and it was almost impossible to get any response after the opening of the meeting. It seemed so strange and so unlike our boys, most of whom are Christians. How little prepared we were for what soon followed. In the evening we held another meeting, led by Mr. Tewksbury. He made a few excellent remarks on the necessity of breaking with sin and living a new life. Then a hymn was sung very softly, and the meeting was opened for prayer. First there was a single voice. Then two voices joined in together, and presently there was a hum of voice all over the room. It was scarcely a quarter of a minute from that time when every one in the room seemed to be praying and a large majority weeping. It came upon us like the rushing of a mighty wind on the day of Pentecost.

It came indeed like a Pentecostal blessing, and was an experience for a life-time. As the minutes went on, the praying and weeping became more agonizing. What should be done? Fortunately the students from the seminary were many of them present with their new blessing. We went from one to another of the boys, kneeling and praying with them and speaking such words as were given us for them. Finally we asked them to rise, and at length succeeded in getting them on their seats again. Such confessions as the boys made! A half dozen on their feet at a time. It was almost impossible to close the meeting. When they were finally told to go quietly to their rooms and try to get some sleep, most of them left the room, but not to sleep. Sounds of weeping and beseeching cries were heard all over the building during the night. The place was a Bochim.

The next night the same scene was repeated. We could not ask any one to lead in prayer without the whole school breaking out into an agony of petition. We broke up the meeting and dispersed them into five or six rooms, where they fell down and prayed and wept as before. After a while we succeeded in getting them together again, but not in stopping their cries. I looked on in a kind of helpless way while I prayed for the dear boys. But my heart held a great joy, and almost involuntarily my lips pronounced the blessed words of the Creed, "I believe in the Holy Ghost."

Holding classes and study proved nearly impossible, and they were given up. And now for a week we have given ourselves wholly to revival meetings and personal work. The seminary students have had a great uplifting and have labored with joy and earnestness for souls. The results in the church it is too early to state. But the feeling has been deep and general, and very many inquirers have made confessions and asked for prayers.

We are now chiefly trying to help the students to gain the best blessing from this new uplifting by making a new consecration and seeking a special anointing of grace and power.

You will rejoice with us in this work and pray that the results may be deep and permanent.

Yours sincerely,
CHAUNCEY GOODRICH.

Anti-Opium League in China.

Contributions.

Previously reported	... ...	$475.02
張靜江 Nan-zing	... ...	5.00
張澹如 ,,	... ...	5.00
張墨畊 ,,	... ...	5.00
周劍花 Hoochow	... ...	5.00
曹子賓 Soochow	... ...	2.00
李介安 Nan-zing	... ...	1.00
邱問滆 ,,	... ...	3.00
張益升 ,,	... ...	1.00
周鐵畊 ,,	... ...	.50
鮑君美 ,,	... ...	.50
馮守之 Soochow	... ...	.40
石福美 ,,	... ...	1.00
蔡穀安 Shang-suh	... ...	.20
潘錦泉 Soochow	... ...	.20
潘娀泉 ,,	... ...	.20
成頌文 ,,	... ...	.20
秦式卿 Quinsan	... ...	.20
張蔭蓀 Nan-zing	... ...	.20
邵蘊璋 ,,	... ...	.20
徐子望 ,,	... ...	.20
Rev. A. D. Rice, Tsing-kiang-pu		4.00
Rev. J. R. Graham,	,,	4.00
Jas. B. Woods, M.D.,	,,	5.00
Miss A. Hunt,	,,	2.00
Rev. H. L. Ferguson,	,,	1.00
Miss E. Bissett, Tsing-kiang-pu.		1.00
Rev. H. M. Woods, D.D.,	,,	10.00
Leung Kwoh-kwong, ,, Post Master	... ...	1.00
C. I. M. Training Home, Ngan-kin		5.00
Dr. L. H. Hoag, Chinkiang	...	5.00
Miss Belle Smith, Soochow	...	5.00
Dr. W. H. Park,	,, ...	5.00
Rev. J. W. Cline,	,, ...	1.00
Miss M. Murray, ,, F. Cole, ,, M. King,	Yang-chow ...	2.50
Miss Faith Box,	,, ...	1.00
Miss A. Henry,	,, ...	2.00
B. T. Crocher,	,, ...	.50
W. E. Crocher,	,, ...	.50
G. A. Cox,	,, ...	1.00
Miss B. G. Forbes,	,, ...	10.00
		$572.52

W. H. PARK, M.D.,
Treasurer.

SOOCHOW, *April 12th, 1900.*

Arima Christian Conference.

(AT ARIMA, NEAR KOBE, JAPAN.)

The following is the proposed program for the Arima Christian Conference for the coming season:—

Sunday, August 5th, 1900.—Sermons at 10 a.m. and at 7.45 p.m.

Monday, August 6th, 10 a.m.—Paper, "The Nature, Powers, and Duties of Faith as shown in the Synoptic Gospels."

7.45 p.m.—Devotional service. Subject, "Japan."

Tuesday, August 7th, 10 a.m.—Paper, "The Self-consciousness of Jesus."

7.45 p.m.—Devotional service, "China."

Wednesday, August 8th, 10 a.m.—Paper, "The Temperance Movement and its Relation to Missionary Work."

7.35 p.m.—Devotional service, "Temperance."

Thursday, August 9th, 10 a.m.—Paper, "The Importance of Catechizing as a Method of Christian Teaching."

7.45 p.m.—Devotional service, "Africa."

Friday, August 10th, 10 a.m.—Paper, "The Providence of God as revealed in the Book of Job."

7.45 p.m.—Devotional service, "India and Mohammedan Countries."

Saturday, August 11th, 10 a.m.—Paper, "The Place of Love in the Pauline Theology."

Sunday, August 12th, 10 a.m.—Sermon.

7.45 p.m.—Adress by President.

J. H. Scott,
Secretary, Board of Managers.

Diary of Events in the Far East.

March 16th.—The trial of the murderers of Rev. Mr. Brooks was concluded. The chief of the murderers was beheaded, one man was strangled, one sentenced to banishment for life, and six others to endure lesser punishments. The village elders are to put up a memorial on the scene of the murder at a cost of Tls. 500, and the Chinese authorities have paid Tls. 7,500 for a memorial chapel, with 6 *mow* of land, and Tls. 1,500 for a memorial in Canterbury College.

March 25th.—Proclamations are posted throughout the Empire, quoting an Imperial decree, denouncing Kang Yu-wei and Liang Chi-tsao as rebels, offering Tls. 100,000 for their bodies, dead or alive, and forbidding most stringently the dissemination of their literature or that of other reformers.

At Wuchang a man was beheaded who for a time had impersonated the Emperor Kwang-shu, intimating that he had escaped from the rigorous restraint of the Empress-Dowager. His story, and his resemblance to the emperor, imposed for some time even on high officials; but there is no doubt he was an impostor.

March 31st.—The N. Y. K. Tokio Maru was wrecked on Ch'ang-shan-tao, near Têng-chow. After forty hours on the breaking ship, the passengers were rescued, with the exception of two Japanese and two Chinese. There were seven European passengers of whom three were children.

April 5th.—The Powers have made a joint representation to the Chinese Government, stating that if the insurgents in Shantung are not suppressed within a certain limit of time the Powers will take the matter into their own hands.

6th-9th.—The 5th National Christian Endeavor Convention met at Foochow, attended by over 1,500 persons. Dr. and Mrs. Clark, founders of the C. E. Society, were present. The Foochow Society was the first organized in China, and the first C. E. Society organized outside the United States, being formed March 1885.

12th.—The first part of the translation of Kang Yu-wei's latest work appears in the *North-China Daily News.* This work is a passionate appeal to the masses of his countrymen, particularly those sojourning in foreign lands, to band together to save their country. He denounces the Empress-dowager, as being a usurper, and ruining the empire, and calls on the people to rouse as one man, and no longer each selfishly seek his own good, but seek the good of all.

16th.—During the 24 hours ending at 8 a.m. on Friday morning, there was not a single crime, offence, or accident reported at any police station in the Anglo-American Settlement at Shanghai. This, in a city of 350,000 inhabitants, is probably unique, and is a strong testimony to the orderliness of the Chinese.

27th.—As Liu Hsio-hsun, an emissary of the Empress-dowager, stepped ashore from a steamer at Canton, he was shot by an assasin, who made his escape. The shot proved fatal; but it is claimed not to have political significance, the assasin being said to have been "fleeced" by Liu in certain lottery transactions which gave him a very unsavory reputation in Canton some years ago. Reformers however feel that one of their most feared enemies is out of the way.

29th.—The funeral of Sir Nicholas J. Hannen, chief justice of Shanghai, who died on the 26th, aged 58, was an impressive service. The procession, in which the consular body, the Shanghai volunteers, and many others took part, was witnessed by immense numbers, all feeling the great loss to the community.

Missionary Journal.

BIRTHS.

At Wei-hai-wei, February 14th, the wife of Mr. J. W. Wilson, Shih-tao, of a daughter.

At Ch'u-wang, Honan, March 28th, to Dr. and Mrs Menzies, C. P. M., a son (William Sawers).

At 4 Abbotsford Crescent, Edinburgh, April 4th, the wife Mr. James Murray, N. B. S. S., Chungking, of a daughter (Margaret).

At Chungking, April 6th, the wife of Leonard Wigham, F. F. M. A., of a son (Arnold Henry).

At I-chang, April 10th, the wife of the Rev. Wm. Deans, C. I. M., of a daughter.

At Hangchow, April 18th, the wife of the Rev. G. W. Coultas, C. M. S., of a son.

At Hangchow, April 18th, the wife of Rev. C. N. Caldwell, S. P. M., of a daughter.

MARRIAGES.

At P'ing-liang, February 4th, Mr. V. Renius, to Miss E. Gustafson, both of China Inland Mission.

At Üin-ch'eng, February 21st, Mr. G. A. Stâlhammar to Miss J. Svensson, and Mr. L. H. E. Linder to Miss N. K. Sjöberg, all of C. I. M.

At Shanghai, March 26th, Dr. A. Fletcher Jones, L. R. C. P., of E. M. M., Lao-ling, and Miss Mary E. Poxon, of England.

At Soochow, April 3rd, Nettie Lambuth, second daughter of Rev. H. C. DuBose, D.D., and the Rev. Wm. F. Junkin, of the S. P. M., Suchien, North Kiang-su.

At Shanghai, April 4th, Mr. J. W. Wilcox to Miss L. M. Pasmore, both of China Inland Mission.

DEATHS.

At Oakland, California, March 26th, Mr. Robert Watt, of the B. and F. B. S., Shanghai.

Near London, April 15th, Emma, wife of Rev. D. S. Murray, L. M. S., Ts'angchow, of opthalmic gout.

Near Seoul, Corea April 10th, whilst itinerating, Rev. D. L. Gifford, A. P. M.

At Tientsin, April 12th, of scarlet fever, Ruth Ella, aged 12 years, eldest child and beloved daughter of Rev. Frederick Brown, M. E. M.

At Chinkiang, April 17th, Miss Lottie Baller, daughter of Rev. F. W. Baller, China Inland Mission.

At Peking, April 23th, Mr. J. L. Mateer, Manager of the A. B. C. F. M. Press.

At Shanghai, April 29th, Miss Laura A. Haygood of the M. E. S. M.

ARRIVALS.

April 2nd, Miss Louie H. Cozens, C. I. M., from Australia.

April 4th, Mr and Mrs. C. H. Tjäder and child, C. I. M., returned from America.

April 9th, Miss F. Hallin, Mr. and Mrs. A. E. Rydberg and two children, returned, from Sweden; Mr. Chr. Watsaas, and Mr. J. A Christensen, from Norway, all C. I. M.

April 17th, Dr. J. C. Gillespie, L.R.C.P., and wife, for I. P. M., Manchuria.

April 20th, Miss R. E. Garriŏck, U. P. M., for Manchuria.

April 23rd, Mr. W. S. Strong, C. I. M., returned from Australia.

DEPARTURES.

From Amoy, March 2nd, Misses K. M. and M. E. Talmage, A. R. C., for U. S. A.; Miss M. M. Van Beeck-Calkoen, A. R. C., for Holland.

From Amoy, March 31st, Mrs. P. W. Pitcher and two children, A. R. C., for United States.

From Shanghai, March 31st, Miss C. Hoff, C. I. M., for Germany.

From Shanghai, April 9th, Rev. W. C. Taylor, and child, Messers W. T. Gilmer and E. J. Brewer, C. I. M., Miss Mary Shekleton, S. Y. M., for England; Rev. D. L. Anderson and son, S. P. M., Soochow, for U. S. A.; Rev. A. Sowerby, E. B. M., for England.

From Shanghai, April 23rd, Mrs. G. B. Stott, for Australia, Misses Mellor and Pickles for England, Miss Janzon for Sweden, all of C. I. M.; Mrs. E. Morgan and two children, E. B. M., and Miss A. N. Bettinson, Christians Mission, for England.

From Shanghai, April 27th, Mr. O. Schmidt and child, C.I.M., for Germany; Miss M. Vaughan, C. M. S., Hangchow, for England.

THE

CHINESE RECORDER

AND

Missionary Journal.

Vol. XXXI. No. 6. JUNE, 1900. { $3.50 per annum, post-paid. (Gold $1.75.)

FIFTH NATIONAL CHRISTIAN ENDEAVOR CONVENTION.

Foochow, China, April 6–9.

PAPERS AND ADDRESSES.

World-Wide Endeavor.

BY REV. FRANCIS E. CLARK, D.D.

MY DEAR FRIENDS: A man after travelling 10,000 miles is glad to reach his destination. If that destination were a very unattractive place, he would be glad, but when it is such a place as Foochow and such a Convention as this, one is doubly glad. I feel that nothing could be warmer than the welcome Foochow has given us this morning. I come bringing the greetings of many brothers and sisters. During the last two or three years I have shaken hands with 100,000 Christian endeavorers, but I had to shake hands with one at a time and never with hundreds all at once as I do this morning.* I bring you the greeting and handshake and hearty love of Christian friends all over the world. I thank you for your kind words of welcome to Mrs. Clark and myself, but I take them not only for ourselves but for all those whom we represent.

If you come to see me at Boston, and I invite you all to come, you will get a hearty welcome. You will feel at home in my house, because in twenty-one different languages over the door is the word "Welcome;" in English, in Chinese (and the Chinese comes next to the English), in Japanese, in the languages of India, of Europe, of Asia Minor, in the languages of the South Sea and Sandwich Islands, and others. So you would be welcomed twenty-one times over;

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* Referring to the whole audience rising and greeting him with the Chinese bow and extended hands.

and this is only a faint symbol of the welcome the brothers there would give you. But the best part of the welcome is that we welcome each other, because we have welcomed Christ into our hearts; if we don't love Christ, we don't love one another, but when we open our hearts to Him, then we open our hearts to one another.

These brothers and sisters represent not only different lands but different denominations. One of the happiest features of this Convention is that we represent different denominations, but are all bound together in Christ's love. I am grateful to-day for the welcome of the Epworth League as well as the Christian Endeavor, and I am glad that the union of the two societies is growing closer. In Canada the Epworth League is called the Epworth League of Christian Endeavor.

When an army is fighting, and one wing gains a victory, he is a happy man who brings the news of victory, no matter who the messenger is, however humble and unimportant. To-day I am that glad man to bring you news of victory and success from other wings of the great army. I never saw a time when the movement was growing so well and so substantially in the United States. In Great Britain the movement is prospering everywhere, and I hear good news elsewhere of our brothers who live under the Union Jack. I am going to a great Convention in London in a few months; there tens of thousands of young people will be gathered together from all over the world—some from China, 1,000 from America—and I shall take to them the greetings of this Convention and shall tell them of this delightful scene and your good words for Christ and the Church, and I am sure it will gladden their hearts.

I have just come from Japan, and there from north to south I saw great companies of Christian endeavorers; they sent their love and greeting to you, and they gave me a banner to take home from their Convention in Kobe. The banner has the United States and Japanese flags with the world between, on which are the letters C. E., symbolizing that the world is to be for Christ and Christ for the world.

I told you just now of my house where so many "welcomes" were written on the porch; upstairs in that house there is a room full of mementos—flags, badges, banners, mottos in different languages, and different articles from many countries which tell of Christian Endeavor work. On these mementos you find these words: "For Christ and the Church," in the languages of India, China, Japan, and many of the languages of Europe, and these words express the object and motive of Christian Endeavor. This is what Christian Endeavor means in every language and in every land. It is just the same here as in Boston, and all over the world this is our purpose. I like the other motto: "Look up, lift up," and let us always remember our purpose in the world is not to live for self but for Christ and others. If we only live for self we die and ought to die. If we live for Christ we shall live for many years to come. Let us ask ourselves, "What *am I* living for? and before this Convention is over let us ask it in the sight of God.

One great object of the Convention is to remind us why we are in this world. Is it only to make money, to get pleasure, to live easily, simply to go to school and get wise in this world's wisdom? Is it to have power and to make friends? No, for none of these things; the object of this Convention is to make it plain to us that we must live for Christ and the Church; the object of the Christian Endeavor is to set every member at work for Christ and the Church. The ministers, the deacons, the elders, the Sunday School superintendents ought not to do all the work; the older and wiser must not do it all, but there is something for *every one* to do—every young man and woman, every ignorant as well as every learned Christian, the inexperienced as well as those who have been long in service; now the message of the Christian Endeavor and this Convention is, "There is a work for everyone and every one for his work, something for Christ and the Church for every one.

After all we can't see the whole of this Convention in this church. As I look out of the windows and see the beautiful hills around Foochow, I can see much farther than the end of this church—yes, miles beyond. So may God open the windows of our soul that we may see God. The results will extend beyond Foochow, beyond the year 1900, and right on into the eternity of God. Once again thanking you for your kind greetings, I give you from Christian endeavorers all over the world, their love and hearty greetings. God bless you all."

Note.—Dr. Clark afterwards stated that he had forgotten especially to mention the greeting of the Union Church, Shanghai, in the shape of a $100 offering, which he handed over.

The Early History of Christian Endeavor in Foochow.

BY MISS E. J. NEWTON.

ALL things have their beginnings, and the beginning of great movements is usually in the realizing of some great need. In America it was the need of opportunity for natural growth in those who were just coming into the church that led to the formation of the first Society in Williston Church, Portland, Maine. In China it was the slowness of growth and development in spiritual graces among those who professed the Christian name, without regard to age or position, which led the leaders of this movement to grasp at anything which gave promise of help in this direction, and form the first society in Foochow. At that time the duty of personal consecration to active service for others seldom came home with force to the hearts of those outside mission employ. Preaching the gospel was supposed to be the special work of those employed for the purpose, and prayer meetings were little more than a repetition of long prayers, or formal exhortations to those outside the church. The young people had never seen a real revival; how should they know what it was like? They seldom heard old and experienced Christians tell of their joy in communion with God, or of their consciousness of Christ's presence with them in their daily lives. They had never read such a book as "What would Jesus do?", and it had never come into their hearts to think what wonderful things he would do with them if banded together to do just what he asked of them.

Sorely our hearts grieved over this state of things, but the remedy had not been found. We had read of the beginnings of Christian Endeavor in America, and wished we could try something of the kind here, but none of us had ever seen it, and we knew but little of its working. Just then there came to us as a new recruit Rev. G. H. Hubbard. He was fresh from Christian Endeavor work at home, and had brought with him the Christian Endeavor Manual. Could we put together the knowledge of those who could not speak the language and the speech of those who had no knowledge of this new work? The great need pressed upon us so heavily that with much prayer and planning we determined to make the attempt. One Sabbath evening in March, 1885, three years after the Williston Society was formed, we invited a select company of young people to the missionary residence and tried to give them the idea. They listened and made few objections, but not one of them would pledge himself to join the new Society. We went home disappointed, but not defeated. During the week we laid our plans deeper. With great care a name was chosen for the Society, and for some of the most important offices, as, never having had any such thing, there was naturally no Chinese name to fit it. The next Sabbath evening we tried again, having secured the sympathy and help of a Mother in Israel, a pastor's wife from one of the country stations, who happened to be in Foochow. The young people listened to her, and perhaps we were able to make the matter plainer than the week before. At any rate our hearts were gladdened by a few names of those who, in fear and trembling, took the first step in this new and unknown road. At first we dared not elect any officers, but simply held prayer meetings, encouraging here and suggesting there, and filling in ugly gaps with singing, of which they were very fond. We grew better acquainted with each other. By and by we had an experience meeting, and the lips of the young people began to be unsealed. Gradually the more important offices were filled, but for a long time a foreigner was president. The missionary residence connected with the girls school was for many months the meeting place of the Society, the women and girls occupying one room and the young men the other, with open doors between, and they began to feel quite at home; but it became so crowded that at last it was necessary to remove to the church, where extra efforts were needed to preserve the social spirit. Occasionally a magic lantern exhibition, or a lawn party in the missionary compound on a moonlight evening, helped to draw us nearer together. In the regular meetings chain-prayers became very popular, and sometimes twenty or thirty would offer simple, pointed petitions in quick succession. It was here that the Christians forgot their formal addresses to God and their habit of embracing all the world in each prayer, and the change has been marked ever since. Our Christian endeavorers know how to pray. Bibles were more carefully studied, the joy of God came into many hearts; those who had blushed to confess the name of Christ before their heathen relatives were now leading them to the Christian Endeavor meetings and pleading with them to believe in the Savior, and we felt that Christian Endeavor had come to Foochow to stay. The work spread slowly during the first few years. In 1886 a Society was formed in Foochow city, and two years later one at Ha-buo-ga. From 1890 to 1893 three Junior Societies were formed; the first being in the girls' school at Po-na-sang. In 1894 the total number of Societies registered, including those in the C. M. S. Mission, was seven, and of members 291. This was the year of the first National Convention, and the Foochow Societies raised the money and sent their delegate to Shanghai, taking a prominent part in the discussion of the best name for the Society, as different translations of the term were already in use in different parts of the country. Late one night the discussion ended in a compromise, and the present name, "Mieng-la-huoi," was adopted. The Fuhkien Union was formed in 1893, and quarterly meetings are held in different churches in Foochow city and suburbs.

Our first annual meetings were simply a single service held in connection with the annual meeting of the American Board, and when a Christian Endeavor rally was first proposed, surprise was expressed that we should try to fill a whole afternoon with Christian Endeavor. At the annual meeting in 1895 our young people realized that the church was too small, and at their suggestion a cloth awning was spread in the Mission compound, and the young men brought the seats from the church through the crowded streets to add to the accommodations for those who attended. It was a novel gathering.

On one side was the heavy pounding of the pewter-beaters making idol paper, while one corner of the awning was attached to the low roof of a temple on the other side. On the roof of this temple men were engaged in repairs, and sometimes they stopped in amazement to look on and listen to the organs and the loud chorus of voices singing gospel hymns. Christian Endeavor was advertised that day, though many of the curious audience were not members, as we only numbered eleven Societies and 431 names. The next year a huge matshed was improvised to accommodate the great audience, and Foochow registered thirty-four Societies and 1,377 members, while one Society in Amoy made the total membership in the province 1,429. At the consecration service 122 persons took part in thirty-five minutes, and a generous collection was taken for the Armenian sufferers. The Conventions for 1897 and 1898 were held in heathen temples, and in 1899 simultaneous meetings were held in different churches.

For the past few years the progress has been rapid, till on this our fifteenth anniversary we number 51 Societies and 2,464 members. Many kinds of work have been undertaken, the spirit of our churches has been greatly changed, the great purpose of saving souls has entered into many hearts, and Christian life is broader, clearer and better than fifteen years ago. We are not ignorant of the many imperfections that still remain, of the ignorance that still prevails in some Societies, of the misunderstanding of the spirit of the pledge, of the selfishness and apathy that still exist in many hearts; but we look back over the way God has led us during these years, and with united voices thank Him for the birth of the Christian Endeavor Society in Foochow, and we look forward to the coming years with glad hope and strong faith, believing that this is one of God's appointed agencies for the salvation of China.

The Origin and Growth of Christian Endeavor in Connection with the Fuh-kien Anglican Mission.

BY MISS F. E. OATWAY.

IN Miss Newton's very interesting paper we have an account of the birth of a Christian Endeavor Society in Foochow and in the Fuhkien province generally just fifteen years ago. I have been asked to tell a little about a younger child of the same family, which has now quite a numerous progeny all over this province. The child I refer to is Christian endeavor in the Anglican Mission, which has now developed into a family of ten or more, and will probably hereafter have many additions.

Mr. Hō Hók-sing must have the credit of having started the first branch of Y. P. S. C. E. in our English mission. He had previously attended the meetings held in the Taê-bing-gă Church of the

American Board Mission for a year, and being an earnest and zealous man he was wise enough to see how such an organization would not only benefit the Christians themselves, but might be a means of winning many converts from the heathen, and so fundamentally strengthening the church; and he was the means of establishing the first branch of Christian Endeavor in the English mission at A'ng-taê-gīo near the close of 1886.

It is worthy of remark that the Christian Endeavor movement has extended so rapidly in all Christian countries because it has met a very great need. Its elder brother and sister—the Y. M. C. A. and Y. W. C. A.—have done and are doing a splendid work, and I feel that I owe much to the Y. W. C. A. But the Christian Endeavor Society can embrace much more. As its name implies it is a Young People's Society of Christian Endeavor, but it embraces young and old and middle-aged in its ranks, as well as both sexes, and herein lies its strength.

It also binds members to their respective churches, as can be seen by the pledges; and yet promotes a spirit of brotherly union between all churches and denominations that make use of the organization. The founders of Christian Endeavor discovered how to make Christians work, and to work means to be alive and to be in touch with other souls, and specially to seek after the lost.

I can testify to the extreme value of the Christian Endeavor meetings in some of our churches in the city, where a crowd of heathen will stand for more than an hour, listening attentively to earnest addresses by the Christians, and the meetings being informal, and being broken up into short addresses, interspersed with hymns and prayer, are much more likely to help the heathen than a regular service, while the Christians are learning to be evangelists; and I have been led to many new houses in the city where people had never before heard the Gospel, all through Christian endeavorers.

The Christian Endeavor movement in Foochow has been helped and strengthened at various times by enthusiastic endeavorers who have come from their home lands with the most progressive methods of work. The formation of the Fuhkien Union of Christian Endeavor is an example of this, as it was formed in 1893 largely as the result of Miss Chittendon's suggestions. Mr. Hō Hók-sing assisted in the starting of the Union, and was president for two years, and was sent as delegate to the last National Convention in Shanghai. 1897 marks another advance in the history of the Union. Soon after Miss Hartwell's return to China she was requested to prepare a paper on further organization. At the same time the Union was raising funds to send the delegate to Shanghai, so the Chinese felt it necessary to appoint a treasurer for the Union, and they elected

Miss Hartwell, of A. B. M., and Mr. T'ae Kien-guông, of C. M. S., as associate treasurers. It was also decided to send a banner by Miss Newton, our delegate to the International Convention in San Francisco. At that Convention it was decided that this Foochow banner should be awarded yearly to whatever Society made the greatest increase in systematic giving during the year. It may interest some of you to hear that the banner this year hangs in the church of Rev. Herbert P. Woodin, born in Foochow, son of one of the early missionaries. The same year, 1897, the first junior rally was held in connection with the annual meeting. At the suggestion of the Chinese, Miss Chittendon was added to the committee as its first foreign secretary, and when she went home on furlough Miss Hartwell was elected to fill her place, and Miss Kingsmill was elected treasurer; also during the past year the Rev. F. Bland has consented to act on the Translation Committee.

In 1898 the Executive Committee of the Union was greatly enlarged by the appointment of a "Look-out Committee," consisting of a foreigner and a native for each outlying district. Those who had previously formed societies, or who were specially interested in the Christian Endeavor, were asked to act on this committee, and we feel this has helped in the recent organization of several branches. We have reports from one or two of these new branches; from others we have representatives who will speak for their own branches.

We will now give an extract from a letter from Mrs. Phillips about the Christian Endeavor branch in Kien-yang, the most distant part of our work in this province.

Mrs. Phillips says: "The Christian Endeavor was started in Kien-yang about a year and a half ago. We have only men members, as the women's work is still in its infancy, and I have to teach the heathen women. The Christian Endeavor meetings are held on Sunday afternoons, and I think there are generally bout thirty present. It is greatly appreciated, and Mr. Phillips feels that it has been a great blessing. We noticed especially as soon as it was started that the Christians read their Bibles far more regularly, and really tried to search out the subjects. At that time we had not received the list of subjects, and the members took it in turn to choose the one for the following Sunday. We have some very earnest members who are being much blessed in bringing in others." Mrs. Phillips also adds that owing to the scarcity of Christian workers in Kien-ning and Kien-yang, and the distance being so great, they are unable to send delegates from those two places.

KENG-TAN CHRISTIAN ENDEAVOR.

Miss M. de C. Boileau writes: "The Christian Endeavor was started December, 1897; having heard of the work at Foochow, and attended some meetings in connection with it there, I decided to try and get a branch started at Keng-tan; accordingly told the catechist and some of the church members of my wish; we then called a meeting. Some of the church members were not particularly eager for the movement, but one or two with myself pressed it very much; we then and there started the Endeavor. For the first year we certainly saw results, as we had the meetings weekly. Sunday, 3 p.m., was chosen as the time. The attendance in the afternoons was much larger than formerly; besides we notice men speaking and praying at the meetings that had not been in the habit of doing so publicly. The time came round for having a second committee meeting for appointing officers. The spirit of this meeting was quite different from the first one we had; every one seemed pleased to have the Endeavor Society; the catechist was also most desirous of doing all in his power to promote the Endeavor. I am most thankful to him for the interest he has taken. A third committee meeting.—We all realized that the Endeavor has indeed been a great help in getting the men to speak and pray, also encouraging them to search their Bibles, but at the same time we felt that the progress that had been made in the past year was very little; what could be done to make every individual member take a share in the meetings, was the question generally asked. The Christian Endeavor has also been started at Deng-hung and Keng-kiang, places not far from here; at the latter place there seem to have been good results from the effort.

"I praise God for what He has done here at Keng-tan through the Christian Endeavor, and look forward to greater things."

History of Christian Endeavor in Ku-cheng.

BY MISS FLORENCE CODRINGTON.

MY first introduction to the Society of Christian Endeavor was through a paper in the Chinese Recorder some seven years ago, which gave an account of a branch recently started among Chinese Christians in Canton, and the perusal of which led me to write and make enquiries.

This was early in 1893, and very soon after, in union with Miss Hartford, of the Methodist Episcopal Mission, a united Society was started in Ku-cheng, forming a happy bond between that church and our Church of England Mission. But never having seen the working of the Society we did not succeed in forming a model constitution, and our natives were slow to grasp the meaning of the pledge or the necessity of fulfilling it, so that we could scarcely feel worthy of being enrolled as a Christian Endeavor Society, properly so called.

Shortly after this first effort had been made I was moved from Ku-cheng city to the country station of Sa-iong, and our endeavorers were then left much to themselves for leadership as far as our English mission was concerned, though Mr. Banister, and subsequently Mr. Stewart, gave as much sympathy and help as their constant itinerations made possible. At that time the committees were formed, but not kept up, so that practically the Sunday afternoon meeting—held separately by the two Missions on three Sundays in the month, but unitedly on the fourth Sunday—and the monthly consecration meeting held on the 15th of the month by each Mission alternately, and at which the united Society partook together of the Lord's Supper, were all that remained of Christian Endeavor in Ku-cheng.

On several occasions when I have been in Ku-cheng efforts have been made to re-organize and get the Christian Endeavor work put upon a proper basis; this year these efforts have been rewarded with success, and our Third-ward Church has a strong active membership; all offices and committees being filled by the "rank and file" of the Christians themselves, not as formerly by those already holding office in the church. We can trace the present success largely to the work done at Gu-liang, when our teachers, servants, and others have an opportunity of seeing the Society's working and of judging as to its helpfulness to their spiritual life, and so are stirred up to organize in their own churches. We have still much to do in Ku-cheng before we attain perfection, but we do believe that through the Holy Spirit's enabling, new life and blessing will result from the Christian Endeavor work, in the first place to our church members themselves, and then through them to the heathen around.

At Sa-iong the Society's working has never been properly carried out, but this year, stimulated by the example of the mother Society at Ku-cheng, this daughter branch is also beginning to re-organize and flourish, and we hear with joy of blessing through the meetings. In our Christian girls' boarding-school at Ku-cheng we have this term re-organized the Society, and the girls are throwing themselves into the working of it with great earnestness and mutual profit.

These are very young and rather weak shoots from the great tree of Christian Endeavor, but they have promise of life in them, and will in time be fruitful, we believe, to the glory of God in China, as long as we endeavorers remember that our labour will be a success only in so far as we can say our endeavor is "according to His working which worketh in me mightily."

How to Study the Bible.

BY REV. D. WILLARD LYON.

I HAVE been asked to speak on "How to Study the Bible." In so stating the subject we take for granted that every one *ought* to study the Bible. It is one means of developing our spiritual lives. We know the Bible is the food for our souls to feed on; that prayer without Bible study is lifeless. Bible study forms the basis by which we are able to pray in faith. It is a means of learning the will of God, of keeping in tune with the divine harmony. Dependent as we are on the revealed will of God there is no need to emphasize the *duty* of Bible study. Dr. Clark will talk to you of the *use* of Bible study. There is no need of emphasizing the *importance* of Bible study.

Though our topic is "How to Study the Bible" I will speak a few minutes on "How not to study the Bible." Some study to refute it. If we study it to discover mistakes we can get no spiritual help from it. In John's Gospel, Jesus says if we are willing to *do* the will of God then we can *know* it.

The first way not to study is rebelliously. Our lives must be shaped by it. The *second* way not to study is *intermittently.* In Northern China there are many camels which have great humps on their back, in which is stored nourishment sufficient to last several days. Now many people think they are spiritually like camels, that they can store up sufficient spirituality on Sunday to last all the week. This is a great mistake. Every day we must get the spiritual food for our souls. We recognize when we cease eating food that our bodies are in disorder. So when we have no appetite for God's Word something in our spiritual lives is wrong.

I repeat, the second mistake of Bible study is this intermittent method.

The third mistake is studying too hastily. I know some young men who observe the Morning Watch, but rush through their devotions so hastily that they get no benefit. Most of you are students and know that if you eat too rapidly you fail to assimilate your food; just so in the spiritual life, if food is taken too hurriedly it will not assimilate.

The *fourth mistake* is to study simply from habit. When Bible study becomes merely a habit it loses its life and purpose. We must keep it fresh and not degrade it to habit only.

The *fifth mistake* is to study at random. Some read where the Bible falls open, then think their duty done. If you studied your astronomy or algebra that way you would not grow. You must have a regular method of study to improve in Bible as in other studies. I do not say we should never read at random, but I do say this ought not to be our customary way of reading. There are many more mistakes in Bible study that I shall not mention. We all know the dangers and perils in Bible study.

I would like to mention three fundamental principles on which Bible study is based. *First*, Bible study is the highest form of study in which we can engage and ought to receive our highest attention. Nothing should receive more careful study than this study. Let me ask, Is it right to give the time of day to Bible study when we are tired and listless, or should it rather be when our minds are fresh and alert? Many know that the best time is in the morning hours, when the cares of the day have not begun. Morning, then, is the best time to meet God.

The second great principle of Bible study is that its chief object is to draw nearer to God. The chief object is not to learn what the Bible says and glean its historical facts, though these may be important, nor is it to fill our minds with scriptural thought for the spiritual benefit of others, though that may be important. The chief object is to get OUR souls in harmony with God and to feel that He is our friend. Therefore it is necessary to have an attentive ear and listen for the least commands revealed in His Word. It is necessary to have a heart willing to do what God would have us do.

The third principle is that no study can take the place of study for the growth of your individual soul. Many of you are preachers and feel that you cannot study for yourselves, but must study to obtain lessons to impart to others. Let me warn you that this alone is not best for your life ; it cannot bring the most benefit to you. You are seeking lessons to fit some one else, and do not feed your own soul. What do you think of a barber who never shaves himself, a shoemaker who never has shoes for himself? Preachers must take care to get food from God to feed their own souls.

Some people, like students, say : "We study the Bible every day in school. Is it not enough?" Very likely you obtain great good in that way, but you are more likely to get mainly facts and little spiritual truth. That method alone deprives one of much spiritual benefit. No matter how much study you may get in college (I speak from experience) it is necessary to study the Bible by yourself. Let me repeat these three principles : First. Bible study is most important. Give your mind and heart to it. The second point is, Remember the chief object is to draw nearer to God. Third: No other kind of study can take the place of Bible study for your own souls.

Now let me dwell a few minutes on methods of Bible study. There are many methods, most of them good methods. But none of us can follow one method all the time. We must change occasionally.

Moreover, peoples' minds work differently. What may please one person would not satisfy another.

Perhaps the most common method of study is to read the Bible through in order. Very good, providing we guard against too much or too careless reading. All should do consecutive reading to get a birdseye view, a general view of the landscape. But do not stop with this method alone. Others are important. Another method of Bible study is by subjects; for example, the "Holy Spirit." Find all you can on this subject.

Another way is to take one book for study and find all you can about it. Then occasionally do what might be called microscopic work. Make a careful study of a small portion. By this method we get deeper into spiritual truth. Some time ago a young man said to me: "All methods are good, but I can't understand the Bible, and I haven't money to buy a commentary." The best commentary on the Bible is the Bible itself. Where did the great commentators learn? From the study of the Bible by putting one Scripture with another; by comparison you and I have the privilege of becoming commentators ourselves. No matter how humble or ignorant we may be, God will reveal His truth if we seek it, and in order to encourage your hearts and minds I will give you a plan of self-study to enable you to understand the Scriptures.

Suppose I turn to Mark, first chapter; for illustration, I begin by reading the first three characters. They tell me Jesus was the Son of God. Take your pen and write, "Jesus was the Son of God, Mark says so." There you have one great truth already in your note book. Read the second verse; Mark quotes Old Testament prophecy. Write that in your book. He quotes from Malachi, also Isaiah. Next put down the place. Read on. Much is told of John the Baptist. I analyze what is said about John and find it describes the work he did and the place of his work. Find also in verses four, seven, eight, his gospel is spoken of: in five, the result of his work; sixth, the way he lived; seventh and eighth, his thought of Christ. Put all these facts in a note book as soon as found. After studying one chapter look over your notes and see if any two are on the same subject. You may find four or five places on the Holy Spirit. Put them together and say Mark teaches this about the Holy Spirit. Then meditate on these facts. Ask yourself, "Have I received these in my heart?" And so on with all the subjects. If you do this you will be surprised at the number of subjects.

Take Mark, first chapter for instance. There are at least twenty-five distinct teachings. Suppose you go through the whole of Mark that way, you will then know more than if you studied a commentary for a year, and besides feel that these truths are your own, and you have a power you could not get from a commentary. This is not a hard method, but one adapted to all lines of study.

I have a friend who is a specialist on birds. His wide knowledge on that subject was obtained by classifying small facts. Apply the same indefatigability to the Bible and we will be masters of it. I covet for you the spirit of investigation—of research.

I trust that we may become such men as miners. They go into the earth and bring up untold treasures. May you search God's Word and get untold treasures never before seen by man. God make you all able to handle the word of truth rightly.

The Quiet Hour with God.

REV. F. E. CLARK, D.D.

THE quiet hour means just this: In it we give God a chance to get at us. We give everything—business, pleasures, cares of every kind—a chance at us, everything but God. We set apart regular times for all these things. We have regular times for our meals, and we very seldom forget them. We give all these things a stated time and never forget, but we often forget to talk with God. The quiet hour means also to have a *particular time* every day in which to talk with God. First go back and get the idea that we *can* talk with God. The most profound truth in the Bible is that he, who commits himself to God, must believe *God is.*

This thought must possess us. We must also believe that we can see and talk with Him as friend. We must believe it is possible for *us* to talk with God. That it is not a privilege granted to the wise and learned, or to saints alone, but to *us* also. This great honor God has given *us.*

Many a beast is stronger than we. Many a bird builds its nest as skillfully as we build houses, but no bird or beast can know God and talk with Him. It is our great privilege, which we forget to receive as such.

Then let us have as a basis of thought, "It is possible to know Him and talk with Him." But better still is it to hear Him talk to us. It is a mistake to spend all the time in talking with God. We want so many things—money, help, and so many little things—that we spend our time in teasing God and forget the still small voice. The quiet hour means to listen, as well as speak, and hear God.

But you may say: "Why call it 'the quiet hour'"? Why distinguish it by that name when it means meditation? Just to make it definite and concrete. This church, for example, means God's house. It represents God, and means that He dwells here. He would be here any way, but it makes His presence real for us to see this house. Look at the mottoes above you, see the one above you which says: "One is your master, even Christ." How real, how definite His existence becomes. The quiet hour makes the thought definite. The quiet hour must come into every soul if you would grow in grace. The time may come when we shall be so perfect that we shall alway be in communion with God; but now when imperfect we must have a definite time to talk with God.

The comrades of the quiet hour promise to set apart fifteen minutes a day, in the morning, for communion with God. There is no magic in the time, but in the idea underlying it—to have *some* definite time to commune with the Father. We need so much in this busy, rushing world, to have this quiet time. I thought that Americans were the busiest people in the world, but I see the Chinese are just as busy. As I pass through your streets morning and night I find your people busy all the time—busy about goods, about everything—too busy for heavenly things. Even we Christians are so busy with making a living that unless we are careful we let weeks and days slip by without communing with God. In olden times saints went off by themselves in mountain caves or cells. Sometimes, mounted on a height, where they might be seen, they held aloft an arm until it became stiff, thinking by such means to please God. We believe that is a great mistake; that men should live among others to do them good; that it would be a great mistake in these days to seek the wilderness for spiritual growth as they of old did. Yet we do need as much as they a season of communion with God. Though not in cloister or cell we need to take some time with God.

There is no time so good as the morning hours, when we are fresh and strong, to spend with the Father in heaven. I know it is not easy, but if we are as determined to get it as to get our breakfast we will get it. I believe in praying for the least things of life, but when you come to this time do not spend all the time in prayer for self; nor should you spend all the time with the blessed Book. God is there, but also elsewhere in the still small voice. Begin by reading the Bible, then look into His face and hear the direct message. The Bible then becomes a message interpreted by God. When prayer and reading are finished then listen,—"Speak Lord, for thy servant heareth."

Old writers call it "practicing the presence of God." I believe it is possible to "practice the real presence of God" every day. I have many letters at home from those who observe the quiet hour, everyone testifying to the blessing it brings.

I remember a young lady in Berlin who had gone there from America. She was a worldly young woman, but was attracted to the American church, and later joined the Christian Endeavor Society. Then she heard of the quiet hour and wanted to keep it. It was hard at first, accustomed as she was to sit up late, to rise and give fifteen minutes of the early morning to God. She at first overslept. But at last she prayed, "Lord, wake me to keep my appointment with Thee." Then in the morning she seemed to hear a voice saying: "My daughter, my daughter, awake for an appointment with God." She at once arose, and there was no more trouble in awaking. She expected to meet God every morning just as she would a friend. She says the difference in her life is beyond all belief; it is so radiant, so glad. And this is the experience of many others.

In my office at home are many cards with names of those who have promised to keep the quiet hour. I shall be glad to put yours in the same place. Cards will be given you to sign, containing the promise, "Trusting in the Lord Jesus I promise to spend fifteen minutes a day in communion with God." May we all know the blessedness of the quiet hour. Before we close let us hear the testimony of those who have kept the quiet hour for years perhaps. The best hours of my life are those spent with God. I would not exchange the days begun with God for all the others. Some of you doubtless will speak from a larger experience than I. I would that I had a larger, richer experience. Tell how God has appeared to you and blessed you through this quiet hour. First of all let us bow in silent communion with God. "Lord, speak to us this morning. May we forget the great babel of voices outside and remember we are alone with Thee; and let Thy voice speak to us and we hear Thee alone. In the name of Thy Blessed Son, Jesus Christ."

Many testimonies were given by native men and women of the blessedness of the quiet hour.

Junior Rally.

REPORTED BY MISS GLENCK, M. E. M.

AT two o'clock p.m., April 7th, a large audience of about two thousand assembled at the M. E. Church. The Rev. F. E. Bland (C. M. S) conducted the opening exercises. A very interesting program had been arranged for the occasion, in which the children of the various churches participated.

Several selections were given by the American Board kindergarten juniors which impressed all with the value of kindergarten training and its peculiar adaptation to the Chinese.

The little ones of the Methodist orphanage won the applause of the audience by the sweet way in which they rendered their little motion song. The selections given by the larger boys and girls were also greatly enjoyed.

At this point the students of the Foochow College Intermediate Christian Endeavor Society presented Dr. Clark with a beautiful banner to be used in the interests of Christian Endeavor. Dr. Clark in his response said that the State or province which made the greatest increase in intermediate societies within the coming year, should hold the banner for a year and so on successively.

After this Rev. G. H. Hubbard presented Dr. Clark with a drum and gavel. The gavel was made from a piece of wood taken from the house in which was organized the first Christian Endeavor Society in China. The drum signified the "Rouse-up Society," which is the literal Chinese translation of the Christian Endeavor Society's name.

Following this we were favored with a most interesting address by Miss Louisa M. Hodgkins, editor of *The Woman's Missionary Friend*, Boston.

In referring to the banner presented to Dr. Clark, which represented five men standing before the cross, she said: "As I was looking at this beautiful banner, it occurred to me that there was a time when there were just as many disciples as there are here. I like to think, as we now number one million, we once were five; and I think those five embraced the characteristics we ought to have to-day. The first was Andrew. He first went and found his brother Simon. If you look through the gospels you will find Andrew was always looking for somebody. He was the one who found the little lad with the five fishes, and the last time we read of him, he was still looking for somebody. The first one that Jesus called was seeking for souls.

"The next one was Simon. He always had great energy. It was Simon Peter who was at the transfiguration. Remember he had to be rebuked very often; and he was always rebuking others.

"Then there was John the sympathetic; John, who was always the kindly, brotherly man.

"Next to be called was Philip. Christ Himself found Philip. Now we have two whom Christ found. Philip was a man of great common sense; he did not make blunders as Peter did. It was Philip who at the miracle of the five thousand said: 'It would take two hundred penny worth.' He always wanted good reasons for things. Now it is the Philips in the church who keep us out of debts and who are always looking out how to raise money.

"Nathaniel, without guile, the pure in heart, who could not be bribed. Do you remember what our Lord said of him? 'An Israelite, in whom is no guile.' Nathaniel, the man of innocence, guileless. The characteristics of these disciples are those we want to-day. Are you an Andrew seeking for souls? Are you a Simon Peter full of energy, willing to work hard? Are you Philip full of good common sense? Are you a John full of love and brotherly sympathy for others? Are you a Nathaniel with a pure heart?"

The audience was then addressed by Mrs. F. E. Clark. In her address Mrs. Clark used the illustration of the joy of her older children of a present of a new baby boy to show what our joy should be because of the many brothers we have in the world, scattered in various countries, speaking different languages, but all doing the same thing, all working for the one object. She said that the largest Junior Endeavor Society was the "Giant Society" in Australia, consisting of one thousand members. The smallest she described as consisting of but two—an American and an Armenian. These two boys met every week in the American boy's room. To be out of the ordinary they held their meetings in one corner of a shelf called the "Prayer Shelf." There they read their Bible, prayed, took a collection, and then went out to work. There was one time they were three; but the third one did not keep the pledge, so the two voted him out. They tried hard to get the boy to do better.

To represent the growth and development of the Christian Endeavor Society, Mrs. Clark called several children on the platform, arranging them in an ascending scale, from the smallest to the largest.

With reference to the beginning of the Society she said: Nineteen years ago there was only one Christian Endeavor Society in the world. It was like a little seed planted. The object of this first society was to make its members better and more earnest in the service of God. And so because they were earnest and faithful it spread. After two or three years it was still small, but it had grown, and was doing more to make the world better. It spread in America and to Canada, then to China. This convention is showing a little of what Christian Endeavor is accomplishing. It spread to Hawaii and Ceylon. Here we found some of the most faithful workers. They marked out every tenth cocoanut tree for the Lord.

In Mexico some little boys wanted to join the Christian Endeavor Society but the old people thought they did not know enough; so they formed one of their own.

The Christian Endeavor Society later spread into Europe. There is a girls school in Spain which has two societies—a senior and a junior. They worked hard and earnestly, until now there are fifteen or twenty other societies born from this girls school. I remember in Turkey they brought in a flag and the Society banner. I never before saw the two waved together. But as they were waved that day I realized what Christian Endeavor was doing.

Best of all the Christian Endeavor has grown in goodness. Its members have united with the church and have become earnest Christians. Now I want you boys and girls to reach out and help as many as you can. All around the world to-day there are over 500,000 boys and girls pledged to do all they can to win the world for Christ. And when we add 3,000,000 young people, we're a large host marching on to victory.

We can't shake hands with all these; but we can all help each other.

After singing, "Blest be the tie that binds," the service closed with the benediction.

Good Citizenship:—What ought it to mean to the Chinese Christian?

BY REV. J. W. HEYWOOD.

THE subject which has been assigned to me, "Good Citizenship; what ought it to mean to the Chinese Christian?" is one of great importance, deserving the prayerful thought and study of all sincere Christian Endeavorers.

China at the present time is passing through a grave crisis, the outcome of which, if it is to be for the true welfare of the nation, will largely depend upon the good citizenship manifested by officials and people. We should therefore carefully consider what good citizenship means to followers of the Lord Jesus Christ.

That it is the duty of every Christian to pray that God would overrule all things for the glory of His name is, I am sure, the conviction and practice of every Christian Chinese.

We are exhorted in the New Testament to make supplications, prayers, and intercessions for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. (I. Tim. i. 2.) With all earnestness we would plead with you to constantly give heed unto this duty.

With like earnestness we would plead with all Christians to be subject unto the higher powers, rendering to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. (Romans 13.)

Christianity does not teach that its believers should be associated with secret societies which claim to have for their object the welfare of the people. The foreign pastors have not crossed the ocean tens of thousands of *li* for the purpose of teaching the Chinese to become in every particular like the foreigner. No! Jesus teaches that there are no distinctions of race in God's sight; that "one is your Master, even Christ, and ye are all brethren."

Jesus has taught that all men, all races, can attain a higher and holier life through faith in Him. This is why Christianity is suitable for all the world. "It does not destroy nationality, nor lead an attack on outward forms, where these do not subvert fundamental conditions of moral life."

It is necessary to emphasize this, as much of the hostility and persecutions which are the Chinese Christian's lot have their origin in ignorance of these facts.

Now, Christian Endeavor is emphasized as being *undenominational;* a great characteristic being that it is *interdenominational.* We would also emphasize the fact that it is *non-national* while being in the truest sense *international.* The Christian Endeavor Society would help you to consider what an ancient and great empire you belong to, so that you may have a reasonable pride in being Chinese; but the great lesson which the Christian Endeavor Society teaches is, "that righteousness exalteth a nation; but sin is a reproach to any people." (Proverbs xiv. 34.)

Thus we find in the books published in America for the purpose of informing people what the Christian Endeavor Society is, that it is stated "*Christian Endeavor stands always and everywhere for Christian citizenship.*"

Now we would assert that good citizenship is impossible unless it be such as is described by the Christian Endeavor Society—" Christian citizenship"— and it is of Christian citizenship that I would speak.

What is meant by the term citizenship? It means more than fulfilling our duty to father and mother; for Confucius has said: "A young man, when at home, should be a good son; when out in the world, a good citizen."

Citizenship means more than fulfilling our duty to our wives, our children, or our relatives. It means more than what is involved in being a member of a clan. Citizenship means that a man seeks not his own selfish benefit, but finds his own highest welfare in ends which include the welfare of others also. Its truest meaning is found in the fulfilment of the second great commandment given by Christ, "Thou shalt love thy neighbour as thyself." Christianity teaches emphatically that "no man liveth unto himself;" that man cannot properly be considered merely an individual. He must be considered in his relation to his fellows, living amongst them, influencing them either for good or evil. Thus it is possible for what may be called "public conscience"—the conscience not merely of this man or that, but of a body of men living together—to influence a whole community towards right living when perhaps the laws of the country have failed to check great evils.

The great bane of all national life and progress is ignorance. Where ignorance holds a person in its toils, he cannot by any possibility be a good citizen.

"Good citizenship" therefore means antagonism to ignorance. This leads me to my first main point, viz., a good citizen will seek after knowledge. He will ever strive to obtain more light upon all that affects the best welfare of man.

To the Chinese Christian this should mean the search for three kinds of knowledge: first, spiritual knowledge; second, mental knowledge; and third, self-knowledge.

As a man grows in spiritual grace and knowledge, so will his "manner of life be worthy of the gospel of Christ," or, as it is in the Greek, he will "behave as a citizen worthily." (Phil. i. 27.) We are exhorted to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." (2 Peter iii.18.)

Education, it need hardly be mentioned, is to be sought after by the true citizen.

Many are the opportunities provided at the present time to secure knowledge. Schools, colleges, translated books on numerous sciences, etc., all are at the service of the student. In the Old Testament we are told, "A man of knowledge increaseth strength." We foreigners have a saying, "Knowledge is power." The good citizen ought, therefore, to seek in every way to become a wiser man, and with all his *mind* love God and his fellow-men.

Self-knowledge is that attained by searching into one's own life for failings which may be hidden from those around us. These may stunt our spiritual growth and weaken our influence for good unless we detect them and, conscious of our own weakness, seek by the strength of God's Holy Spirit to overcome them. A disciple of Confucius remarked, "I daily examine into my personal conduct on three points: First, whether in carrying out the duties entrusted to me by others, I have not failed in conscientiousness; second, whether in intercourse with friends I have not failed in sincerity and trustworthiness; third, whether I have not failed to practice what I profess in my teaching."

We would exhort every Christian Endeavorer who has an ambition to be a good citizen to observe the "*Quiet Hour*," so that in meditation and prayer, strength may be obtained to fulfil the duties of every-day life. Another thing essential to good citizenship is, "self-sacrifice." Next to ignorance, selfishness is the greatest curse of any people. A good citizen will take it as a rule of his life that anything which he does, whilst being perfectly lawful, yet causes a weaker citizen to sin, ought not to be indulged by him. We must deny ourselves, "lest," as Paul says, "I make my brother to offend."

Again, a Christian citizen will have consideration for unbelievers. He will recognize whatever there is of good in the non-Christian and seek to co-operate with him in anything which will lessen evil in any form. As Christians we need to have a broad and great charity toward non-Christians, "lest ye offend."

Again, good citizen will be *independent of all charity*, whilst in all truly necessitous cases he will be ready to extend help to others. I want here to emphasize that all honest labour is honourable. A coolie can be as good a citizen as the merchant or the scholar. So do not put any blame on your calling, but seek to make it a means of making you independent of all charity which, as I have already said, is a necessary characteristic of a good citizen.

Again, good citizenship to the Chinese Christian ought to mean a clean, healthy body. Cleanliness of body and dress ought to be part of his social religion. This I need but mention without going into the many reasons why it should claim our attention when speaking of good citizenship.

I need only mention one other duty of a good citizen, and that is to do all in his power to lessen the evils around him. China is cursed with three great evils: opium-smoking and eating, gambling, and concupiscence.

The suppression or control of these and other evils must lie in the last resort with the conscience of the community.

It is the duty of every Chinese Christian whose conscience has been enlightened and quickened to do all in his power to elevate the standard of right-living in the community amongst which he may be living. This means a faithful testimony against moral evil, which will often be rewarded with rebuff, and scorn, and persecution. "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." (Phil. i. 29.)

To be silent in the presence of moral wrong would mean that our own moral judgment would be weakened and an injury done to the cause of righteousness. The path of duty is plain, and must be trodden by all who will be true to God and His light. Those who are persecuted for righteousness sake are, in a more profound sense than that in which the phrase is applied to political leaders, "the Saviors of their country." With your "works" let there be prayer on behalf of your country and God will hear you; and even for your sakes China will have the day of grace lengthened out.

Systematic Giving.

BY REV. F. E. CLARK, D.D.

A MAN is not thoroughly converted until his pocket book is converted; a Christian is not thoroughly consecrated until all bank accounts are consecrated.

This applies to the poorest Christian with no bank account, but only a string of cash, as well as to the wealthy man.

This principle underlies our subject this morning—"Systematic Giving."

I am glad to report that I have seen a great evolution in the matter of giving in the last few years. This idea of giving has grown with the world, and as the young people have come to realize that they have brothers and sisters in all parts of the world, they have come to give more freely.

I have noticed a change in the mottoes which I have seen hanging in the churches. In the early days I used to see "our city for Christ," "our state for Christ," "our church for Christ." After a few years I saw this motto enlarged, until it read "our whole country for Christ." I am glad to see, over the dragon, this morning the words "China for Christ." That surely is a great object to have in view to work for, this great empire for Christ, but there is a still greater object that rises before us; it is, "this world for Christ."

And so when this thought was impressed on the heart of the young they came to see that they had a part in this great work of spreading the gospel and were ready to do their part.

So this principle of systematic giving has come to be a necessity to a movement like this.

I am very glad to see the missionary spirit growing in the hearts of the young people. Most of them are not rich; they are just beginning to make a way in the world for themselves, and yet they are willing to give of their goods as God shall prosper them.

Christian Endeavor teaches us not only to give for our own needs, but to carry the gospel into all lands. These teachings have already materialized into much hard cash. Last year the Christian

Endeavor Society raised $1,590,000 cash for the spread of the gospel in their own and other lands.

This was only a part of what they gave, as they gave, not only for missions, but gave through the regular channels of the church for the support of all branches of the work.

In the Presbyterian Church of the United States eighty missionaries are now supported in whole or in part by the Christian Endeavor Societies of that denomination.

But the greatest advantage in this is not that more money is raised, but that more interest is aroused in the hearts of the young people and more prayers ascend from them for the work and the worker whom they thus help.

The birthday of the Christian Endeavor is always celebrated on the 4th of February; a few weeks ago we celebrated its nineteenth birthday, and one part of that celebration is a thank offering for missions.

This money is not given to the local society, nor to a central society, but through the church for the spread of the gospel.

I merely speak of this to show that this principle of giving is firmly fixed in the heart of the Society.

A few years ago it was proposed to form the tenth legion in the Society. The name was not fanciful, but was derived from that famous tenth legion upon which Cæsar depended so much when he was in need of loyal support in war. The idea is that if the hosts of God will enter into an agreement with God and with themselves to give a tenth of their income to the service of God, the Captain of our salvation will have a mighty host upon whom He can depend.

Already many thousands have entered this agreement to give one-tenth to the extension of the kingdom, but the idea has gone much farther than simply those whose names are enrolled; it has permeated the ranks with the thought.

Very much can be said in favor of giving a definite portion of what we receive to God. When we have no rule we give much less than we think. We give a dollar to-day for some good cause, and it looks big to us at the time, and we remember it for the year to come, and our consciences are kept quiet by the thought of what we have given, when a regular account would show a sadly disproportionate amount given to God when compared with what we spend on ourselves.

I think it is very important that we be regular and systematic in this as well as in other things. It does not do to pray only when we feel like it, or to go to church when we have nowhere else to go, or feel just like it, or to do good just when we feel right; it is our duty to do these things regularly. So it will not do for us to give only as we feel like it; it is our duty to be regular in this as well as in other things. Some people say that it is a very narrow, Jewish idea to give the tenth; all we have is God's, and we ought not to make any distinction. But I have never noticed that these people were more generous than those who had a principle and gave a fixed proportion.

It is all God's to be sure, and we should spend it all for the right, but we should set apart some part of it to be spent in His service especially.

The history of all benevolence shows this principle to be necessary. We should plan to give. Christ did not in any way set aside this law, and we ought surely to be willing to give at least as much as the old Jew gave. I do not say how much you should give, and you cannot say how much I ought to give, but we should all give at least the tenth.

This applies to the poorest as well as to the richest. There may be boys here who only receive ten cash a week, but one of those ten ought to be given to God, and he will receive as great a blessing as though it were a million dollars.

It seems to me that the next great revival needed is a revival in benevolence, in generosity. How parsimonious we are toward God and generous toward ourselves. One warship represents more money than some Christian nations give in a whole year for the spreading of the gospel in the world. That is only an example of how Christians have failed to see their duty to Christ and to realize that all things else are but secondary.

As I close I want to appeal to those gathered here to enter the spirit of systematic giving to God, not only because of the help it would be to the different causes of the church, but for their own sakes; that they may grow. No stingy Christian can be a growing Christian.

Many Christians have dwarfed and stunted their growth by shutting their pockets to God.

While I was in Japan I saw many stunted pines, many of them no larger than these geraniums before me, while some of them were twenty years old and still not too big to go into a lady's thimble. I do not know how they manage to stunt these trees, but I do know how Christians are stunted, and that is by not consecrating their souls to God and giving of their means as God has prospered them. Have you a longing for a happy Christian life? Let me urge upon you systematic giving. I have many letters from young people who tell me of their great joy since they have begun systematic giving to God. They have found a great and blesssed reason for making money when they give it to God.

This most sordid of all passions—money getting—becomes transformed when our desire is to give to God. The love of money is the root of all evil, but when we give systematically to God we strike at the root and destroy the evil plant.

I have been told by many that they make more money when they thus give, but this is an unworthy motive. We should give to God, not that we may make more, but because we love Him who so greatly loves us.

If one does you a great favor, you do not think that a few cash, or dollars, are too much to give him in return; if he rescues you from death by his own life, nothing would be too great for you to give that you might show your love; you could not measure gratitude in money, even by your whole fortune, if he desired it.

Our Lord has greatly blessed and honored you by saying: "You can give of your money for the spread of My gospel in other lands. Feed My sheep, feed My lambs, and advance My kingdom, and thus show your love for Me." How grateful we should be that in cash and dollars the Lord allows us to show our love for Him. Instead of considering it a duty, task, and hardship to give to His cause, let us consider it a privilege. Freely ye have received, freely give. Remember the words of our Lord, "It is more blessed to give than to receive."

The Christian Endeavor Pledge.

REV. FRANCIS E. CLARK, D.D.

There are very few essential requisites in a Christian Endeavor Society. It can be large or small, in city or country, among ignorant people or the well-educated, but it cannot be a genuine society of Christian Endeavor without a covenant pledge of confession and service.

I do not say that all societies must have a pledge worded in just the same way, but the fundamental ideas will be the same the world around.

We do not worship the pledge. It is no sleight of hand method of making Christians. It is simply a principle which God has blessed and has shown by all the history of Christian Endeavor to be indispensable.

Let me make three points. The pledge is scriptural, reasonble, necessary. First it is scriptural. Our pledge is simply the covenant which we make with God to perform certain duties that are necessary to growth in grace. It is not a promise that we make to each other, or to the society, but a covenant that we make with God. Our Scotch friends prefer to call it the Christian Endeavor *covenant* rather than the Christian Endeavor pledge, and for many reasons I like the former word better.

The Bible is full of covenants with Abraham, Isaac, and Jacob. God confirmed His covenants, and the psalmists were never weary with dwelling upon the blessedness of the covenant with God.

In the second place our covenant is reasonable. There is nothing involved in it which does not belong among the essentials of the Christian life. It requires us to pray and to read the Bible, to be loyal to our own church, and to attend the weekly meetings of the society and to take some part in them. This last promise is the one which has usually drawn the fire of objections, but largely because it is misunderstood.

Our promise does not require us to preach a sermon, or to offer a long prayer, or to make an eloquent speech, but simply to confess our love for Christ before others, perhaps by simply repeating a verse of Scripture, or offering a sentence of prayer, or by presenting some brief quotation from a religious author. Nothing forced or unnatural is expected, but the simplest expression of love and reverence. Moreover, there is a clause in the pledge which absolves us from our duty, if Christ absolves us. We promise to do these things "unless prevented by a reason which we can conscientiously give to our Lord and Master." If we have such a reason, we have a full and abundant excuse. If we have no such reason, we have no excuse which we should not be ashamed to give to God or man. The youngest, the humblest, the most ignorant can thus appropriately express his devotion to his Lord. And this frequent expression, combined with the frequent service for which the society also provides, will make up the well-rounded, symmetrical Christian life.

But the pledge is not only scriptural and reasonable; it is necessary to the welfare of a true Christian Endeavor Society. I am not speaking at random, or from a limited experience, but I can honestly say that during the nearly twenty years of the history of the Endeavor movement I have never known a society to fail to do a conspicuously good work that adhered faithfully and intelligently to the Christian Endeavor covenant.

This is what has given a staying power to the movement. This is what has given Christian Endeavor its unique place among the societies of the world. This is the secret of its power. It gave to the first society its strength and vigor, and it has been the main-stay, the sheet anchor, the backbone (use whatever figure you will to express stability and strength), of the movement ever since. A society of half a dozen members who keep the covenant and live up to it, is better than one of six hundred half-hearted Christians who are not willing to promise because they are not willing to serve.

But some one will say: All these provisions of the pledge are in the church covenant; why should we take another? True, they are in the church covenant, and very much more than this, for the Christian Endeavor Society can never demand more of its members than the church itself demands of them. But the promises of the church covenant must necessarily be more or less general and indefinite because they apply to all ages and all conditions of men.

The Christian Endeavor covenant picks out a few of these duties to which every Christian pledges himself in joining the church and makes them so definite and plain that he cannot mistake them or their application to his own religious life. It is the application of the church covenant to the daily life. This makes the Christian Endeavor pledge so important and valuable.

I would even go further and say that the Christian Endeavor pledge is but the expression of the promise we make when first we give our hearts to Christ. We cannot become Christians without saying: I will strive to do whatever Jesus would like to have me do, and that is the very first sentence of the Christian Endeavor pledge. "*Trusting in the Lord Jesus Christ for strength I promise Him that I will strive to do whatever He would like to have me do.*" Under this clause comes all the rest of the pledge. It relates to the very fundamental idea of the Christian life. It is scriptural, reasonable, necessary, and lays hold of the essential things of religion. For this reason the Christian Endeavor covenant pledge is necessary to the growth and stability of every Christian Endeavor Society the world around.

The Work of the Committees.

REV. F. E. CLARK, D.D.

I WANT to speak of two great divisions in which Christian Endeavor may be divided; but first of all I want to say how thankful I ought to be—that we all ought to be—for the success of this convention. We ought to be thankful for the beautiful weather, for the spirit of fellowship and hearty brotherhood; but above all for the presence of the Holy Spirit. Let us pray that the result of this meeting may extend throughout this great empire of China. This depends largely on us.

We cannot do our best unless very close to God in prayer. So now we come to our two great divisions of Christian Endeavor work. First let us speak of the weekly prayer meetings. There can be no good society without a weekly meeting for prayer. The object of the weekly prayer meeting is not to hear each other talk, to pray to be heard of men, or to make long speeches. The object is to confess Christ week by week. This is important, for by so doing Christians let the world know where they stand. How do we know that a tree is alive? Because it puts forth leaves and twigs. How do we know that these flowers are alive? Because they blossom, simply. How do we know the bird is alive? Because we can hear his song in the morning hours. How do we know that Christians are alive? They let others know about God. So weekly meetings cannot be overestimated. They give opportunity to express the love we feel in our hearts for God. "Ye are the light of the world," said Christ. Give your light an opportunity to shine. "A city set on a hill cannot be hid." Christians are like these cities, seen and heard of all. But be careful not to speak to be heard of men, but be humble. I have always found those Christians growing in grace who are ready to express their love to God. Often they are most modest and humble and simply wish to show that they are Christ's.

Once each month we have our consecration meetings; our names are called, and we respond and declare our desire to serve Him. This is a most solemn and serious thing. Remember that our names are written in the "Lamb's Book of Life," and by and by our names will be called and we shall have to answer for the deeds done in the body. The weekly prayer meeting is the very heart of the society. As a man cannot live without a heart so a society cannot be strong and vigorous without a weekly prayer meeting.

We often hear of heart failure causing death. Just so societies die when they neglect the weekly prayer meeting. A prayer meeting that is strong and healthy sends life into all Christian work, just as the human heart sends life to all parts of the body. I shall not tell the kind of meeting to be held. That is for the pastor and church to decide. But there is one thing essential to all meetings, and that is that each member shall confess the Lord, who died for them. As I have already said, have the kind of meeting the church to which you belong would have. I mean that the society is the instrument of the church, for the church to use. It is not a separate organization, but the church at work in certain lines. It is the instrument of the church to work in certain directions. A mistake many people make is that the society is outside, something separate. It is merely a tool for the church to work with. One principle from the beginning has been loyalty to the church with which it was connected. Its motto has been, "For Christ and the Church," meaning the local church. The two watchwords have always been fidelity and loyalty—fidelity to Christ, loyalty to the church. If a society is loyal and true and warm-hearted in its weekly meeting, I have no fears of its success.

And so I would say there is not only a heart in the body but there are also arms, head, feet, and many other parts. There are some things for a society *to do.*

Do not think that only the prayer meeting deserves the best kind of life. Work for Christians goes hand in hand with confession. Confession and service, service and confession, build up a beautiful and symmetrical Christian character. But let us change the figure and compare the committees to the different parts of the body. The Lookout Committee is the eye of the society, always on the lookout for means to make the society more effective. It looks after those who come into the society and sees if they are ready to become active members. It is not anxious to have a large society, to take in every one. It sees whether the members live up to the pledge or not. It says the pledge is a serious, sacred step, and it must see to it that the members live up to it when it is taken. After they become members it must be seen that they do their duty. This is a part of the work of the eyes of the society. It does not pry, or try to spy out faults of others, but lovingly tries to bring back the wavering ones into the society.

If any one is absent for three consecutive meetings it is a sign he has lost his interest. The society does not drop him; he drops himself. So the society is kept pure by the work of the Lookout Committee.

If the Lookout Committee is the eye of the society, the Prayer Meeting Committee is the tongue of the society. And it is just as important. It provides topics and leaders and all things needful for spiritual meetings. The prayer meeting tongue gives a voice to the society and provides a way to express the love of God. I am often asked what are the duties of the Prayer Meeting Committee, and the answer is, provide the best possible meetings with the help of the Holy Spirit. That is its duty.

If the Lookout Committee is the eye, the Prayer Meeting Committee the tongue, then the Missionary Committee is the feet of the society. The Lord said: "Go ye into all the world." How will you go without feet? The Missionary Committee provides feet. It uses various ways and different kinds of feet—sometimes dollars, or prayers, or ourselves. It is the duty of the committee to stir up interest, and so have feet for carrying the gospel. A society cannot accomplish the best work in the world without a missionary spirit. Even here in Foochow you must have a missionary spirit to accomplish your best. Most societies in England and America have missionary meetings once a month, in which they consider how to carry the gospel and spread the glad news of salvation.

If the Lookout Committee is the eyes of the society, the Prayer Meeting Committee the tongue of the society, and the Missionary Committee the feet of the society, the Relief or Sick Committee is the hands of the society. It visits those in distress, and if it carries only a flower in the name of Christ, it is a blessed service. And to carry we must use our hands, so the Relief Committee becomes the hands of the society. It is a blessed saying of our Lord, "Whosoever giveth a cup of cold water in My name shall not lose his reward."

If only we take ourselves and a word of cheer in His name we have carried a cup of cold water. Many societies in America take flowers to each inmate of a hospital, and reading and a word of cheer to those in prison. Perhaps there is nothing of the kind to do here, but surely there is some one to help and to show the love of God.

It is a blessed thought that Christ lets us be His eyes, tongue, feet, and hands, and lets us do His work for Him.

There are many other committees; but find out which your church needs and be guided by your pastor and the need of the church. One society I know has twenty-two committees. Have as many as you need; no more, no less. Have enough to do the work of the church and give each member something to do. It is a training school for the church, training the young people in lines of Christian work. As I came to-night I saw your people at work making shoes, cloth, kettles, and many young boys were at work, learning to work by working. So the Christian Endeavor committees train to church work by giving work to do. One more thing—*all work must be inspired by one motive; love to Him who died for us.*

In all work do nothing that Christ would not have you do, and do what He would have you do. That is the motto of Christian Endeavor the world around.

When I was in India a few years ago I remember hearing of William Carey, a pioneer missionary. In a college near Calcutta were Bibles in forty different languages—his work. He was one of the greatest scholars as well as Christians that ever lived. This great scholar and Christian died one hundred years ago and a clergyman in England preached a funeral sermon, in which he said this man had one glaring defect which he himself admitted. He could never say no. It was this that took him from his shoemaker's bench—from many employments—he could not say *no*.

Ah yes, but it was that he could not say no to *God*. Let me leave that thought. *Never say no to God*. In coming weeks listen to God. Make His will the rule of your life. Never, never say NO to God.

A season of prayer followed Dr. Clark's address, after which the meeting closed with hymn No. 95.

Women's Consecration Service.

REPORTED BY MISS KIRKBY.

AT this the closing meeting of the Christian Endeavor Convention Mrs. Geo. Hubbard, of the American Board Mission, and Mrs. Chit Nio-ling, of the Church of England Mission, presided.

The opening hymn, "We praise Thee O God!" which proved to be the key-note of the whole meeting, was followed by a few verses of Scripture taken from Colossians iii. 1-4, 12-17, and were briefly commented upon by Mrs. Ling. Mrs. Sie then led in prayer. After another hymn Mrs. Clark spoke very simply and sweetly to the many women and girls gathered together, Mrs. Hubbard interpreting in her bright way, so that nothing was lost in being repeated.

Mrs. Clark said: "I suppose many of us gathered together this afternoon have already given ourselves to God, but we have come today to say we are His and to give ourselves again to His service. I hope this is what your response to the roll call will mean this afternoon.

When Christ was here on earth there was a woman who loved Him very much. She felt she must show Him her love. She was not very rich, nor great, and was conscious that she could do little for Him, but she longed to show her love in some way. She could only buy a very little box of precious ointment, and I think it probably cost her all she had to buy it. She took that little box to a house where He was dining with some friends and poured it on His head, "and the house was filled with the odour of the ointment." Do you think that was an easy thing to do? I think a very hard one. I can imagine her doubts and misgivings as she went on her way. She would say: "This is a very strange thing for me to do; what will people think of me for doing it?" Then she would say: "But I love Him so; my Lord has done so much for me I *must* do something for Him." And then perhaps the doubts would come again. "Perhaps they won't let me in, or will say unkind things of me," and again she would say: "But I love Him. I *must* let Him see I am grateful;" and so her love was stronger than her fears, and she gave Him the offering. All she dreaded came true. They said unkind things and criticized her, "that she should not have come to such a place." "Why waste so much money." Ah! Now she did not care what they thought, for the Master was pleased, and said: "Let her alone; why trouble ye her, she hath wrought a good work on me; she hath done what she could. Wheresoever this gospel is preached throughout the whole world this also that she hath done shall be spoken of for a memorial of her." And the Master's words came true, for though 1,900 years have rolled away, her story is known the whole world over.

Why did the Lord praise her so? Not because she did some great thing, but because she did what she could. Now that is what He wants every one of us to do to-day for Him. If we love Him, let us do what we can to show it. I feel sure real love will always find expression in some way. If we only love Him we shall find a way to do something for Him.

My little boy loves his mother, and many times a day he comes and throws his arms around my neck and says: "I love you Mamma." Don't you think I like to hear him say it? But if he goes away and does something I don't like, am I pleased? No, it is when he does hard things for my sake that I believe he loves me. So God loves to have us tell Him of our love, but we must also do the things that please Him to prove it.

The Bible is full of stories about women who have done much for Christ. Have you read of the one who brought a whole city to Christ? She was not a Christian, not even a good woman, neither rich nor great, but one doing her daily work—drawing water. It was because she was quick to see and use her opportunity that she was able to do a great work for Him. While at the well a man came by who asked for a drink. She did not even know it was the Lord, but in talking with Him she found out that *He* could give *her* living water which would always satisfy, and before long she asked Him for it. Then she realized He was her Saviour, and immediately wished to do something for Him. Leaving her water pot she ran back to the city and quickly called others to come. Going from one to the other saying: "I have seen a wonderful man. I think He is the Christ; won't you come and see Him?" If you had been standing there you would have seen crowds hurrying towards the well saying, "Where is He?" The people of the city besought Him to remain with them, and many believed on Him there. Is there not something in these two examples that we can follow? Both gave proof of love. The second showed it by leading others to Him. Cannot we do the same?

Once Mr. Moody, in talking about David and Goliath, said: There was no man in all Saul's army who did not believe God *could* use him, but there was only one man who believed God *would*, and that was David, and he went out strong in the strength of the Lord. And what an insignificant thing David used to fight with! Only a sling and five smooth stones, but he had all power, for he had *God* on His side. I think it will be just so with us if we go out with God. Let us take what we have got, not what some one else has, and go and work for Him. Now what have we that we can take out. *Our hands* we can hold up and say: "These can be used in thy service, to do nothing but what will please Thee. *Our feet* only for His errands, to go nowhere He would not have us go. *Our lips* to speak for Him and to say nothing that would grieve Him. *Ourselves* to be wholly in His service."

Dear friends, does our consecration mean all this to us to-day? Giving *all* to our Lord, *all* our powers to use for Himself?

Now, what will it mean to us if we thus consecrate ourselves to Him? I think it will mean more cheery, consistent Christian lives in our own homes. It will mean more faithful study of God's word that we may know what He wants us to do; more earnest prayer that He will help us to do His will, and it will mean that we shall try to bring others to Christ.

I read once of a man who had lately learned to love the Saviour, and he was asked how many he had brought to Christ. "None," he answered. "I am only a beginner." This friend then said: "When does a candle begin to shine—when first lighted, or when half burnt?" He answered: "When first lit." This man learned the lesson of the candles, and he began to let his light shine at home, in the street, and into the village, till many had been won for Christ.

I wish this would remind all of us here when at home, and some one says "light a lamp" to ask "could not we kindle up our love for Christ and go and shine for Him?" and hear Him say: "Won't you let the lamp of love shine a little brighter?"

It has happened that I have been riding in a sedan chair quite late at night during the last few days, and I have looked up and seen the tiny stars. Those are wonderful worlds of light above, and yet one night the coolies stopped as they were carrying me, because they could not see the way. Soon a man came with a lantern, and we were able to go on. So I thought a little lantern in the hand was better in difficult places than all the great worlds of light so far away. We cannot be stars, but we can all be lanterns. I am going to leave this thought with you, hoping that the candles and lamps will teach you a lesson. Will you kindly turn to Phil. ii. 15; the last clause says: "Shine as lights in the world." These words were spoken to Christians many years ago, and I want all to say them together now. Those who speak English to say it with me and my Chinese sisters with Mrs. Hubbard in their native tongue. "Shine as lights in the world." Chinese Foochow version: "Nū lŏh ĭ dŭng-găng, sê chiông gŭong cieŭ́ diŏh sié-găng.

Ah! It is a good deal shorter to say it in English, but it is equally hard *to do* in both languages.

"Jesus bids us shine" was sung, and Miss Kingsmill, of the Zenana Mission, then opened the consecration service by a few solemn words on Phil. iii. 13,14. Then two verses of "Come, Holy Spirit, come!" were sung, and after prayer Miss Kingsmill read, "I gave my life for thee," after which the different groups of delegates were called upon. Each group standing either repeated a verse together, or the one spoke for all. In the intervals a verse of the hymn, "I belong to Jesus," was solemnly sung. After a number of short prayers the meeting adjourned.

General Secretary's Report.

SUSIE M. BURDICK, GENERAL SEC'Y.

WE come to this, the fifth General Convention of the United Society of Christian Endeavor for China, confident that such a meeting is needed at this stage of the movement in China and that its influence will be widely felt. We are grateful that God has enabled President and Mrs. Clark to be with us, and glad, too, that we can bring a report of progress.

One of our by-laws provides for an annual meeting of this Society. For four years after its organization this order was followed; the last Convention meeting in Shanghai in June, 1897. During the intervening three years many changes have taken place, the saddest for the Society being the death of the honored president, the Rev. Y. K. Yen.

Mr. Yen had been connected with the Society since its first meeting in Shanghai, and was deeply interested in its progress. Understanding his own countrymen and eager for their advancement, he was wise in counsel and hopeful that the Society would not, to quote from one of his own addresses, "end in mere speaking and hearing but be fruitful of works." He entered into rest June, 1898. In May, 1899, the Rev. Dr. A. P. Parker was elected president. There have also been many changes in the secretariat.

Several societies which were reported formerly have dropped from the Christian Endeavor list. We regret the loss from our ranks, but rejoice that they are carrying on the same line of work, although under a different name; in some cases the Y. M. C. A., in others Epworth League.

It speaks much for Christian Endeavor that, notwithstanding all these changes, individual societies have grown in usefulness, and there has also been gain in the sum total of societies and membership.

From Shansi we hear of a society of twenty-two members, which reports that they are "able from the spiritual side and the training side to justify their existence." Shensi has a society of one hundred and two members, which has sent help to the Indian famine sufferers, the poor Americans, and to Dr. Barnardo's homes. From Western Shantung the English Baptists report thirteen societies with three hundred members. Fukien and Ningpo have made good progress. Canton and Fukien have provincal unions, with meetings at least once a year.

A growing union with the Epworth League is mentioned by some. From Chinkiang comes the assurance that about forty Epworth League members are willing and anxious to be counted with us in Christian Endeavor. In Kaung-soo there are seventeen leagues with five hundred and eighty-two members. They send this message to us : "The Epworth Leaguers send hearty Christian greetings to the Christian Endeavorers and bid them Godspeed in their noble and Christ-like work. We pray God's richest blessing upon you at this time and hope that your meeting may result in great spiritual good to all who have the glorious opportunity of being present."

All societies maintain regular weekly prayer-meetings. Various lines of activity are also reported. Several societies pay the rent of city chapels or country preaching place; the members often going to help in the work. Some buy and distribute Christian literature. One Society, beside other work, is laying up money for pastor's endowment fund ; another holds a social every quarter, when they either have singing or the magic-lantern with a lecture, and find it a help in making members and missionaries better acquainted. The social committee in one society, besides arranging for socials, now and again receives the heathen women who come in to visit the school. The same society has a flower committee which has planted trees and flowers and in other ways improved the Christian burying-ground. One society reports that Christian Endeavor has been a help in furthering Bible study, and doubtless many could add their testimony in the same direction.

The society connected with the First Presbyterian Church of Canton maintains a reading-room ; a collection being taken every week to meet expenses.

Dr. Fulton, of the same Church, writes :—

"There is one particular point which I would emphasize as having been found fruitful here, and that is the value of receiving inquirers into the societies as associate members and then working personally for their full acceptance of Christianity. Last year seventy-two members united with the First Presbyterian Church, of which I am pastor. Almost the entire number first united with the Christian Endeavor Society and then gradually became instructed more fully in doctrine. We have our Christian Endeavor meeting immediately after the morning service, as the members are then all out and it is more difficult to get them together for a second service. I think the Christian Endeavor agency is finely adapted to teach the members the duty of active participation in prayer and in voluntary exercises. For this reason it may be used in out-stations, and the ten or more members in out-of-the-way places can easily resolve themselves into a small society and be greatly benefited, even if no native helper or preacher is there.

"In such cases it would be well to retain only the essentials of Christian Endeavor and not attempt to appoint committees at first, but meet for prayer and Bible study, and with increase of members the other desirable features may be attended to.

"In larger societies I think the appointment of a wise Lookout Committee very helpful. We know how much more fruitful all church work is when carefully fostered, and the Chinese will be more careful if they know we are personally interested in them. If any are not present who are not shut out by long distances they should be sought out the next week and a report be made. Especially should it be made important that they attend the regular Sabbath services. Too much attention to such details as may be necessary in strong societies in Christian lands is not wise here. These converts are like children, and we shall make fine progress if we can get them out to Sabbath service and to Christian Endeavor meeting and can teach them to take some part in prayer and to read their Bibles. Other things will come with increase of membership, and we must move along safe and wise lines."

Experience has proven some things desirable for the Christian Endeavor Society in China.

(1). A general secretary who can devote his best energy and his time to the advancement of Christian Endeavor in this empire.

(2). There has been a call for literature, and but little is available with which to supply the demand. Each year the prayer-meeting topics have been translated, but arrangements should be made for much more than that.

(3). In January, 1898, there was a meeting of the Executive Committee at Shanghai, at which the following action was taken: "As several non-resident members of the Christian Endeavor have objected to holding the united convention always at Shanghai; and further as it was agreed that an annual united convention is an impossibility, after discussion it was voted that the chairman and secretary draw up a circular letter to be sent through the Corresponding Secretaries to each society as follows:—

(1). Recommending that the various districts hold annual local conventions.

(2). Asking for a definite expression of opinion as to
  (*a*). Whether the general convention should be an annual one, or if not how often should it be held.
  (*b*). Whether such convention should always be held in Shanghai as the centre having the executive, or whether it should be held each year in a new district."

The secretary, at that time the Rev. Mr. Ware, attended to the matter faithfully, and Foochow alone has the honor of having replied. These questions should come before the delegates here for consideration.

We say we are glad we can report progress, but we regret that we cannot tell you of much greater growth. Christian Endeavor has hardly begun to do in China what is possible for it to do. The weak societies are to be built up. We want to see the stronger societies sending out members who shall start other societies in new localities. Let us remember always that the society is in no way different from the church. It is for "Christ and the Church." It is simply a training-school in the church ; one of the means which God has used in other countries to stir up those who have been redeemed by the precious blood of our Lord to more consecrated, intelligent effort for the advancement of His kingdom. There is a wide field and a deep need of just such training in China. May God bless us mightily during this convention and during the years which are to follow.

Reports as received are as follows :—

	Societies.	Membership.
Canton...	11	360
Fu-kien	51	2,464
Chekiang	33	728
Kiang-su	19	518
Shensi ...	1	102
Shansi ...	2	33
Shantung	15	385
Chi-li ...	10	233
Total,	142	4,823

New Officers and Committees.

At a business meeting, April 7th, the following officers were elected :—

President,	Rev. G. H. HUBBARD, Pagoda Anchorage.
Vice-President,	„ G. F. FITCH, Shanghai.
General Secretary,	Miss SUSIE M. BURDICK, Shanghai.
Editorial Secretary,	„ E. S. HARTWELL, Foochow.
Supt. of Junior Endeavor	„ MARY A. POSEY, Shanghai.
Treasurer	„ E. P. KINGSMILL, Foochow.
Cor. Sec., North-China	„ F. B. PATTERSON, Tientsin.
Do. Central „	Rev. J. E. SHOEMAKER, Ningpo.
Do. South „	„ H. V. NOYES, D.D., Canton.

TRANSLATION COMMITTEE.

Rev. D. W. LYON, Peking, *Chairman;* Rev. D. MACGILLIVRAY, Shanghai; Rev. G. D. WILDER, Tung-cho, near Peking; Rev. LL. LLOYD, Foochow; Rev. J. WALKER, Foochow; Rev. WM. BANNISTER, Hongkong.

LOOKOUT COMMITTEE.

Rev. D. W. LYON, Peking; Rev. F. E. BLAND, Foochow; Rev. J. E. SHOEMAKER, Rev. J. W. HEYWOOD, Miss K. GODDARD, Mr. DZING KYING-YONG, Ningpo; Rev. H. G. C. HALLOCK, Mr. TSE ME-KONG, Hangchow; Rev. W. S. AMENT, Peking; Mr. CH'EN CHAI-TAN, Amoy.

It is hoped that during the year many names will be added to the Lookout Committee.

Resolutions.

Be it resolved, that we the delegates of the Christian Endeavor Societies of China now assembled in National Convention at Foochow do with deep pleasure express our hearty thanks for good things here given and received.

And *first* we are most grateful to God that the boundless love of the Father, the abiding presence of Christ, and the indwelling power of the Holy Spirit, have been so richly manifested during these closing years of the nineteenth century in this wonderful movement which has brought us together at this time. His mercy endureth forever, and His faithfulness unto all generations.

Second, We are very thankful to be permitted to see the face and hear the voice of the man who was chosen of God to originate this movement so fraught with blessing to many peoples in many lands; and to Dr. Clark, and to the worthy companion of his long journeys, and his helpmeet in all his plans and labors, we express our special thanks for the unusual pains at which they have been to be with us at this time and for their abundant labors during this convention.

Third, We express our grateful appreciation for the presence and co-operation of the officers and members of the Epworth Leagues who have been one with us in these meetings and our thanks for the free use of the T'ieng-ang-tong and Ching-sing-tong.

Fourth, We request H. B. M.'s Consul Playfair and U. S. Consul S. L. Gracey to accept our thanks for loan of flags for adorning the rooms in which we have met, and also express our indebtedness to Consul Gracey for his address of welcome and for his warm and helpful interest in the convention.

Also, we express our thanks to Consul-General Goodnow for his letter expressing interest in this convention and his regret that illness prevented his attendance.

Fifth, We gladly acknowledge our great obligations to the officers and committees of this convention, whose patient planning and tireless labors have contributed so materially to the success of these meetings; also our indebtedness to the presiding officers and those who have led the singing with organ and cornets.

Sixth, We tender our hearty thanks to the speakers and the interpreters who have borne the burden and heat of the day, especially those who have come from far; and we trust that they have been as blest in giving as we have in receiving.

Seventh, We gratefully appreciate the labors of those whose helpful hospitality has been so generous and so acceptable to the many hundreds in attendance, nor would we forget the Chinese help who have enabled our hostesses to perform the part of Martha without losing the blessing of Mary.

Eighth, Resolved, that this convention express its full sympathy with the aims of the Chinese National Anti-Opium League and pledges itself to endeavor in every way to lessen the great national evil of opium smoking and opium eating.

Ninth, Whereas we believe that foot-binding is one of the greatest hindrances to the true advance of this country, we therefore earnestly entreat all to do their utmost to do away with this custom.

Tenth, That in view of the general prevalence of a mercenary spirit and mercenary practices, both in private and in public life, we urge that all Christian Endeavorers should carry the Spirit of Christ into all their affairs, be known as unselfish and incorruptible in every relation of life, the friends of everything good and the opponents of every evil practice in every station to which God may call them.

Eleventh, We think that it is practicable to organize societies in the villages in a simple form, with the pledge, the union topics for the prayer meetings, and the essential features of this movement, which will be an inestimable help to the development of Christian life in our village churches.

We recommend that all the missionaries and native pastors organize societies in their charges as soon as possible and carry into them the spirit of this great movement of the young people for bringing the world to Christ.

Notes and Comments.

At the opening meeting of the Convention, Friday morning, cordial addresses of welcome were given by Mr. Ding Kai-ceng, President of the Fuh-kien Christian Endeavor Union, and Mr. Hu Sie-guong, Secretary of the Foochow Epworth League. Dr. S. L. Gracey, U. S. Consul, Foochow, spoke for China. Dr. Clark gave a very happy response.

While Rev. Mr. Heywood was delivering his address on Good Citizenship, which is published in the current number, in the men's meeting, Rev. Mr. Hallock, of Hangchow, spoke on the same subject to the women and girls gathered in a neighboring church.

After the address by Dr. Clark at the men's consecration meeting, which was listened to with deep interest, the Chinese presiding officer, Rev. Mr. Hok Sing, spoke with great earestness and said: "There are times when we are conscious of having our hearts moved greatly and being brought near to God. Thus has it been during this address, we have been carried from height to height. We should always live as if we could see Christ nailed to the cross. And why was He nailed there? That He might redeem us to such privileges as have been set before us to-day.

Such love must constrain us and make us fight the lusts and the bad customs. Thus we shall not go half way and give out." We gather the following from remarks made by the Chinese: "The crucifixion moves me greatly. Thus should we offer up the body to Christ." . . . "Our hearts were spoilt; but it is our privilege to have them repaired and given to Christ. Our hearts are the one precious thing which we have to present to Christ." . . . "Our bodies have been redeemed by Christ. As in the body each member has its duty, so we all have our duties in Christ's body. Let us each fill his place." . . . "Christ is the vine, we the branches, but something attracts us and we covet it and neglect Christ. Some men have 'wine friends' or 'card friends,' and are so taken up with these that they have no time for anything else. No time! We have time enough if our hearts are set on it." . . . "God said to Israel: Your mouth is near, but your heart is far. So with some, the mouth says Christ is my Master, but the conduct denies Him." . . . "I ask my heart, Do I reject Christ? He came to be our example; do we accept Him as such? If not we are rejecting Him." . . . "There is such a thing as unpremeditated rejection of Christ. The watching disciples did not intend to neglect Him; but they dropped asleep, and so took no care for Him. So covetousness may put us to sleep." . . . "We all love Christ. Why do we prize Him? For the good we anticipate to our bodies or to our souls, temporal advantages or an eternal good?" . . . "If we reject His we reject Him." . . . "Obeying His commands is following Him; but there may be a general purpose to follow Him, and yet a rejection of Him in particular things." . . . "The prophet asked, Who hath believed our report? So men disbelieve, and hence see no value in Christ. In the Holy Word He is set before us; and we must never leave this Holy Word."

Tiong, of Shao-wu, said: "The man now pastor at Shao-wu and others saw the Christian Endeavor here and were pleased with it, but feared that we could not do so at Shao-wu. I said we can; and we organized with great success. Other churches followed us, till now we have a number of societies with over three hundred members."

Mr. Lau took two verses as a text, "Pray to thy Father in secret," and "Pray without ceasing." He said: "There are various things pertaining to prayer, but the main thing is to so pray as to be answered. All sorts of classes and conditions of men came to Christ; but all these things did not matter so long as they fulfilled the one condition which Christ imposed. Lukewarmness and love of the world are two great hindrances to prayer, while persistence and privacy are two great helps. They have now a boat which can travel under water, because it is everywhere air tight, and there are no openings through which water can enter. So should it be with the mind in prayer; there should be no openings for anything sensual, worldly, or selfish to enter. The Pharisee's heart was very leaky. The psalmist said: 'If I regard iniquity in my heart the Lord will not hear my prayer.' It is not enough to go through the mere form of going into a chamber; our Savior's thought was deeper than this. In a secret chamber you can make your voice heard outside; and Satan is always ready to come inside with you. The prayer of Moses before God is a model for us."

Mr. Ding Ming-wong spoke on "Hidden Prayer," or "Alone Prayer." He said: "This is a wide subject; I wish to speak on three things pertaining to it: (1) Before prayer; (2) During prayer; (3) After prayer. (1). *Before Prayer.*—A big bell is hard to mount, but once mounted the ringing of it is easy. So the getting ready for "Heart Prayer" may be difficult. The securing of a suitable place for prayer is not the greatest difficulty; in a crowded place the heart may be quiet and in a quiet place the heart may be unquiet. To the quiet place must be added the quiet heart. Think to yourself God is here. Make it real to yourself that God is meeting you. The idolater prays to wood or clay, and we think him very stupid. But at least he has something before him on which his attention is fastened. If we pray with no sense of God's presence we have nothing before us, and are more stupid than the idolater. (2). *During Prayer.*—We should use the voice; thus doing we shall be safer from intrusion and interruption. When Hannah prayed, her lips moved, but did not utter any sound, and Eli thought she was drunk, and interrupted her. David used his voice in prayer. The position, whether sitting, standing, or kneeling, is not essential. The heart's attitude is essential; it should be humble before God, whether the body kneels, or stands, or sits. The time may be long or short as the occasion befits. God does not put men under constraint. Seek first the kingdom of God, and all these things shall be added unto you. Forgive those who may have offended you. In heaven there never will be two men who won't speak to each other. (3). *After Prayer.*—We must carry with us the faith of our prayer." At the junior rally, Saturday afternoon, ten girls with ten links of a paper chain recited Ten Parables on Unity: (1) The Body; (2) Boat with united Crew; (3) All in a Company, safe from a bird monster that would have carried off one alone; (4) Drops of Water uniting in a Shower; (5) We are God's Field; (6) The Four Sons and the Bundle of Sticks; (7) The Ants; (8) The Mother Hen and her Chicks; (9) The Mosquito Curtain; (10) The Christian Endeavor united by the Chain of Christian Virtues, Love, Truth, Light, Right, Good Teaching, etc.

On "Rejecting Christ" one brother said: "It only harms one to climb half way up a ladder and tumble off." Another said: "We are eager for some fancy article, and then quickly tire of it; but common needful things we never tire of. Christ is not a fancy article to be thus pleased with and then tired of, but the needful thing of our daily life."

This convention will result, we expect, in three important moves: (1) The formation of provincial unions similar to those already organized in Fuhkien and Canton; (2) The development of a distinctively Christian Endeavor literature in Chinese; (3) The appointment of a general Christian Endeavor secretary for China. Dr. Clark, as the result of his own observations, emphasized the need of these things; and the convention was strongly of the same mind. Especially do we welcome the proposal to provide a general secretary, for which we must look to the generosity and goodwill of friends at home.

Dr. Clark has had something more than two weeks' work in North China. A representative meeting was held at Tientsin, May 4th-6th. Under date of May 15th Dr. Clark writes that the meetings were "thoroughly helpful and blessed of God." Dr. and Mrs. Clark, with their son Harold, were just leaving for Vladivostock. Many will follow them with prayerful interest we are sure on their long journey across Siberia.

Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

Tour in Behalf of the Anti-foot-binding Society.

BY MRS. ARCHIBALD LITTLE.

(Concluded from p. 261, May No.)

FEBRUARY 27*th.*

I HAD been planning to go to Wu-chow Fu, but it seemed so doubtful whether there would be enough time for a meeting there, as also as to whether I should arrive in Macao in time for the proposed meetings, that I changed and arranged to leave next morning, the 21st, for Macao, and I was very glad I had, for I received a letter from the governor, to whom I had obtained an introduction from the Portuguese Consul-General at Shanghai, saying that most unfortunately the following Saturday and Sunday were the first days of the carnival, when consequently it would be impossible to get any Portuguese to think of anything serious ; the Club, moreover, would be engaged by a dance and a comedy. Thus I was glad to arrive on Wednesday afternoon, and the more so when I found at Macao that no notices of meetings had yet been issued. This was then promptly done by the president for a meeting in the Portuguese Club at half-past eight on the Friday and for a Chinese meeting on the Saturday, at one o'clock, in the Toong Hsin Tang, the only hall apparently available, if the beautiful one at the big Chinese hospital be left out, and that we thought would be too far away.

Sr. d'Assumpçäo, the president, took infinite pains to make the meeting at the Uniäo Club a success. The drawing-room in which it was held was a fine one, and many pots of flowers were brought in ; but the language difficulty could not be got over. It was announced to be for English-speaking people, and the dozen Chinese who came, apparently understood, but a great many of the Portuguese who came at the beginning soon withdrew, leaving between fifty and sixty, of whom some fifteen or so became at once members of the Tien Tsu Hui. The next day the Chinese meeting, held in a hall opening directly on to a main thoroughfare, and with a gallery running right round rather beyond the voice-power of my interpreter, Mr. Jong, was again somewhat unruly. Mr. Ho Sui-tin, one of the richest Chinese in Macao, introduced me to the audience, which was certainly numerous enough, and after it was over took us back to tea with his daughters. It was rather a shock to find them with bound feet, and a little girl of eight, whose feet were, her father said, to be unbound, declared it did not hurt. It was also rather a surprise to find a fine billiard table, on which the young ladies declared they played. The house was very richly decorated with beautiful carving, and the reception room where we had tea quite carried out old ideas of Oriental magnificence. Mr. Ho Sui-tin presented me with a photograph of himself in Mandarin dress, wearing five Portuguese decorations. But he did not offer to join the Tien Tsu Hui. He is, however, I believe, a member of the Macao society which three years ago was very active. So were the owners of a large house on the sea front with very heavily-gilded railings. But there all the little girls were unbound.

Next day there was a gathering at the English chapel, which the missionaries kindly allowed me to address, and an evidently very earnest member of the local society interpreted for me, doing so with real fervour. The sympathetically attentive audience was a great relief after the last two restless ones, and at the end nearly all the men and seven women came forward to be associates. Among the first, a lady with tiny feet, laughingly pointing to the interpereter her husband as her reason for being there. But she also announced that she intended to unbind! There is less binding apparently at Macao than anywhere I have yet visited. Very few of the Roman Catholics bind, and they consider that the custom is fast dying out. Several of the wealthy families do not bind. And what with intercourse for so many centuries with Portuguese, and so many of late years being educated or making their fortunes in America it is perhaps rather remarkable that any yet do bind. I was distressed though to meet so many of the countrywomen coming in to market hobbling painfully along supported by some stout-footed maid servant. This is, however, obviously a fashion that will die at first among the richer and more cultured classes. I was also told that at Heung-shan there were far more natural-footed women than at Macao, where, however, even as it is, bound feet are distinctly the exception rather than the rule.

It is a surprise to me to find how much less missionaries have striven against binding in these southern ports than in the West, where missionary effort is comparatively so much more recent. I cannot understand any Christian congregation sitting down content with such a cruel practice in its midst.

The meeting at the Chinese Club, Hongkong, on February 26th, was the crowning success of the series. Mr. Ho Tung and his brother, Mr. Ho Fook, Jardine's compradores, had arranged it. The Chinese Club, only started a year ago, numbers some 200 members, and combines the comforts of Europe with the elegances of China—

stuffed arm chairs and carved black wood. The whole committee came to the outside door and lined the passage way to receive Lady and Miss Blake, who kindly accompanied me. There were at least 150 Chinese, mostly leading merchants, present; they were sitting out into the balconies, besides filling the two rooms thrown open. All stood up and bowed as we entered. Mr. Ho Tung presided, and after the speeches and two votes of thanks the proceedings concluded with three cheers and a tiger, given quite in the English fashion. I never thought to live to see and hear the like from an assemblage of Chinese men. We adjourned to the most elegant refection of tea and cakes upstairs, at which only the favoured few among the Chinese gentlemen assisted, and discussed how to form a good Chinese working committee, also what arrangements should be made for Lady Blake's tea party for Chinese ladies next Thursday. It was decided that both bound- and unbound-footed ladies should be asked, that their husbands should be invited to bring them and then be entertained in one room whilst the ladies should be in another, that it should be by invitation, and that a missionary lady should be asked to interpret; this last at the special request of a Chinese gentleman.

To-day by Dr. Wright's kindness there is to be a meeting at Queen's College of about 700 Chinese young men; the Bishop of Victoria and Mr. Pearce, of the London Mission, each bringing a contingent, and the latter very kindly interpreting. Thus the work goes on; on all sides we hear of feet being unbound, and we cannot help hoping that soon there will not be a bound foot left in Victoria.

MARCH 10th.

On March 1st, by the invitation of Lady Blake, for the first time in the annals of government house, Hongkong, its portals were thrown open to Chinese ladies, and towards four o'clock little groups were to be seen at the various entrances "hobbling painfully onwards" to the great ball-room. There it was the audience itself that, on seeing the crowd, requested amahs all to stand up, and presently all seats were occupied as well as fifty additional chairs brought in, whilst about seventy were standing down either side of the room, and some 200 school girls only found place on the floor. Mrs. Ho Tung, wife of Jardine's compradore, read aloud the words on the card of Association, and then Mrs. Lieung, Australian bred, interpreted as Lady Blake said how glad she was to see Chinese ladies there, and how much she wished to see them again. She also interpreted for me as I addressed the meeting; only once breaking off to apostrophise, on her own account, two ladies sitting towards the front and displaying very prominently their small bound feet. One of them pleaded that she was too old to unbind, and the address went on. After it was over forty-seven ladies and little girls gave in their names as joining the Society. It was impossible to refuse the latter when without anyone prompting them they held out their money and wrote down their own names, for amongst them were some four or five with already cramped feet, so that it was abundantly clear the little girls knew what they were about. Although very many went away without attempting to get tea in the drawing-room, that again was so crowded that all the European ladies had to stand. It was somewhat pitiful to see the rows of amahs waiting meanwhile in the hall to support their tottering mistresses to their chairs.

Since then there have been three meetings in Swatow—one European, two Chinese—but the event has been a visit with Mrs. Foster, of the American Baptist Mission there to Kit-yang, five hours by steam-launch up the river. Mr. and Mrs. Speicher had thought it impossible to convene a meeting, but arranged to pay calls on six of the principal families, with whom they appeared to be on exceptionally friendly terms. In all *un*binding was the order of the day; in one the lady of the house said she had unbound three years before, and her feet had quite regained their natural shape. Bound at eight, unbound at twenty-one, seemed to be the record of her life. In another house two toes were refractory, and would not come up. In another one lady of the house had natural feet, another was unbinding, and a third said she intended to do so. One family, where one son was a Chü-jen, two Hsiu-tsais, and the other the head of the Hsiu-tsais, just invited to Peking to instruct the Manchus there, had politely laid open upon the table the number of the *Wan Kwoh Kung Pao* with my portrait in it. There was no Chinese society against binding as in Swatow itself, but to judge by those six leading families the movement must be widespread and deeply rooted.

They bind late in those parts; often at twelve and even thirteen, when the child seems to suffer more, but she is thus able to do a certain amount of field work first. There is no cleft between the heel and fleshy forepart of the foot, which is thus only narrowed, but such an abnormally high heel is worn, as gives the foot, placed slanting in it, the appearance of being very short. The only part of the shoe that touches the ground is, in most cases, this extraordinarily high heel. Thus the women of Swatow and the neighbourhood decidedly do not walk on tip toe. There is, however, often a little round hole at the tip of the shoe through which the toe can be seen, bandagedof course.

It only remains to add that in Swatow all was planned and arranged for by missionaries, except one meeting held at the Commissioner's house by the kindness of Mr. and Mrs. Boyd Bredon.

Mr. Bredon's sudden death shortly afterwards made this meeting over which he so genially presided the more memorable.

Our Book Table.

We have received Transactions of the Asiatic Society of Japan, also The Modern Newspaper, being a paper read before a local society by Professor Leavenworth, of the Nan-yang College. To be had for fifty cents at the *Mercury* Office.

The China Review or Notes and Queries on the Far East. February and March, 1900.

Interesting articles are: "The Present Dynasty and Heaven's Decree," by Arthur H. Smith, of P'ang-chuang, and Dr. E. Von Lach's Additions and Corrections to Giles' Dictionary.

百獸集說圖考. An Elementary Zoology, by Dr. J. M. W. Farnham.

Here we have not pictures of lamellibranchiate, icthyosauri, vertebrata, and other dry articles, but entertaining anecdotes of living animals, domestic and otherwise. The compiler, having the needs of the family in his eye, has wisely confined himself to quadrupeds. The illustrations are delighttfully clear. We notice that a donkey, however, is called 騾 by misplacement.

D. MacG.

Seventh Annual Report and Catalogue of the North Fuhkien Religious Tract Society for 1899. Head-quarters Foochow.

This Society has printed during the year 70,000 volumes of books, being an increase over 1898 of 32,500 volumes. No sheet tracts have been printed this year; but 84,100 Sabbath calendars have been issued as compared with 55,000 sheet tracts and 25,000 calendars in 1898. The number of books purchased from outports shows an increase of about 1,000 copies; and an increase of 400 copies is seen in the issues of the Romanized newspaper.

The Commentary on the Pentateuch and the Commentary on the New Testament have had large sales. Of forthcoming works—some in Wên-li, some in Foochow Colloquial—we are glad to note "An Exposition of the Shepherd Psalm," "The Christian's Secret of a Happy Life," Andrew Murray on "Humility," and Drummond's "Greatest Thing in the World."

The New Testament, in plain Wên-li; translated by the Rt. Rev. J. I. S. Schereschewsky, formerly missionary Bishop in Shanghai of the American Episcopal Church. Printed at Shueisha, Tokio, Japan, 1898.

A translator of the Bible into Wên-li, be it deep or easy Wên, has before him a difficult if not an impossible task. It is not that the Chinese language, like some of the African dialects, or like some of the languages of the South Pacific islands, is deficient in vocabulary or in verbiage. Nor is it because the meanings of the numerous Chinese monograms are too circumscribed to be incapable of conveying the meanings of the words used in the Bible. The difficulty lies in the difference of style and in the fixedness of the Chinese Wên-li style. It would not be easy to find two kinds of composition in literature that differ more radically in style than do the Bible, both in the Old and New Testaments, and the literary style of the Chinese.

The style of the Scriptures is very perspicuous, very exact, and abounds in personal pronouns. Wên-li lacks all of these. It is vague, it is inexact, and it is painfully destitute of pronouns, especially the personal.

Another wide difference, which creates also another great difficulty, is that Wên-li has a fixed style that will not bend to the needs of the translator. Chinese Wên-li is a dead language—not spoken, only used in books as Latin was used a few hundred years ago in Europe. It is fossilized and fixed, and any tampering with its style, destroys it as one would destroy a skeleton by attempting to rearrange the bones. He would find himself in possession of a pile of bones and not of an organized skeleton.

The work that the translator has before him is to give a faithful and accurate rendering of the Bible with its clear style and exact language, abounding with personal pronouns, into a language whose style is already fixed and does not admit of change or improvement, which to tamper with is to destroy a style that is inexact and that is notoriously destitute of the pronouns that mean so much in Bible language and style.

Some versions err in being slavishly literal, and while they stick close to the original, produce a style which repels the very class of Chinese for whom the task of translating was undertaken, the literati; other versions err in the opposite direction, while being anxious to please the taste of the native scholar, they do not stick to the text and the translation becomes a misty paraphrase.

If it is possible to translate the Bible into Chinese Wên-li at all and have passably good Wên-li while remaining faithful to the meaning of the original, as the translator understands it, it seems to us that Dr. Schereschewsky has come nearer doing so than anyone else who has yet undertaken the task. His Wên-li is easy—very easy—and his style is certainly very clear and perspicuous. He manages the pronouns perhaps better than anyone else has succeeded in doing. While he is not so anxious to reproduce the *ipsissima verba* of the original he is faithful in rendering the meaning of the text, which is after all the item of greatest importance. There is no attempt to reproduce in any degree the Greek idiom in the Chinese. The style is very readable; in fact one feels that the translator certainly knows his art and that the book is by no means a failure.

So far as the need for a new Wên-li version of the New Testament is concerned, it certainly seems that this one by Dr. Schereschewsky leaves very little else in this line to be desired.

A. SYDENSTRICKER.

Editorial Comment.

WE believe that no apology is needed for our devoting the main portion of this number of the RECORDER to the Christian Endeavor Convention at Foochow. While in a sense the convention was not representative; there being less than a dozen delegates from provinces north of Fuhkien, yet in another sense it was representative. While Christian Endeavor has flourished in Fuhkien more than in other provinces, the value of the movement in other quarters has been great, and only the difficulty of dialects prevented this convention from being representative in every sense of the word.

We therefore bespeak for our readers who have not tested or used Christian Endeavor methods a careful reading of the report of this convention, feeling sure that it will be suggestive and helpful. Christian Endeavor workers will need no urging.

* * *

DR. AND MRS. CLARK left Tientsin for Vladivostock May 16th, purposing to cross Asia by the new Russian route. Before they left, a North China Union of Christian Endeavor was formed, with Dr. Ament for president; and the outlook for the growth of this union is good.

One of Dr. Clark's parting suggestions to Christian Endeavor workers related to the great need of Christian Endeavor literature in Mandarin. It is greatly to be hoped that those interested in this movement will put their "shoulders to the wheel" and give both breadth and depth to the thinking of our converts by helpful literature in the way of biographies, etc., in the Mandarin. If it is true that Christian Endeavor fills a need in China it is in the line of training converts to study the Bible and to work for Christ. Bright, wholesome, thoughtful literature goes far to aid in both these directions.

We presume that the Translation Committee appointed at Foochow finds its *raison d'être* in this very need for literature, and trust we shall soon hear from the committee.

* * *

OUR indefatigable friend, Mr. Alex. Don, who works so enthusiastically over the scattered Chinese sheep in New Zealand, sends us a thin pamphlet with graphic descriptions of the joys of a winter tour "mid snow and ice" to give lantern pictures to the little handfuls of miners and ranchers spread over a wide area, and all of them apparently as nearly as possible inaccessible. Such perseverance cannot fail to be rewarded. There ought to be an army of Chinese workers traversing the vast plains of China as well as its innumerable valleys on similar errands. Some day there will be, but by that time it will be too late to reach some who are now accessible.

* * *

WHEN the student of Chinese comes to a particularly difficult phrase or word either in his own language or in Chinese it is a good plan to give it no rest until *some way* has been found of transferring the idea. One of the toughest of the many knots perpetually presenting themselves to those who have occasion accurately to render English terms into Chinese, is the group of words "condition," "on condition that," "conditionally," etc. When we meet them we generally look them squarely in the face and then "go around them," rightly judging that they simply *cannot* be tranferred into Chinese (although they *can be*).

This was the experience of an officer in the British Consular service. Having to conduct some delicate negotiations, in the course of which it was found (or imagined) that the high Chinese official concerned was likely to be influenced by the almost unceasing stream of telegrams detailing the successes of the Boers, on receipt of an important message giving a different turn to to South African events it seemed desirable to let the Chinese know that General Cronje had "surrendered unconditionally." In order to avoid the embarrassment of turning this into Chinese the telegram was shown to the official interpreter (a graduate of the T'ung Wen Kuan in Peking) with a request to pass it on in Chinese, which he did. The next day he was asked how he had rendered the word "unconditionally," and the British officer was greatly edified to learn that the Great Man had been told that General Cronje had surrendered "*wu yuan wu ku ti*"—in other words, 'for no reason whatever!"

Missionary News.

Anti-Opium League in China.

Contributions.

Previously reported	$572.52
Rev. G. Reusch, Hongkong ...	2.00
,, F. Kircher ,, ...	2.00
,, M. Schaub, Li-long ...	1.00
,, G. Fiegler, ,, ...	1.00
,, H. Wintergerst ,, ...	1.00
,, C. Miller ,, ...	1.00
,, I. G. Loercher, Long-heu ...	2.00
A Wellwisher	5.00
Rev. F. Brown, Tientsin ...	5.00
,, T. B. Owen, Foochow ...	10.00
Mr. Tung, of Chinkiang, per Miss Mary Robinson	3.00
金品泉 Soochow	5.00
鄧琦 ,, ...	1.00
李子義 ,, ...	1.00
潘俊夫 ,, ...	1.00
俞友卿 ,, ...	.20
秦炯生 ,, ...	.20
何惠生 ,, ...	.50
張惠鈞 ,, ...	.30
蔣孟頻 ,, ...	2.00
蔣雅初 ,, ...	2.00
監理公會蘇州連環 ,, ...	1.47
	$620.19

W. H. Park, M.D.,
Treasurer.

Soochow, *May 11th, 1900.*

A.-O. League Notes.

Steps were taken at a recent meeting of the Executive Committee to arrange with the printing presses in China to prepare and keep in stock the League's literature.

Dr. Christie has agreed to act as vice-president for Manchuria, and Rev. Arnold Foster has accepted the same position for Hankow.

The subject of instituting plans for preventing so many suicides by opium, is now under consideration by the Executive Committee, and it is earnestly hoped that something may be done soon for the lessening of this monster evil.

A tract by the venerable Dr. Kerr, of Canton, and also one by the president of the League, are to be published as soon as funds will justify.

T. C. Britton,
Secretary.

A Recent Missionary Journey.

Seldom have I enjoyed a tour of visitation among the churches more than the one just completed. Within a fortnight after my return to Amoy from my first furlough in England I started with Dr. E. S. Dukes, the new doctor for our furthermost station of Ting-chow-fu, about 230 miles N. W. of Amoy, in which city we are starting a foreign hospital. Leaving the doctor in the care of our native pastor I visited all the churches in the Ting-chow and north river districts, save one only recently opened. I was away from Amoy about seven weeks, and the whole journey to and fro covered about 540 miles, partly by boat, partly in sedan chair or on foot.

I am thankful to say that everywhere I was very heartily welcomed by the native Christians, besides having many excellent opportunities of preaching the gospel, as well as interesting talks with scores of individuals on the truths of salvation. I baptized 15 men, 9 women, and 15 children, making a total of 39 persons received into the kingdom of Christ. Moreover, at nearly every place there are large numbers of hearers coming regularly to worship and being prepared by the preachers for future baptism.

One special note of deep interest is the fact that the first foundations of a Christian church have been laid in the prefectural city of Tingchow, the last city in the Fukien province to receive the gospel and thus to be claimed for Christ. On Easter Sunday—the day chosen by the early church for many centuries on which to receive new converts—I baptized one man and two women and received another man by transfer from the Salvation Army, the first fruits of our work in this city and the nucleus of the first Christian church in this important centre. The man accepted by transfer is a native of a country town not far away who had been abroad and was converted by the instrumentality of the Salvation Army. His wife, who had not been abroad and is much younger than he is, was baptized at the same time and is an intelligent and earnest Christian.

In the afternoon of the same Sunday our native pastor and I celebrated the Lord's Supper with the new Christians and several Christian workers present—a specially solemn and soul-stirring occasion—all the more so when we remember that it was the first time in the long history of the city that the Christian rites of baptism and the Lord's Supper have ever been administered there. May we not hope that the fire now kindled upon the altar may nevermore be extinguished until Christ comes to claim His own.

One other point is worth noting in the present most unsettled condition of some parts of China—that all the Mandarins of the city are friendly to us. The prefect of the city—head of them all—is unusually gracious and genial. He invited Dr. Dukes and myself, together with Pastor Chiu and our native doctor, to a feast and then presented us each with a fan inscribed with Chinese characters, most beautifully written in his own handwriting, a very high mark of respect and kindliness.

There is every hope that as soon as the contemplated hospital is opened, the work of God will abundantly prosper, both in the city and in the surrounding district.

In the older north river district there are signs of much activity and progress in nearly all the churches, and here as elsewhere we are only hindered from extending our borders by the lack of men and means.

Pray therefore that God may richly bless the labours of His servants, native and foreign alike, in the conversion of precious souls and in the building up of the kingdom of Christ in the Fukien province.

FRANK P. JOSELAND.

London Mission, Amoy.

The Ecumenical Conference.

As we go to press, the first echoes from the Ecumenical Conference reach us. The 2,000 or more delegates present contain a fair sprinkling of China missionaries. The report of the Committee of Statistics, James S. Dennis, chairman, which has just reached us, is a book in itself, *multum in parvo*, and requires careful study.

We are first made ashamed for thinking missionary statistics "dry." "If as patriots we are called upon to confront an alert and powerful foe, is it a dull fact that, soldier for soldier, our forces equal or outnumber his? If as citizens we watch for the returns of an important election, is it wearisome to have the votes counted in long columns of figures in favor of our candidate? If individual wealth is reckoned by thousands, rather than by hundreds, does this awaken any particular detestation of numbers in significant array?"

The difficulties in the way of classifying statistics from all over the world, and rendering them harmonious and accurate, are phenomenal. The "Centennial Statistics," as this report is called, have brought order out of what must at first have seemed hopeless chaos. Societies and missions at work in foreign fields are most luminously classified under three heads:—

I. Societies directly engaged in conducting foreign missions.

II. Societies indirectly co-operating or aiding in foreign missions.

III. Societies or institutions independently engaged in specialized effort in various departments of foreign missions.

Other subjects touched upon by way of introduction in this report, are: the propriety of including missionaries' wives as full missionaries, which is objected to by a few societies, but which the committee upholds; and the proper name by which to indicate the "adherents" or nominal but non-communicant Christians. The phrase used is, "native Christian community."

After four pages of introduction, follow twenty-one pages of statistics, giving in various forms a world-view of the societies engaged in foreign missions, their incomes, staff, evangelistic returns, fields, kinds and methods of work, etc. We can only give a glimpse here of certain totals achieved. Thank God for a century of missions, for a church awakening, and for the Holy Spirit, who is showing His power and purpose to save the world!

Societies.	Class I.	Class II.	Class III.	Totals for the world
Number of Societies.	249	98	102	449
Income from home and foreign sources.	$17,161,092	1,227,731	737,297	$19,126,120
Total foreign missionaries.	13,607	1,255	598	15,460
Total native helpers, ordained and lay.	73,615	3,216	507	77,338
Total number of communicants.	1,289,298	25,561	2,825	1,317,684
Additions during last year.	83,895	37	254	84,186
Total native Christian community.	4,327,283	76,328	10,625	4,414,236

◆

Diary of Events in the Far East.

April 25th.—A serious fight between Boxers and Roman Catholic Christians 50 *li* south of Pao-ting-fu, near a place called Chiang-chia-chuang. Two thousand Boxers attacked a Roman Catholic village, and the villagers having anticipated the attack, were well armed with firearms. The Boxers finally retreated.

26th. — Li, the Empress-Dowager's favorite (so-called) eunuch, died suddenly at Peking. It is widely believed he was poisoned. He left an estate of 38 millions of taels, of which a third is said to be in hard cash; this wealth he obtained through bribes and "presents" from high officials desirous of place and power.

Viceroy Chang Chih-tung held a grand review of the troops under him outside Wu-chang; there being no less than 36 battalions of all arms, numbering 18,000 rank and file present. The men were all organized, drilled, and armed after the German model, and made a very favourable appearance.

April.—The title deeds of the land acquired by Russia at Masampho, have been duly handed over. The land will be applied to the use of the volunteer fleet. In other words, it will be a coaling station, much after the fashion of Inasa at Nagasaki.

5th.—Three hundred natives attacked Major Penrose, R.E., and six soldiers at Kiao-tou while engaged in the delimitation of Wei-hai-wei. Major Penrose was severely injured. Colonel Bower, of the first Chinese regiment, with his escort, came to their rescue; sixteen natives being killed. On the 6th two thousand natives attacked the first Chinese regiment at Tsao-miao-tze, and were repulsed with the loss of ten killed. The Chinese commissioners are being held by the villagers.

6th.—The foundation stone of the new German church was laid in Shanghai.

The British gunboats *Woodcock* and *Woodlark*, having surmounted all the rapids on the Upper Yangtze, between Ichang and Chungking, have arrived safely at Chungking.

9th.—At the request of H. E. Yuan Shih-kai, Governor of Shantung, the British relieved the Chinese Boundary Commissioners unopposed.

10th.—The C. M. S. buildings at Tsing-yung-t'u, near Taichow, looted and in large part destroyed by fire. The marauders sought for the native pastor, purposing to kill him. The officials are doing all in their power to make reparation.

13th.—Li Ping-hêng, Imperial Commissioner of Investigation of the Yangtze Valley, is to arrive at Nanking. His errand is ostensibly to inspect the forts and troops at Chinkiang, etc.; but he is actually engaged in finding out the strength and influence of foreign nations in the Yangtze Valley; and upon his confidential report thereon will rest the future policy of the Peking government *vis à vis* foreign nations.

18th. — An attack on the Border Commission, appointed to settle the boundary between Burmah and Yunnan, is reported. Two of the British members have been killed and Consul Litton has been injured.

A mob of malcontents in Li-chuan district, Hupeh, attacked a number of Christian villagers and killed some, destroying two villages. A strong body of yamên runners, sent by the magistrate of Li-chuan, increased the wrath of the malcontents, who killed five of the runners and chased the remainder into Li-chuan, the gates of which were then shut.

19th.—The Boxers in Chih-li have again been violently attacking the Christians between Peking and Pao-ting Fu. It is reported that some sixty Christian converts have been killed, some of them being burnt alive.

22nd.—Dispatches received from reliable quarters at Peking state that many scions of the Manchu nobility have joined the Boxer Association, and that several princes and dukes have given their consent to act as patrons of that Society, although the walls of Peking have recently been placarded with Imperial proclamations denouncing the Boxers as outlaws, and therefore liable to be executed according to the laws.

26th.—News of the burning of the C. M. S. church in Fungan city, Fuhkien, by incendiaries.

28th.—It is reported that the Chinese government will make Chin-wang-tao, near Pei-tai-ho, a naval station for the Pei-yang squadron, in addition to a commercial port. It is intended to construct there graving docks, machine shops, etc., the whole to cost something between six and seven million taels. The contract for the works will go to a German syndicate, headed by Herr Krupp.

29th.—A serious outbreak of the Boxers occurred between Tientsin and Peking. The rioters have gone on to Peking and have torn up the railway to prevent pursuit. The foreign men-of-war at Taku are landing men, but Tientsin itself is quiet. The gravity of the situation lies in the evident belief of the Manchus, including the Empress-Dowager, that they would be able, by concerted action, to drive all foreigners out of North China. The Boxer troubles have, without doubt, been secretly fomented by the Empress-Dowager and the Manchus.

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BIRTHS.

At K'ai-yüan, Manchuria, April 27th, the wife of Rev. James Stobie, U. P. C. S., of a son.

At Chinkiang, May 13th, the wife of Rev. S. I. Woodbridge, S. P. M., of a daughter (Jean Margaret).

DEATHS.

At Chambersburg, Pa., March 31st, Robert Adair, son of Rev. R. M. and Madge D. Mateer, A. P. M., aged fourteen months and twenty-one days.

At Nagasaki, Japan, May 22nd, Alice K. Marston, L.R.C.P., of S. P. G., Peking, through bursting of blood vessel in the brain.

MARRIAGES.

At Tientsin, May 11th, by H. B. M. Consul and Rev. J. H. Pyke, Dr. Jennie M. Hill, A. P. M., and Rev. Robert A. Mitchell, C. P. M., Honan.

At Shanghai, May 16th, Albert Biggs and Miss Emma L. Randall, C. I. M.

ARRIVALS.

At Shanghai, May 3rd, Mrs. M. B. Grier and child, from U. S. A. (returned), S. P. M.; Rev. W. F. Walker, wife, and daughter, from U. S. A. (returned), M. E. M.; Miss Martin and Miss Martin, M.D., for Peking, Mr. J. F. Martin, for Tientsin, from U. S. A., M. E. M.

At Shanghai, May 5th, Miss Baümer, from Germany, Misses Basnett, Slater, F. M. MacDonald, and F. R. Dieterle, from England, C. I. M.; Miss Amy Crocker, from England (returned), C. M. S., Ningpo; Miss Mary I. Prindivelle, from England for Anglican N. C. M., Tientsin.

At Shanghai, May 29th, Miss G. M. Hill, from Ireland, for Meth. Protestant; Rev. Chas. Cheesman, from London, for Mission to the Blind, Peking.

DEPARTURES.

From Shanghai, May 6th, Rev. C. A. Nelson and family, A. B. C. F. M., Canton, for U. S. A.

From Shanghai, May 7th, Misses F. Cole and A. M. Simpson, C. I. M., for England.

From Shanghai, May 12th, Mrs. Fishe and daughter and Miss Marchbank, C. I. M., for England; W. C. Hooker, C. I. M., for America via England.

From Shanghai, May 19th, Misses Mabel Allen, Ruby Sia, Mary Hu, M. E. M., Foochow, for U. S. A.; Mrs. A. Sykes and daughter, S. P. M., Kiang-yin, for U. S. A.; Rev Lacy L. Little, S. P. M., Kiang-yin, for U. S. A.; Mrs. R. E. Abbey, A. P. M., Nankin, for U. S. A.

From Shanghai, May 18th, Mr. J. Woodberry, Dr. B. Y. Wong, Beulah Chapel, Tientsin, C. and M. A., for U. S. A.

From Shanghai, May 21st, J. Graham, wife and child and Miss Cream, C. I. M., for England; Miss Wallace, C. I. M., for Australia.

THE

CHINESE RECORDER

AND

Missionary Journal.

Vol. XXXI. No. 7. JULY, 1900. $3.50 per annum, post-paid. (Gold $1.75.)

Christianity and the World-Power in China.

BY REV. WM. UPCRAFT.

THE future historian of events now current in China will probably give a larger place relatively to the moral forces in the impelling change passing over this empire than we are apt to assign to them. We are much taken up—and necessarily so—with the diplomatic and commercial aspect of things, the *material* side if one may thus use the term, and fail to set in their right proportion the forces that behind these obvious changes are shaping the future,

That already a large place in the estimation of thinking men is being given to these inner aspects is apparent in some directions,

The change that has passed upon the spirit and expression of a section of the public press in Shanghai and elsewhere in reference to this subject is an example of both cheer and help. We miss with much pleasure the old time innuendo and sometimes scornful caricature in reference to matters and men not lying immediately within the commercial sphere; and a very ample service is now being given by sympathetic and extended notices of such auxiliary forces as the anti-foot-binding and anti-opium societies, which are powerful aids to the direct work of the church of Christ in China, Such help on the part of the press is both an encouragement and a prophecy.

In our estimate of the history now making we stand too near to judge proportionately. Our blame is too harsh and often misplaced; our praise too fervent and often ill directed. We mistake instruments for agents and means for ends, but there are some salient features that cannot be mistaken.

The conflict of Christianity with the aggregation of opposing forces, such as we find in China, is but a repetition on a different stage of the battle fought out between the Roman Caesars and their empire and the new and aggressive faith of "one Jesus"; and the issue will also not fail of being repeated.

The world-power thus embraces every form of opposition arising among both officials and people—the blind antagonism to the good, because it comes from an outside source.

To the Chinese mind the term Christianity connotes everything of foreign origin that is seeking to influence and modify Chinese character and institutions. Discrimination is not yet a part of the Chinese mental habit towards things that are foreign.

From a certain point of view this grouping of Westerners into one whole is the correct one. Every man does stand second to his fellow-man in the concrete interests of the foreign community in a strange land.

Thus the question of the Church becomes the concern of the nations; and those who come at first with the single object of doing a spiritual work for other worlds, recruiting for the kingdom of God, find a window opened into the affairs of this life in a wider and more potent sense than they ever imagined.

A village clique, encouraged by truculent officials, kill an unoffending Scotch laddie down in Kuei-chow. The mission learns of it, deplores it, prays for the stricken relatives, grieves over the loss to its work, and resolves to supply the worker's place as soon as possible.

But other phases of the crime lie outside the control of the mission and rightly so. The case becomes a diplomatic one, and is carried up to Peking. The murderous shouts and the clash of knives on that lonely Kuei-chow road are heard in London, are echoed back to Peking, and finally made the basis of certain demands.

It is this composite relation that Christianity in the person of its agents sustains to the wider questions of the day, that brings it so often into conflict with the world-power.

Christianity is thus seen to be ampler than the circle of any church or indeed of all the churches, and comprises every form of influence that is being wielded against the exclusiveness and bigoted self-complacency of the Chinese system perpetuated in the line of its teaching and tradition.

To the Chinese people these aggressive Western forces will, in a large measure, be interpreted and exemplified in the character and work of missions. For this reason the mission circle has often been assailed from both sides, and always through a clouded apprehension spurred on by a touch of malice from baser minds.

The man who watches the Chinese from the outside, as a physician does a 'case' where the analytic faculty is stronger than the sympathetic nerves, may reasonably conclude that Christian work for "such a people" is either needless or hopeless; while the Chinese look upon "the foreign teacher" as one of the invading host—the vanguard indeed, with selfish designs masked behind a benevolent mission.

Leaving the case of the foreign criticism on missions as beyond our present scope, a certain line of defence might be urged for the position of the intelligent Chinese if a correct motive were discoverable among them. If indeed one could suppose that the Chinese opposition to Christianity arises from an enlightened appreciation of the ultimate result of that work then his position would command respect.

The natural result of the impact of Christian forces upon an age-worn and idolatrous system has so far been to supplant the older order by introducing a new one.

True as it is of the individual experience that in its contact with the ever-living Christ "old things pass away and all things become new", the same law is just as true and radical when applied to nations. Nay, indeed, working through the individual change in both character and aspiration the national change is inevitable. In this change the doom of the old order is involved.

If among the Chinese student and official classes this issue were clearly understood and their opposition based on their understanding, the national and stubborn repugnance expressed towards all the agents of the impending change would be rational and from some points even commendable. But we fail to find any widespread indication of such understanding.

To appreciate the present attitude of enmity on their part one must take account of the Chinese character.

By heredity, education, and interest the people are strongly utilitarian and opportunist. In this they are admirably coached by the scholars and officials.

The present, with its outlook upon

> "The eternal landscape of the past,"

confines both their hopes and energies upon its narrow compass.

To secure a present comfort at a future loss of happiness, provided the loss falls upon another, is not repugnant to such a spirit.

The solidarity of the Chinese people in relation to outsiders notwithstanding, China is an aggregation of units with all the idiosyncrasies and weaknesses of a such a loose construction. To expect such a mass on altruistic grounds to suffer a present personal loss for the ultimate good of the whole is to court a disappointment. They have not yet learned

> "to so forecast the years
> To find in loss a gain to match,
> And stretch a hand through time to catch
> The far off interest of tears."

Such a spirit is born, not made of casual extracts from dead authors, however elegant the literary finish.

It is, however, not difficult to suppose that were we to change places with the Chinese we should find ourselves repeating his acts. Oppose this Christian advance and avert the dangers to the power and profit of our order, is a doctrine easy of advocacy when personal interest is the mainspring of action.

On the other hand, the method of their opposition has only served to intensify the ardor of the new order. To kill off a man here and there, burn houses, and harry defenceless men and women, is an edition in Chinese guise of Mrs. Partington's fell design on the Atlantic Ocean. A broom is an excellent utensil, but not to control the tide with. So with this opposition.

While this is evident, growingly so even to the Chinese mind, the later move, admitting a foreign hierarchy to official status, is a danger ten-fold greater—a danger not to the Chinese alone.

The priest as a national adviser, and that priest a foreigner, may always be relied on to put the interests of his church first, and in his conception of his office he would be recreant to his vows if he did not so place them.

The chaos in Chinese councils and the impotence of her executive give the fullest scope to an ardent ambition trained to work for and expect the supremacy of the church.

That the Chinese world-power should concede so much is a confession of weakness and a short-sighted attempt to save themselves the trouble of dealing with an ambitious society, careless of the dangers this concession may bring in the future.

The Chinese are cornered, and no one in a corner ever made concession graciously or took enforced reformation candidly. This is but an evasion of the difficulty, and such evasion is an added trouble. The great need on the part of Christian forces now, is *time*—adequate time. No process has been discovered by which the natural order of things may be hurried.

> "Leaves have their time to fall,
> And flowers to wither at the north wind's breath,"

though we who live beneath the eaves of the tropics, may sometimes forget the fact. And in this higher realm time is needed for causes to work to their full consummation.

All life would be as a broken mirror, all history a hopeless chaos, if such a change, as is now working, could be produced at will and at once. Childhood, youth, maturity, are in the same relative position still.

Sow your seed, and that which falls into good ground will need time to germinate and put forth—"first the blade, then the ear, then the full corn in the ear." As you broaden the scope and deepen the import of the work to be done, so do you make a larger demand upon time in order to a full issue. The effect of leaven on meal is not a fortuitous concurrence of lucky chances, but a well ordered working of recognized forces to a given end. So with the working of the new force in the heart of Chinese society. And just here is our point of greatest solicitude. The present forecast is that the necessary time for our purpose will be difficult to get. On every side some Christian interest is menaced and some Christian power involved.

North and west is Russia, south is France, east is Germany, at many a point England; and Japan newly rigged in the habiliments of a Christian nation is not absent. How all this affects the spirit of the Chinese in power is not difficult to conceive, and by so much it adds to the difficulties of Christian work.

But the battle is joined and the issue is not in doubt. Those who are solicitous for the greatest good to the Chinese people, with the minimum amount of suffering in the process involved, can only work on hoping for such freedom of action and extension of time as shall most easily conduce to this end.

Meanwhile in the sphere of the world-power—that of national good—some indications of gain are already apparent.

In the first place is the genesis of a national feeling as opposed to provincial clannishness. The Chinese mind is a thing of shreds and patches. It thinks in bits. The local patois ('t'u hua') is not more characteristic of Chinese speech than local narrowness is characteristic of their feeling. Their very gods are mainly provincial; the national ones are imported articles.

Our country as being larger than my province, the province as something more important than my district, are discoveries made through a foreign lens.

In the second place, the basis of a true patriotism is being laid and builded on. Patriotism in its Western sense is conspicuous here by its absence. Viewing himself as one among many others, and not one of them, the individual Chinese lacks the patriotic incentive and passion. By the disclosure and impartation of a common impulse, living alike in the man from Szchuan, Chihli, Kwangtung, and elsewhere, the basis of a new and intelligent patriotism is laid, and those who "dwell deep" among the people see the beginning of the superstructure rising in obedience to the Scripture command that prayer should be made for kings and all in authority.

It was reserved for Christianity to give China the first strains of a national anthem; it is the work of Christianity now to make that anthem live in the hearts of the people.

As a further point may we not note the discovery of their fellow-men in countries beyond the sea? The old terminology used in describing other peoples is being modified in practice, and we may hope being repealed in Chinese thinking. "Under Heaven" (t'ien hsia) connotes more than it previously did. The world contains something else now beside Chinese and Barbarians. There are other men at least, even though they be "outside men."

All this is a gain in manifold ways. The lesson has been painful, and all the pain is not yet in the past. New chapters of experience are in reserve.

If there be any truth in the assertion that "truth enters in at lowly doors" the height of some Chinese lintels must yet be considerably reduced before there is any cordial "coming and going" between truth and themselves; nevertheless an acquaintance has been made, and by careful conduct it may be much enlarged in the near future.

As in the past, the work has not been done by one section of men only, but all have had a share—the wise diplomat and the skilful Consul, the publicity of the journalist and the just dealing of the merchant, combining with the unwearied manifold labors of the educationist, the doctor and the preacher, have brought the work to its present point of achievement; so the future holds its work for all in an ampler measure.

Those who have the ear of China's rulers, may prepare them for the change that must come; those who labor in lowlier haunts where the people flock, may do much to undermine the opposition of the world-power there and inaugurate the reign of the kingdom of God.

The use of every agency, the appreciation of every form of work, confidence that begets co-öperation, are the necessary bases of a successful contest with the forces arrayed against us.

"Go on with your work and be strong,
Halting not in your ways,
Balking the end half won
For an instant dole of praise."

The end will justify the work and crown the workers.

The Style of the Mandarin Bible.

BY C. W. M.

THE Mandarin of the Bible, in order to fulfil its purpose, should be such as can be readily understood by *all* when *heard* as read aloud by another. The fundamental distinction between *Wên-li* and Mandarin is that the former is addressed to the *eye*, the latter to the *ear*. In all Protestant churches the reading of the Scriptures has, from the first, constituted an important part of public worship. In order that this reading may serve the purpose intended the Scripture must be so translated as to be intelligible to the common people. Only thus will they hear it, as they did its author, "gladly." It is not enough that those who "know characters" should be able to *read* it intelligently, but rather that those who do not "know characters" (who in fact constitute by far the greater part of the Chinese people) should be able to understand it when it is *read to them*. Here then is the standard to be aimed at,—a version that represents the Chinese language *as it is spoken* and addresses itself to the *ear* rather than to the *eye*.

Just after the conference of 1890 I asked Dr. Wright what was the experience of the British and Foreign Bible Society in regard to the style of versions of the Bible. He answered very promptly and with some warmth that high style had been the bane of translations; that the universal experience of the Society had been that first versions were too high in style and that it generally took two or three retranslations or revisions to bring the Bible within the reach of the common people, and added that many thousands of pounds had been wasted in making translations that were too high in style.

The reason of this tendency to high style is two-fold. First, in non-Christian countries the knowledge of written language is, for the most part, confined to a few, and there is connected with it an intense literary pride which stoutly resists the lowering of the style to the level of ordinary speech. Such writing is disdainfully characterized as *vulgar*. Translators are generally dependent on this class of men for assistance, and inclined to defer to their ideas of style. Second, the translators themselves are literary men who have often paid much attention to the elegancies of style, so that their tastes also incline them to use the more elegant forms found in books rather than the plainer language of common life. It is very important that the forthcoming Mandarin version of the Bible should avoid this great error.

Mandarin is preeminently a spoken language. Its model is the speech of the people. Its style is not to be judged by the same standard as the style of the books. Its rhythm is the rhythm of speech, not of writing. To introduce into it the style of books is to make it pedantic. The Chinese have hitherto written very little pure Mandarin. Their so-called Mandarin books nearly all contain more or less of *Wên* expressions and style. The writers of their novels, though intending to write Mandarin, could not resist the temptation to set off their style and display their learning by the frequent use of book language. Even the Sacred Edict, though making a vigorous effort to be colloquial, is not real Mandarin. Its simplicity is affected and pedantic to a degree. It sounds like the effort of Dr. Johnston to write the language of children. Most of the Mandarin found in Chinese books is like the English of the seventeenth century, which was abundantly interlarded with Latin words and phrases. His style was the best who could weave the most Latin into his writing. Happily English presently threw off this pedantic aping of Latin and asserted its right to be written as it was spoken. This of course gave rise to the desire and the effort to speak in accordance with the requirements of writing. In the carrying on of this process Christian books and the English Bible were largely instrumental. The same thing will probably take place, in a measure, in China. Christian writers will write Mandarin, and they will write it better than it has yet been written, freer from the pedantry of book style and also from the localisms of particular dialects. It will gradually come to be the language of letter writing, of periodical literature of Christian books, and of Western sciences. At the same time the art of speaking will be cultivated and the spoken language will be purged by the dropping of many unwritable 'localisms and enriched by many new words and phrases from the books. In the meantime the Mandarin Bible should be made to forward this result by its pure and simple colloquial style.

The chief characteristics of such a style may be summed up under the following heads :—

I. The *words* should be such as the people who speak Mandarin commonly use and understand. As far as possible both book words and words which are not 通行 (widely current) should be avoided. I say as far as possible, for it is not possible entirely to avoid either of these classes of words. On the one hand, thoughts and ideas not current in speech will sometimes compel the use of words taken from the richer stores of the book language. It will be necessary, however, to take care that this necessity be not made the occasion of substituting book words and phrases for existing Mandarin forms, merely because from the literary standpoint they are considered more terse and elegant. The authorized version of the English Bible is conspicuous for its use of plain common Anglo-Saxon words rather than the more elegant and grandiose Latin words. There is in it no pedantry or affectation of style. It says "a little while," not "a brief period;" "lift up your eyes," not "elevate your visual organs." It says "belly;" not "abdomen;" "beware of dogs," not "beware of the canine species;" "give suck," not "nourish an infant," etc. Let the Chinese follow its example and use book words only where the manifest deficiency of the Mandarin compels it. On the other hand, to reject entirely all words that are not absolutely 通 行, would limit the range of the Mandarin quite too much. For example, neither 誰 nor 罷 are in use in a considerable portion of Mandarin-speaking China, yet they cannot be discarded, seeing they are definitely recognized as Mandarin and will certainly prevail more and more. It should also be observed that many words and phrases not commonly seen in books are nevertheless quite 通 行. In the case of two words or phrases of similar import, which are widely but not universally used, that should be chosen which has the widest prevalence and conforms most closely to the normal use of the characters. No one place or section has the pre-eminent right to determine what shall be called Mandarin. The *majority* of the people should not be required to adopt the term used by the *minority* unless for very special reasons. Vulgarisms should of course be avoided and a certain amount of dignity preserved, such as every good speaker maintains when he preaches. This does not mean, however, that all words not usually found in Chinese books, or such as are written with characters which have come into use since Kanghi's dictionary was made, are to be tabooed as vulgar. Vulgarisms, properly so-called, consist of tautological or superfluous verbiage, of slovenly contractions, of witty substitution or inversion of words, or of uncouth forms or idioms that are out of harmony with the genius of the language. Chinese teachers are often ready to characterize as 俗 many words and phrases which are really excellent 通 行 Mandarin.

II. The structure of the sentences should conform to the model of the spoken language. Chinese literary men do not write Mandarin. They have to acquire the art by special practice and training. It is often a great trial to a Chinese teacher to write genuine Mandarin. The rythmic flow of the *Wen-chang* is his ideal, and the moment he takes up a pen to write, his ideas incline to take this mould. It is what he has learned, and he has learned nothing else. Before he can write Mandarin he has to adopt a new standard of style. This he generally does but slowly and imperfectly, having a constant tendency to revert to his first love—the book style, thus making what he writes (he is quite unable to talk the same style) a patchwork that is neither the one thing nor the other, only intelligible to the educated and insufferably pedantic. Foreigners are not, by any means, free from the same fault, especially those with decided literary tastes. A neat and elegant book phrase, which seems to fit the desired meaning, has an irresistible attraction. The desire to use it is as strong as that of a gay girl to put an ostrich feather in her hat.

In regard to the particles and connectives on which the structure turns, the Mandarin has a good supply; nevertheless it is sometimes necessary to introduce book terms to supplement the deficiencies of spoken Mandarin. This is especially true in the expression of involved argument or description. Such terms as 然而, 而且, 或者, etc., though primarily *wên*, will pass into and enrich the Mandarin, taking the place of its more cumbrous circumlocutions. It still remains, however, that Mandarin sentences should be constructed on the model of the spoken language, using its particles and conforming to its syntax and rhythm.

III. The style should be clear and simple. In all writing perspicuity is a capital excellence, albeit it is one which is frequently wanting in Chinese books. The very reverse seems often to be aimed at. To make a thing so plain that everybody can understand it, is regarded as a defect rather than an excellence. A special effort should be made to make the Mandarin of the Bible plain and clear. To secure this, will require attention to several things.

First, the sentences should be short, shorter than is common in Western languages. The resources of Chinese syntax are limited, and in order to perspicuity short sentences are a necessity. It is generally (though not always) possible to break up the long sentences into shorter ones, and this, when judiciously done, should not be regarded as a defect in translation as it is apt to be by those who are wanting in experience.

Second, the order of the words and clauses should have especial care. The importance of this point is emphasized by the fact that Chinese depends for its grammar largely on the order of the words and clauses. A transposition of the original order will often be required, and this should be regarded as a perfectly legitimate course of translation into Chinese. That is a poor translation which sacrifices clearness for the purpose of preserving the original order. The *meaning*, clearly and accurately expressed, is what is required. The mere order of the clauses is secondary. A literal adherence to the very form and words of the original, though in itself a desirable thing, is not by any means so important as it is to convey the *meaning* in perspicuous and idiomatic Chinese.

Third, clearness depends very much on the judicious use of connective particles. The Peking version is distinctly defective in this respect. It discards Greek connectives by the wholesale. Chinese teachers have several times said to me that the Mandarin New Testament reads like a disjointed collection of odds and ends, and that to put them properly together required no small study and previous knowledge of the subject. Mandarin particles are all important to a clear and easy style, and their skilful use generally gauges the quality of the Mandarin which a man speaks or writes.

A fourth point is that each sentence should be so constructed as to indicate to the reader the turn the thought is going to take. Only in this way is the reader able to give the correct accent and intonation. That is a badly constructed sentence in which the reader is brought up midway by an unexpected turn in the construction, so that to read the sentence properly he is compelled to go back and begin again. It is generally quite possible to avoid such faulty constructions by the wise use of suitable particles and the careful arrangement of the clauses.

IV. The style should be truly Chinese. It often happens that Mandarin written by or under the supervision of foreigners has, both in its words and idioms, more or less of a foreign savor. It is not true to the Chinese model. This is a defect, of which there is great danger in a translation made by foreigners into Chinese. It shows the need of having translators to whom the use of the Chinese language has become a second nature and points to the necessity of giving to competent Chinese assistants a controlling voice in settling the idiomatic use of words and phrases. It is not enough that a certain word or phrase means the right thing as defined in the dictionary. It is equally important that the usage which it has established for itself be not violated. The ideal style is that in which the Chinese reader does not realize that what he is reading is the work of a foreigner. It is more difficult of course to attain this ideal in a translation than in an original composition. There is danger also that the desire to give a perfectly literal and accurate translation will lead the translator to say things in a style that savors rather of Greek or English than of Chinese. That, however, is a false standard of translation which supposes it necessary to sacrifice the idiomatic forms of the Chinese language in order to express the ideas of the Bible. Any translator who does this, either consciously or otherwise, shows himself unfit for the work he has undertaken. The one exception to the general principle is in the case of special forms of speech expressive of new ideas which are peculiar to Christianity, such for example as the terms *grace*, *justification*, etc., or the phrases *in Christ*, *born of the Spirit*, etc. The most conspicuous defect of the new English version is its unnecessary conformity to Greek idioms at the expense of perspicuity as well as elegance. This fault of using Greek idioms is apt to be much greater in Chinese than in English, seeing the idioms of Greek are so much more widely removed from Chinese than they are from English.

The above points, though not exhaustive, embrace the most important ideas in an ideal style for the Mandarin Bible. The perfect attainment of such a style is too much to demand of any company of fallible translators. Neverthless it is very important, in order to the highest excellence, to have a correct ideal. My object in writing this paper is to forward such an attainment by holding up the ideal, both to translators and to those who shall after judge of their performance.

The Rationale of Revivals.

BY REV. WM. ARTHUR CORNABY.

THE word revival has been in the mouths and in the prayers of the God-fearing ever since the days of Habakkuk the prophet. It is used to-day by Protestant Christians of all kinds, perhaps by Roman Catholics. It fits the mouth of one to whose valuable booklets many of us owe so much—Rev. H. G. C. Moule—as well as of Hallelujah lasses in the Salvation Army, or of undenominational workers in the mission field everywhere.

As Christians we are apt to define and partly explain the term by that other term pentecost. A pentecostal movement is always a revival movement, and it is assumed that every Christian revival is pentecostal.

In an inquiry into its rationale, then, we may best endeavour to analyze the general term pentecost. What was, what is pentecost? Is it not a *divine response to united receptivity?*

There is a union of persons in the God-head; the final destiny of the church is to be the unified "Bride of the Lamb,"—of the Lamb, as our Lord is God manifest on earth in a human life and retaining ever a human personality, though fully identified with God. The bride of God will be, as far as is possible, one after His image and likeness—a unit composed of various personalities. And whenever those conditions are fulfilled, whenever (shall we say?) there is the formation of the Bride in molecule, nothing can stop the divine incoming. It is no question of times and seasons. There is a divine necessity in the matter. It lies in the direction of ever-abiding law (理).

By the formation of the Bride in molecule I mean the "gathering together of two or three," though perhaps a thousand miles apart, for geographical distance counts little "in the name of Jesus"—that hieroglyph for love embodied in a human heart and life by the personal Spirit of the Lord Jesus. Such a human home for the divine cannot remain unfilled. Behold the Bridegroom cometh. God enters and fills the multiple heart.

Even the Jewish scribes saw this in their visions afar. Rabbi Chananiah ben Thradyon said: "Two that sit together and are occupied in words of Thorah, have the shekinah among them;" a deduction from Malachi iv. 16-17. And "where there are three there is the church" (*Ubi tres, ibi Ecclesia*), was a saying of the Christian fathers. And to come to the latest normal revival in England, where ministers and people of about fifty congregations in a certain district, have banded themselves together to invite the presence and energy of the Holy Spirit, a writer of a letter to the little paper started to assist the movement, says: "We have learned to claim the promise, 'Where two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven;' words which, as I need not remind you, immediately precede the promise-law with regard to the 'two or three' and which immediately follow the promise-law with regard to 'binding and loosing.'"

Has there ever been a revival and "two or three" not been the basis of it? Has there ever been a church and "two or three" not been the nucleus or molecule of it?

On the latter point, it is not forgotten that in this same passage our Lord uses the word "church" in an apparently wider sense. But may not His words concerning "two agreeing," concerning "two or three met in His name," be indeed His definition of the church in essence? May not the term *church* belong to larger bodies just so far as they resemble the twos and threes with Him in their midst? May not the term *mission*, based on the formation of the church, the mission to make disciples of all the nations (only after pentecostal relations had been established), belong to a body of men and women just so far as they resemble the twos and threes which are one in heart, with God (love) filling the multiple heart? May not some other applications of the terms *church* and *mission* be mere matters of earthly convenience like the sign-boards of China, where we may have a "united benevolence" benevolent institution, a "united benevolence" drug-shop, and a "united benevolence" opium shop?

Our Lord's final words to His disciples might be rendered, "Go not, attempt not to make disciples either in your native land or among the nations until you form a unity with each other and with God, like unto that I meant when I spoke of two or three gathered together in my name."

His task was indeed no easy one. There is a proverbial difficulty in finding two whose hearts are fused in one unless they be a pair of betrothed Christian lovers. And to get eleven, or a hundred and twenty into that condition of united receptivity for the Holy One, was indeed a problem. Yet there was to be no going forth and making disciples of the nations till that problem was practically solved. Our Lord's words are most definite. And do they not abide for ever? Is there, can there be any present-day mission upon earth, apart from a present-day pentecostal union of human hearts one with another and with the Lord? Is not this condition a perpetual law or rationale, or *raison d'etre* of both church and mission alike? Is not all else comparable to sign-board euphemisms?

As "children of Abraham" and "sons of the prophets" we must be partakers of the spirit of our "ancestors" in order to be their spiritual descendants. And so we may study the process by which they were made recipients of the commission to make disciples of all the nations. If that commission involved a preparatory process in their case we are exalting ourselves above the apostles if we imagine that it does not in ours.

To refer to their history we find that the eleven, though prone to mutual jealousies and disagreements, were shaken and stirred by the strongest possible common emotions (following the crucifixion and resurrection) and were all reduced (or rather raised) to a state of humility, the only state which God considers a workable condition of heart for either the process of conversion or sanctification, or united receptivity for aggressive work around or afar. Then, filled as they were with humility, with common sympathy, exposed to common dangers from the enemies of Christ and the recipients of a common command, they were subjected to the unifying influences of ten days of united prayer. Their hearts approached, then finally touched and fused in one. The church was formed. God rushed in. The world was shaken.

All this, let us remind ourselves again, belongs not to certain times and epochs, but rather to the region of eternal law (理), a law at the basis of the gospel commandments of love to God and to one another, a law toward which the whole revelation points, the law of the church's present and final destiny as the bride of the Lord God Almighty, through His Son Jesus Christ by the operation of the Holy Spirit. I say present destiny, for the birth of the church being on that wise, and the final state of the church triumphant also on that wise, we can imagine no contradiction of the law in regard to the church militant here on earth.

This being the rationale of church and mission, whether we confess to the sin of not having preserved an outward and visible unity or not, it follows that we must lay these first principles at heart* and strive in prayerful love to form a "two or three" band among our personal friends in Christ Jesus. And I think it will be found that denominations count nothing in this task, that probably "a Baptist and a Methodist and an Episcopalian" may sometimes form quite as real a heart-combination as two or three folks in the same "church" or "mission," that heart-barriers are not denominational ones, that were two incompatibles in contrasting "churches" to join the same "church" it would hardly affect the matter one whit. And that, as incompatibles are, happily, so comparatively few the way is open for the formation of the "two or three" church molecules everywhere.

Where there are these "two or three" there must be the shekinah, there must be pentecost, there must be revival. As we are not warranted to regard church and mission apart from pentecost so, thank God, we need never contemplate an actual church or mission which shall not be flooded with revival power divine.

And now if the above conclusions be warranted (and *wherever the above conditions have been met there has been a revival*) we may see why Satan's efforts are directed toward keeping us in a state of isolated units. He does not tempt us toward grosser sins much, but to little jealousies, little uncharities, to what has been called stand-off-ishness, till, as Browning has it,

> Nothings become something which quietly closes
> Heaven's earnest eye.

May we catch heaven's earnestness, the earnestness of our dying, risen, ascended Lord, do away with our "nothings," combine wherever combination is possible, making it our most constant effort to gain and to keep the unity of the Spirit in the bond of peace, drawing nearer and nearer to each other and the Lord, giving ourselves more to instant demanding and constant communion with the Holy One, thus securing a perpetual pentecost and a continuous revival of the work of our Fellow-Worker—God.

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* Says the Archbishop of Armagh (Bampton Lectures, 1876, p. 185): "We pronounce ourselves, we vaunt ourselves to be sectarians. We Baptists are Baptist, we Methodists are Methodist, we Episcopalians Episcopal, sectarians."

Bible Societies and Colportage.

BY REV. W. REMFRY HUNT.

THERE is a whole volume of truth embodied in a statement made by one of the speakers at the seventh Conference of Foreign Mission Boards and Societies, held in New York city a year since. After enumerating some of the excellent suggestions, criticisms, testimony, and much *et cetera* of the Conference and its reports, the Rev. J. Fox said: "The difficulty is that missions is not yet a finished science." As long as missions live, and they live only as they grow, it must be admitted that the questions which arise in the varied departments of missionary knowledge and activity, will have to be weighed and decided with reference to the principle which underlies it. The work, therefore, of the publishing and circulation of the Holy Scriptures must, along these lines, ever occupy a pre-eminent place in the means employed in the evangelization of China.

That missions are growing in experience and advancing in unity of purpose in respect to the essential aim of discipling the nations, is at once encouraging to the mission boards and a source of inspiration to the home churches. There is a menace, however, that the primary means to evangelization, as 'furnished' by that branch of missionary work known as "Bible Society" work—though it supplies the seed-life which is scattered broadcast over the great mission fields—should be relegated to a secondary place in the science of missions. It is the fascinating spell of the new *régime* of civilization and the consequent temptation to magnify the material and minimize the spiritual which is placing on the throne of learning other than the sacred chart and compass of our commission.

The value of the services which the Bible Societies have rendered to the whole realm of missionary enterprize is also incalculable. Indeed it is not too much to say that the translation, revision, publishing, and circulation of the Scriptures aid the vital action and articulates the fundamental principle of all evangelistic effort. It is the *business* of the Bible Societies to serve in this realm. Considering then the paramount urgency of Bible Society work in all its varied departments, it behoves the missions not only to assume a right attitude towards these societies, but also to aid them in spirit and purpose in their far-reaching and wide-range sowing of the precious seed of the kingdom.

In a careful survey of the history and action of Bible translation in China (though comparatively recent) the student is amazed to find the field already so richly monumental in its witness to the devotion of its scholars, the erudition of its authors, and the persistency of its consecration to the huge work of giving to the Chinese in their own vernacular the revelation of God to mankind.

From the earliest days of Chinese Bible translation, when from the press at Serampore in India in 1820 the first complete Chinese Bible was issued, and passing on to the lavished labours in revisions, emendations, and adaptations of Morrison, Marshman, Bridgeman, Milne, Medhurst, Gutzlaff, and the Delegates' Version, the successive progress and faithful services rendered are truly worthy of the great end and aims of the leading societies. In their endeavors to make the Bible a household book in the homes of the densely populated cities of China the Societies are accommodating themselves to this purpose in the use of notes, references, and aids to the understanding of the Scriptures, and are thus serving the united interests of missionary work in making Biblical teaching the basis of the conversion of the nation.

There is no claim laid down that the Bible Societies have done all. Nor has the missionary body any intimation of their retirement. The vast machinery and plant is ever active. In regard to the versions already submitted and issued there has always been equanimity. The relationship of the Societies to the missionary body is that of an auxiliary working for and in concert with them. They serve the missionaries and conserve the truth, while each in their own sphere of action serves the Lord Christ.

While the Bible Societies, therefore, are testing methods, weighing opinions, considering plans, and gathering up information they are also adjusting ideas to new applications, and in so doing are proving the reasonableness of their existence and their fitness to supply the needs of the times. In the straight line of this intent is also their ready and careful appropriation of the ripest and latest scholarship and most recent discovery in fields of Biblical research and that with a view to befit the same to the native culture. Meantime it is encouraging to know that the sacred page is filtering through the empire, securing attention and arousing inquiry in the minds of the already awakened Chinese.

The business of Bible distribution is *per se* universally acknowledged in its methods and results to be one of supreme importance. There are no longer barriers, in the way of closed provinces. The facilities for travel are rapidly improving. Hostility is giving place to an acquiescent toleration, and both officials and people are more than ever before ready to consider the real meaning of the missionary propaganda. In the light of these facts, and with the increased responsibilities which come with the wider range of opportunities, the cause demands increasingly the culture, consecration, and common sense of its native agents.

Experience teaches that colporteurs, not less than mission station evangelists, should be trained men. It should be a strong argument that Christian warfare must not yield the scientific strategy over to carnal battle fields. The colporteurs are the outposts of the new evangel. Their itinerary is skirmishing, mapping out the field, picket work, and often they are the very sentinels communicating news of the enemy's position, strength, and plans.

Experience also urges that no novice should be appointed to this work. Often more than the foreign missionary he is called upon to explain and defend the doctrines and facts contained in the Scriptures. Should he, by lack of training, or want of natural ability or spiritual insight, be unable to do this, he is liable to be put to shame, and the cause is thereby misunderstood and often seriously misrepresented. Admitting that the colporteur is often accompanied by the missionary and the risks above referred to sometimes avoided, still it is true that nine-tenths of this work is done either alone, or in partnership with a yoke-fellow often even less experienced than himself.

There is, moreover, along the present lines of colportage work much that is hazardous in the general distribution of Scriptures and disbursement of funds to the native agents. It is along these lines that the greatest care and discrimination is required. More especially is the peril magnified when the colporteurs are (be it deplored) new converts. The demand for large sales, the eagerness to present a good report, the temptation to "give away" Scriptures and portions, especially in cases where books sold count on the blanks supplied as travelling expenses, are all perils. While the wisest discretion is demanded, the most liberal allowances should also be made; for surely no other department calls for more guidance and prayerful sympathy with its workers than does the arduous work of the "*mai shu tih.*"

This special department, like all other departments, calls for the work to be done by the natives in direct touch with, and under the personal oversight of, the foreign missionary. Always sent out two and two, the men should work the cities, towns, villages, and hamlets systematically. The consequent larger sales and the spiritual encouragement given to the men by the foreign missionary will be due compensation in the encouragement thus afforded. By this means, also, the opportunity will be presented to the missionary to expound the Scriptures to those who "look and yet see not" and "hear and yet do not understand," and also give him at once the means of estimating the real value and character of this essentially preparatory work.

More than anything else the evangelistic character of colportage work should be a convincing argument in favor of *each mission station having its colportage work.* This can always be worked under the superintendence of one of the leading Bible Societies. Not only would it strengthen the station itself, but it would extend its influence and enlarge its borders. Instances may be cited where churches have been founded, distant regions opened, cities evangelized, individuals led to Christ, often through the reading of a gospel portion left by some earnest, hard-working colporteur, who became almost disconsolate because no results seemed to accrue to his arduous ministry.

Throughout the whole of Central China the provinces have been and are now being sown broadcast with the precious seed-corn of the kingdom. It is also encouraging to know that these millions of people, devoted to learning and aided by the wonderful means of communication in unity of language, even though bewildered by the confused mythic meanings of Buddhistic, Confucianistic, and Taoistic imaginations, are more ready than ever to search our "classics" if haply they might find the truth.

In this as in all other non-Christian lands, the best religion will come to the front. The experience and work of missions demonstrate this. In giving to the world a universal religion Christianity has supplied a universal book. In the presence of this Word there cannot be in any nation or among any people sanction for any sectarian coterie, whether the circle be literary, political, scientific, or religious. With the living commentary of the illuminating word in our lives, and its rightful division and application to the minds of the new converts (even with their devotion to literature), there need be no danger in China of bibliolatry.

It is already evident that in China the twilight is giving place to a new dawn. It is the *entrance* of the word which has given light and hope. If, in these early days, the diffusive rays of truth, revealing to millions of opened minds, forgiveness, reconciliation, and translation into a new state, are so sublime, what shall we not hope to see when the word of God, like the sun in its splendour, shall touch with the glow of its glory the hills and valleys, plains and cities of the mighty Chinese empire? In the present rarefied atmosphere our observations must be accurate. The signs of the times and the indications for the future lead us to the analogy that, sure as the shadow of the Asian night was the prediction and promise of a fairer morn, so certainly do the creative and formative functions of the divine word guarantee animation to, and accelerate the regeneration of, one of the greatest nations of antiquity.

*Mission Problems in Manchuria.**

BY REV. JOHN MACINTYRE.

THE work in Manchuria may be said to have begun with Dr. Williamson, and is therefore the result of Bible Society zeal. From what I have heard from the Doctor himself I have always believed him to have been the main instrument in bringing Mr. Burns to the field. And Burns may be said, though in another sense, to have brought the Irish mission. Our own coming was one of those uncalculated and unlooked for events which are sometimes fraught with untold consequences. I can recall Dr. Williamson's face and manner as he suggested to me that Mr. Ross, having come out married, would be more conveniently placed in Newchwang than, as had been contemplated, in the heart of Shantung province, or in one of a line of stations stretching from Chefoo to Peking, which was then Dr. Williamson's pet ambition. I was the bearer of the suggestion to Mr. Ross, and it struck me as remarkable at the time that though he had only been a few weeks with us in Chefoo he eagerly embraced the opportunity. He had already grasped the situation—Shantung and the proposed line of stations able to be fully supplied by powerful societies already in the field, and Manchuria, in the perils of its first beginnings, with Dr. Hunter, a new-comer, robbed of his clerical colleague, Mr. Waddell. None of us divined the consequences of that move unless Mr. Ross did. But within two years of that date I was informed by our home secretary that as Ross was extending in Manchuria and Williamson in Chefoo I could not be allowed to extend in Wei-hsien as I proposed, and must make up my mind to join one or other of these brethren to relieve the pressure. I chose Manchuria, as I objected to being tied up in Chefoo, already oversupplied, as I maintained, alike with societies and missionaries. I did not myself see then that this meant ultimately the transference of the whole U. P. Mission to Manchuria.

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* Read before the Conference of the Scotch and Irish Mission.

The two missions were guided to the field by different paths, but I feel that on both sides of the house we have the supreme satisfaction that the leadership was of God. One sees this in the spirit of union which has prevailed from the first, and which in its present state of perfect consummation stamps the mission as an ideal one. One sees it in the methods followed. The mission began with the Bible Society. The first foreign agents were distinctively Bible sellers. Then a third power was added to the field by the generous resolution of the British and Foreign Bible Society to maintain a permanent foreign agent amongst us. And one of our most heartfelt songs of praise as workers this day is doubtless owing to this incorporating union with us of the British and Foreign Bible Society. From the first also the mission has stood upon the two elements of our Lord's commission—the 'healing', and 'teaching' or 'preaching.' There has likewise been a true conception of the position and influence of woman in the evangelization of the heathen, and there also the work is running on the triple lines of healing and preaching and Bible sale. Indeed, we have now reached a period when the main work will devolve on women, as the biggest problem before us at this moment is the christianizing of our converts in their own homes. The ideal, then, has been to let Christ be seen and heard. Hence each mission began with its street chapel in the port, its street-preaching and visitation of the large inns there, its itinerary journeys along the great roads into the far interior; always the Bible in the hand, always the belief that the spirit accompanies the word by a promise which cannot be broken. If medicine was given it was in the name of the great healer of the soul's sickness. If schools were opened it was as evangelizing agencies. And in this connection let me say, nothing has struck me so much in the history of this mission as the boldness of the ambition it has displayed from the outset to possess these three provinces for Christ. I speak freely, as I was not present at the start, and from my position in the south have had no hand in the recent movements north and east and west which have attracted so much outside attention. But from the first there has been a deliberate plan of campaign, and I suppose I could prove from letters addressed to me at Wei-hsien that we have not made a move in these days, nor covered a single district which was not included in the first rough draught.

I have dwelt thus on the beginning and principle of the mission, lest we should feel unduly weighted by the responsibilities of our present position. Here are we a mere handful of workers with 20,000 converts on our hands, scattered over an immense area. These have made but a stammering confession of Christ with promise to follow Him. The temptations of the past are still with them, and the promptings of Christian love to witness for the Master are everywhere held in check by an overwhelming mass of unbelieving and hostile countrymen. Are we to be afraid of our success, or are we to grapple with it as the starting point of a new move which will be crowned with the ripe fruits of the spirit, as this first move has been blessed by an enthusisatic enlistment (true motives or false) under the banner of Christ? For this, I respectfully suggest, is where we stand : (1). We have converted people among us, but we have also a vast number who, in the words of James, are driven by the wind and tossed. (2). We have come, humanly speaking, to the usual period of reaction in such movements, and must be prepared for a considerable falling away. What is not of the spirit will now manifest itself and return to the world, possibly more friendly to us because of the temporary contact, but possibly also as enemies who will know our weakness and be able to exercise a very chilling and deterrent influence on our converts. (3). We have ourselves as teachers been very earnestly at school among this mass of confessing Christians, and we have doubtless most of us formed new and perhaps pretty stiff conclusions as to certain pronounced measures which must be taken immediately if the Spirit of God is to continue His work and sift out a people for the Saviour.

I suggest therefore the following queries:—

(1). Whether we are doing sufficient in the way of pressing upon the members the duty of educating their children? I take it for granted that primary education is at a very low ebb amongst us, and will not be much affected in the next generation by the sporadic efforts we are making through our village schools. I know the objection our members have to sending their children to heathen schools. But in many cases it is a mere blind, and covers indifference to education itself. Besides, it is time they were asserting themselves in their villages. I am prepared to believe that the happiest results would flow from a combined effort all over the field to open the heathen schools to the children of our members. A not remote result would be the opening of the profession to Christian teachers. And I am convinced the backbone of the church would be improved if we could thus begin with the children and train them to meet the particular forms of persecution to which they will be exposed. But I would not pauperise by further extension of foreign grants-in-aid.

As regards secondary education I fear we are in danger of going back on earlier promises. It would be essential to support some adjunct of our theological hall, as we could not without foreign funds retain worthy students of humble means. Such a proposal will come before us, and it cannot be too speedily dealt with if we are to have an efficient, *i.e.*, an educated ministry.

(2). Whether we are sufficiently pressing the duty of systematic giving? To some this query may seem unnecessary. But I am looking at the danger ahead now that the first flush of enthusiasm is over. Money and buildings have been thrown at us. But there has been a certain giff-gaff about that which our maturer conscience will now repudiate; and we shall be dependent upon the Christian liberality of the people, the flow of which will be measured by their love of Christ, and that again by their amount of personal contact with Him. It is here especially we are made to see how the education of the years "since the war," has thrown us back upon Christ and first principles.

(3). Whether we have done justice to the Sabbath question? I have myself proceeded on the principle of development, as I believe was the case in the early apostolic church. And yet by that very teaching and history a church which does not assemble on the first day of the week to meet with its risen Lord, is to me inconceivable. If that meeting should be in a shanty in a remote village I hold it be so far a fulfilment of the Christian law. It may be held secretly for fear of the Jews, but it must be held so as Christ Himself shall see Himself appealed to on the ground of His gracious promise. I don't think we have succeeded sufficiently in evoking this feeling. It was a common complaint during the 'big rush' that enquirers made the best show, and these again attended most diligently when they had political irons in the fire.

(4). Whether we have duly grappled with the moral defects in the character of our converts so as to make them stand out in their old surroundings as new creations of God by the faith of His Son? I am not an unfriendly critic of the Chinese character. In my street chapel preaching I might be accused of overhopefulness because of the view I conscientiously hold as to God's gifts to this people and His work by them as a nation. I feel as if I had unrestrained freedom of rebuke in my street preaching, because I speak for the preservation and proper use of a great gift of God. And yet I frankly tell our Christians they have not, as far as I can see, stood out in any redeeming way from the vices and defects of character revealed during the Japanese war. They had no more courage than their countrymen, no more initiative, no more patriotism. There was no leadership in them. They were like the first generation in the wilderness without Joshua and Caleb. Nay, they were everywhere as ready to exploit the situation to their own worldly profit as the heathen. It is a relief to my mind to say, however, that they respected the Japanese and saw their own highest ideals of government realized in the beneficent rule under which the Japanese held them. I know this and make all due allowance for it, but all the same our converts have lost in character by the war. And having seen this we have now to address ourselves to the grounding of our members in the Christian life, so that with or without such an opportunity as that just lost, the Christian church may become the salvation of the nation. Perhaps I ought not to descend into pettiness, but the extent to which our average Christian conforms to the heathen standard in business transactions, even with his foreign instructors, and the amount of swearing of a milder sort indulged in towards man and beast, are to me a cause of constant anxiety.

(5). Whether we can make an advance in our present position as regards the treatment of Yamên cases? As I understand we have taken such matters out of the hands of the deacons and have put them under the sessions, and in such wise that there can be no possible contact with the magistrate in the name of the church, save through the foreigner. It is assumed that we ought to have nothing to do with the magistrate, save where there is some show of persecution. But if I am correct a concession has been made in a dangerous direction. We may be asked to bail a member who is a stranger, or has no other means of securing bail; and this is in the name of the session or *church* and in regard to purely civil law-suits. It would be well to remove this source of misunderstanding if it exists generally (as I fear it does) and to take up the stand for the native church which we foreign missionaries have unanimously accepted as the proper one for ourselves.

(6). Whether we may be said to have touched the *home life* of the people. I do not imply blame or failure when I suggest a negative answer. We have undoubtedly, as a mission, held it as a primary belief that until we are installed in the homes of the people we have not gained any lasting foothold for Christ. But the situation is against us. How are we to influence homes so scattered? How is Christ to rule in homes which are so many independent republics where we have not a majority of votes, and where, as a rule, we have not yet got the women on our side? But there can be no true access to the homes save through the women. It is ludicrous to hear some of the stories told even by old men to show the impossibility of home evangelization by men during the busy agricultural season. Therefore we want at this stage a whole army of Bible-women and home visitors if we would have the women interested, the children made part of our church system, and such a union of husband and wife as shall make family worship possible. Perhaps I am apt to take too dark a view of the situation; but my spirit is overwhelmed within me as I think of the heathenism of our average Christian homes, as forced upon my attention by intimate intercourse with them, and this especially as regards the children. With all our class work, therefore, and college work, let us not forget the women. I only wish we had ten female agents for every male agent we have. A crisis such as is now approaching, demands powerful measures, and I am sure the home churches, to whose generosity and large-minded Christianity we owe our success hitherto, will not fail us in such a season. Only the measures must be the fruit of womanly intuition and experience, and in their practical execution it must be women who shall lead. To me it will mean the salvation of the mission in a crisis of its history if the ladies of the mission are prepared to take up this work which is here waiting them and to organize and educate and oversee such a staff as shall fill the homes with Christian joy, till the pulsations of the home shall be felt in every place of prayer and in every Sabbath assembly.

Village Evangelization and a National Church.

BY REV. ARTHUR SOWERBY.

THERE is sometimes a little danger of forgetting that "God makes haste slowly." What we would accomplish by rapid measures and short cuts He performs by a steady persistency in that direction, which may not commend itself to our feelings, but does to His judgment. It is well to remember this when discussing our aim—the Christianization of China and the methods we adopt to attain it.

It is also occasionally assumed that the evangelization of the country folk and the creation of small churches here, there, and everywhere, considering that the people are merely villagers and the churches often weak in numbers, with a somewhat rudimentary Christianity, is a method of small value in bringing the country as a nation to Christ.

It is true that by far the larger number of missionaries have been and are engaged in this branch of the work; but it is apt to be taken for granted that the ordinary missionary is a person of somewhat limited views, possibly a little obtuse-headed and given to grub away at what he deems his appointed task with all the persistency of a mole and with scarcely superior powers of vision. It must be admitted that he is working low down, and often very much in the dark; yet he continues his toilsome and difficult labours with the conviction that after all his work does not end with the few peasants he may convert to Christ, but that he is following *the* method most certain to bring Christ to China and China to Christ.

Our veteran missionaries tell us that during their life-time the converts to Protestant Christianity have increased from ten to one hundred thousand. Is it a rash guess to assume that a very large majority of these will be found in the village churches? If this is true the evangelistic missionary may prove to be a very useful agent after all, and none the less so because his name is legion and his station *ubiquity*.

Still, although there are tens of thousands in the village churches, some incline to think that their conversion is but the creation of another sect, or an aggregation of sects; and large as the number may be from one aspect, yet it is so small compared with the vast population of China that these churches cannot touch the national life, which can only be accomplished if we can win such dignitaries as the Empress-Dowager, the members of the Grand Council, and the alumni of the Hanlin College.

Let us, however, be sure of our ground. Will our goal, the conversion of the Chinese people to Christ, be attained by the implanting of a vigorous Christianity among the people, the Chinese government, and the upper classes generally remaining unchanged? Or, by the enlightenment and subsequent conversion of China's rulers, will idolatry disappear among the masses and be supplanted by the reception of Christian truth? Or, may it not be in the divine plan that each section of the Chinese social life should be approached, and that by the correlative labours of different missionaries, working at the opposite poles of the Chinese nation, the end may be attained more securely and more rapidly? Surely the latter position will be carried with acclamation by a large show of hands.

We can then cordially appreciate and gratefully acknowledge the work done by the Society for the Diffusion of Christian and General Knowledge, and wish God speed to the Rev. T. Richard and his able and devoted colleagues, while we need not be disturbed if for every missionary engaged in literary work a hundred may be found plodding amongst the masses. A few capable men can prepare a larger number of valuable works in one year than can be advantageously placed before the people in five; while evangelistic work demands a great army of missionaries to knock at each particular door and convert each individual heart. A little adjustment and some slight correction of proportions may be necessary, but we may confidently believe that He, who is "Head of the Church and Lord of all," does not err in commissioning a large number of evangelistic missionaries for China, and that when He requires a missionary of different gifts for literary work He knows how to equip him and where to place him.

It may be well to more fully appreciate the true value of the conversion of the villagers, and there is evidently room for some discussion as to the method to be followed in gathering in such converts. Are we to continue in what "was our aim," namely, "to lead men one by one to the Lord and to unite them to small communities of believing Christians?" Or, shall we dismiss from our minds as a "fanciful picture" the idea of "a pure and spiritual church," and endeavour to create a national church, consisting of baptized Christians, in which the Holy Ghost Himself gradually gathers the members to the community of believers?"

The latter view has been advocated by the Rev. Imanuel Genähr in the March number of the RECORDER. With much of what Mr. Genähr has written I find myself in cordial sympathy, and I fully appreciate the devout spirit of his article, but he appears to me to undervalue the evangelization of the villages and to advocate an erroneous method of work.

I. In defence of evangelizing the villages, in the spirit in which that work has hitherto been conducted, allow me to call attention to a few facts concerning the villages and to state some reasons why I dissent from Mr. Genähr's opinion.

With regard to the villages themselves not much need be said, as we now possess such a faithful and accurate delineation of them from the able and graphic pen of the Rev. Dr. Arthur H. Smith.*

THE VILLAGE IS THE TRUE UNIT OF CHINESE LIFE.

The family is the true unit of society. The Chinese village is little more than an enlarged Chinese family. Not unfrequently in a village nearly all the inhabitants have the same name, and are closely and intricately related. The Chinese village is also a Chinese microcosm, as a little observation shows us. Its notes of squalor and filth are abundantly reproduced in every portion of the empire, as is much else inseparable from the Chinese people. The straggling village street has its temple at one end and its theatrical stage at the other, standing for the religion and the amusement of the people. The village shop is a miscellany, and contains just those things indispensable in every home. The village fair is a counterpart on as large or perhaps a larger scale of that held in the town, and has exactly the same kind of commodities exposed for sale. The school is in every or nearly every village, and in town and country the course of study and method of instruction differs not at all.

The market town is but an enlarged village; the *hsien*, *chow*, and *fu* cities are only agglomerations of market towns. And in these cities the yamên, with its staff of officials and underlings, is always, more or less, a foreign encumbrance. The mandarin and his family and many members of his staff have only a temporary interest in the place; and this foreign element and the increase in the number and diversity of shops are, except in point of size, the chief differences between village and city.

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* Village Life in China, by Dr. A. H. Smith. Revell & Co., Chicago.

THE CHINESE VILLAGE IS THE TRUE FOUNDATION OF CHINESE SOCIAL LIFE.

Here in the villages are to be found the homes of the people. To describe the villages as collections of hovels, would be incorrect as regards many if not most of them. There are in many villages large and beautiful dwellings, and these are the true homes of much of the populace to be found crowding in the towns. The students, the capitalists, the soldiers, as well as the vast army of managers and assistants in the shops, have nearly all of them some village home. Even in the smaller market towns the shopkeepers will come from a far distant village in some other district, or even province. The Chinaman will go anywhere to get a living; but his wife, his children, and most of his kith and kin are in the old village homestead, near which are the graves of his ancestors, and where he hopes ultimately to repose, elegantly dressed and in a beautiful coffin. Many large businesses have their centres in the villages, not in the towns. *Chiao-cheng Hsien*, Shan-si, has a great reputation at the coast for the large consignment of skins sent for exportation; but the city is a miserable, dirty, third-rate place, and the merchants who conduct the trade are villagers.

There is a constant stream of emigration from the villages, of men and boys, and a much smaller number of females, to the towns in various parts of the country. Shan-si merchants and accountants are in Peking, Tientsin, and many other places in Chih-li, and Chih-li merchants are in many of the cities in Shan-si. And this is equally true of other places. The fount of emigration is in the villages, and whoever can touch that fount at its source will affect the whole empire.

Further, these villagers can and do unite, not only for the election of village elders and local business of that kind, but in protection of their own interests; and here you come on the solid strength of the Chinese masses. There is a bed rock here on which the Chinese social structure rests; and in the cohesion of the Chinese villagers, and their united acceptance of, and adherence to, certain recognized social principles, we find the reason for that permanency of China as a nation which is so often the occasion of surprised remark. Where in China can we find a more promising site for the planting of the foundation of the Christian church than in these villages?

THE CHINESE VILLAGE CONTAINS THE BEST MORAL ELEMENTS OF CHINESE LIFE.

Where the inhabitants of a district are wholly agricultural there is a tendency for the people to become dull, brutalized, degraded. The country bumpkin is realized—the man of clownish aspect and deadened intellect, in whose construction the brute and the fool predominate. From this degradation, that is "of the earth, earthy," and smells of the mould, the Chinese has, to some extent, escaped. On the other hand, the better qualities of the Chinese are more free of development and the temptations to vice less keen and less numerous in the villages than in the towns.

The villager may not be so cunning as the townsman; he is certainly less vicious, and in the villages the homes are purer, friendships truer, and family life generally more elevated and more noble in character. Here also the women appear in a more favourable light, and doubtless many of them win and deserve respect as wives and matrons. Corrupt the mothers of a country and you demoralize the nation. Probably China could not produce so many healthy, capable, vigorous men with their persistent vitality if it were not that a large proportion of the mothers of China live a fairly healthy life, freed from much of the confinement and from many of the debasing customs and usages prevalent in the cities.

I do not deny that there are dark and terrible shadows among the village communities. Gambling, opium-smoking, suicides, infanticide, sexual immoralities, are there as in the cities, but crimes are less frequent; the shadows are not so deep, nor are the better elements so wholly submerged. As for religion in the villages, that is best typified by the *Tu-ti* (土 地) sitting in its diminutive shrine by the roadside. It is religion down in the dirt; that is all. Can we do a better service to China, or do more to elevate and purify its national life than by planting a pure and spiritual Christianity in its innumerable villages?

II. *How are we to attain our aim in the evangelization of these villages?*

The principle that has obtained hitherto in the evangelistic work carried on among the villagers has been stated with admirable succinctness by Mr. Genähr. "One by one" converts have been gathered in and little communities of believers have been formed. The colporteur, the native evangelist, a Christian from some neighbouring village, have usually been, one or other of them, the first to bring the light. The influence of the foreign missionary has come later. Ultimately regular Sunday worship is arranged and a church is formed.

What is the value of such a church? Much, of course, depends on the spiritual gifts of those who by their earlier reception of the truth, by force of character, or by social position, take a leading place among the converts. Where these men are also more spiritually minded than the rest, and the church is therefore in a more normal condition, then it advances to a condition of higher spiritual value. Much depends on the amount of training, not only in scriptural knowledge, but in organization and discipline, that the missionary and his native assistants can give. Doubtless the spiritual condition of the church differs greatly in many places; but to most of these small Christian bodies the Saviour's words are distinctly applicable, "Ye are the salt of the earth, ye are the light of the world" (Matt. v. 13, 14). Salt and light both possess a penetrative power, a diffusive, and a purifying influence. Similarly these Christian communities have not only a tendency to increase and to multiply in the districts surrounding them, but they also tend to enlighten the spiritual darkness of those ignorant of divine truth and to create a purer moral atmosphere.

Being vitally connected with the great Head of the Church, these believers are kept by the Holy Spirit in union with Him, and so not only do the operations of His grace animate them with spiritual life and sanctify them, but they are the channel through which His love and power go forth with saving efficacy to the unconverted heathen.

The difficulties that have to be surmounted before the village church can become a healthy and vigorous branch of the true Vine are enormous; but those which arise within the church from the imperfect characters and grievous falls of the members, are far more serious than any hindrance that comes from without. On this account it becomes a matter of supreme importance to guard with jealous care the entrance to the church, and to admit none who do not afford reasonable evidence that they are inwardly convicted of the truth of the gospel, and give in the goodness and sincerity of their lives some proof that they have experienced its regenerative power.

Mr. Genähr's aim is that of a "national church," in which baptized Christians, who have been "made" such by the administration of a rite, are differentiated from the "community of believers." I shall not dispute Mr. Genähr's statement. In fact I am inclined to think this a remarkably accurate description; and in a "national" church of baptized Christians, who have come in the first instance from impure motives, and who apparently are neither "awakened" nor "converted," but only instructed, the difference will be very marked. That is generally a characteristic of "national" churches, namely, the extraordinary difference there is between its "baptized Christians" and those who really believe and have been influenced by the Spirit. But I thought this was usually considered a matter of reproach. It is certainly difficult to persuade oneself that the "pure and spiritual" Church of Jesus Christ, composed of "believers," "awakened," "converted," and led "one by one to Him," is a "fanciful dream," and that the Father would prefer for His spiritual children a number of people influenced mainly by socio-political motives, whose Christianity has been conferred by a rite, but who do not possess the qualities we had ignorantly thought He deemed essential.

The ideal held out in the article referred to is not sufficiently attractive. The constant remark of unsympathetic critics that our converts are not genuine has an unpleasant sting in it, because we are aware that, exercise what care we may, there is always in the church a certain proportion of members to whom the criticism strictly applies. It is these unworthy disciples who are the source of constant trouble in the church and of much grief and disappointment to the missionary. But the fact that the large majority of our converts stand, enables us to hold on in spite of the failure of the few. To increase our church roll by the "national" method, will be to decrease the proportion between genuine converts and mere professors, and this will not only have a deteriorating influence on the church itself but leave us with the unpleasant conviction that most of our "baptized Christians" are unworthy of the name.

The slow but steady multiplication of genuine churches amongst the village population of China may demand much of patient faith and arduous, self-denying, humble toil; but if not so striking and impressive as the attempt to reach the intellectual forces of China, it may none the less be the divinest method. Paul would have us "captivated by things of low estate" (*"τοῖδ ταπεινοῖδ συναπαγόμενοι*)," 1 Rom. xii. 16; and we can never forget that our Master and His apostles were at one time a band of village evangelists, composed mostly of fishermen and headed by a carpenter.

This I hope and trust is the feeling common to most missionaries; at any rate, I, for one, am by no means distrustful of our methods or disappointed with the results. The missionaries are already gathering in the first fruits of a great harvest, and the results we can show, encourage us to go on with our work in the same direction, feeling assured that at the last we shall bring home sheaves of ripened grain and not countless handfuls of worthless chaff.

I Cling To Thee.

BY T. P. CRAWFORD, D.D.

Dear Jesus, Friend above,
On Thy strong arm I lean;
In every trying scene
I cling to Thee.
    To Thee, to Thee—
    In ev'ry trying scene
    I cling to Thee.

When earthly hopes depart,
And friends deceitful prove;
With unabating love
I cling to Thee.
    To Thee, to Thee—
    With unabating love
    I cling to Thee.

When darkness shrouds the sky,
And dangers thick unfold;
With faith's unwav'ring hold
I cling to Thee.
    To Thee, to Thee—
    With faith's unwav'ring hold
    I cling to Thee.

When death shall seize my frame,
And all around give way;
My ransomed soul shall say
I cling to Thee.
    To Thee, to Thee—
    My ransomed soul shall say
    I cling to Thee.

Dear Jesus, Lord above,
Redeemer of my soul;
While ceaseless ages roll
I'll cling to Thee.
    To Thee, to Thee—
    While ceaseless ages roll
    I'll cling to Thee.

Hidden Purposes.

What human mind can fathom Love Divine?
Or who on earth can trace God's deep design?
As heaven, the work of His creative mind,
Is far above the frail works of mankind,
So are His thoughts beyond the mind of men,
His priceless love beyond all human ken.

O, God, to me how blest are all Thy ways,
How sweet Thy love, surpassing all the praise
My finite heart would bring. Tho' oft beneath
A frown Thy love is hid; at times a wreath
Of Justice crowns Thy grace, yet do I see,
Beneath it all, Love shining through to me.

But, Lord, at times Thy stroke seems hard to bear;
Wearied and burdened oft I am with care;
Afflictions try my heart; my mind is fraught
With many a checquered, disappointing thought.
And tearfully I wonder why on *me*
Such overwhelming trials poured should be:
Then comes the answer from the heart that plann'd
'Not now, but *sometime* thou shalt understand.'

CHARLES G. ROBERTS.

In Memoriam.

Mr. JOHN L. MATEER.

1848-1900.

On the morning of April 23rd there passed away, in Peking, Mr. J. L. Mateer after an illness of five weeks' duration. He succumbed to an acute attack of Bright's disease. He bore his sufferings with true Christian fortitude and patience and proved the sustaining power of the Christian faith. Mr. Mateer's career in China was divided into two parts. Thirty years ago he came to Shanghai as superintendent of the Presbyterian Mission Press. He found it in narrow quarters near the East Gate of the city, but secured its transference to its present more suitable location. Through his energy and zeal the whole enterprize received a great impulse forward, but he was not able to endure the climate of Shanghai; his health being seriously impaired, he retired after a service of five years. After twenty years' residence in the

United States, engaged in business, Mr. Mateer was invited by the American Board to take charge of its press in Peking. He reached Peking in the autumn of 1894 and began his incumbency with great energy and prudence. He gradually worked a complete regeneration in the whole affair. Incompetent men were dismissed, and good men took their places. He seemed to have an unerring instinct in the choice of men; and when one passed his scrutiny successfully, he usually proved to be the right man in the right place. The whole force, with one or two exceptions, has been changed, and now there is as an able, harmonious, Christian set of men who love their work and perform it faithfully. Mr. Mateer's discipline may have seemed a little rigorous at first to some of the men, but they soon learned his absolute justice and fearlessness in execution, also his deep interest in their welfare. They soon came to regard his decisions as final in truth and right. New fonts of type were purchased, and one new press. One large power press was put in order and utilized when large editions were to be printed. The output of the press has been largely increased and the concern has been placed on a sound financial basis. The men are loyal to the press, as they were enthusiastic supporters of their superintendent. They learned from him the true secret of being valuable workmen. The head-man especially will be able to carry out Mr. Mateer's ideas in his future work and management of the press.

Mr. Mateer's nature was intensely religious. By early training as well as by intelligent choice he accepted the great truths of Christianity, and had thought long and deeply on the great problems of life and destiny. He possessed the genuine missionary spirit, and, though deficient in the use of the language, he has left his mark on the spiritual life of the men in his employ. His nature ripened under his weakness and sufferings and he left behind him in Peking the fragrance of a life that knew the inner secrets of the Christian's hope. His men bore the coffin of their loved superintendent to the church, where remarks were made by Drs. Martin and Wherry and Mr. W. S. Ament. The men also accompanied the bier to the foreign cemetery, outside the West Gate of Peking, and lovingly performed the last rites, singing together one of Mr. Mateer's favorite hymns. He rests near Mr. Hunt, a former superintendent of the same press, and by the side of Mr. Morrison, formerly a Presbyterian missionary in Peking.

Mr. Mateer was twice married. Mrs. La Rhue Mateer survives him and continues her residence and work in Peking.

"Thou hast gone on, beloved,
And we were vain to weep,
That thou hast left life's shallows,
And dost possess the deep."

W. S. Ament.

Peking, May, 22nd.

Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

Science Study and National Character.

The May number of the *Popular Science Monthly* gives, under the above heading, a most suggestive article from the pen of Albert B. Crowe, in which he laments the instability of the American character, the readiness of her people to form judgments on insufficient evidence and as quickly to reverse them for reasons as unsatisfactory; in short the proneness of the American in general to be guided by feeling rather than by unimpassioned judgment.

While the justice of this arraignment of American national character will be admitted or denied by most, according to their political bias, the remedy which he offers for such a state of affairs, granting its existence, gives food for earnest thought; and those engaged in educational work in China can hardly fail to remark its application to the problems which confront us here. "Every perilous tendency which I have mentioned," says Mr. Crowe, "has its life in direct violation of the essential principles of science study, and may be restrained by extending the knowledge and habitual use of those principles."

We are all quite ready to admit that the Chinese character is unstable. We know that the lightest rumors are sufficient to set the populace in a ferment, and that the training of the average Chinese disqualifies him for the sober investigation of such rumors, even should the propriety of such investigation occur to him. Any one who has had experience in addressing Chinese audiences knows that an apt illustration has with them all the force of conclusive demonstration, and he who is able to handle skillfully such illustrations, particularly if drawn from their own annals, may carry his audience with him where he will. Indeed, is it not matter of common experience that the time spent in labored demonstration is mostly wasted; the audience having neither inclination nor ability to follow it? Chinese audiences are not alone in this respect, to be sure, but with them this particular mental defect is certainly accentuated.

This hazy mental atmosphere is only another instance of the unvarying law that like causes produce like effects. From the beginning to the end of his curriculum the Chinese student is given no hint of the fact that he is living in a universe of laws, laws which may be implicitly trusted and which may not with impunity be disobeyed, laws which the author of the universe Himself may never break; they being not His creation but the emanation of His own being. The great sage of China uttered many eternal truths, and they have had their due force in shaping the character of his followers; but he had the limitations of his contemporaries, and had not learned the a, b, c of natural law. Small blame to him that at the end of his life we find him lamenting that "the Phœnix does not arrive and the river sends forth no map," and regretting that he had not spent fifty years of his life in the study of the Yih King. It is well that he could not foresee the awful waste of energy which was to follow on that mistaken utterance for many succeeding generations.

Educators all realize the tremendous material benefits which cannot fail to follow close upon the heels of scientific instruction in China. We know how the treasures buried in the hills lie undisturbed by a people not wholly ignorant of their existence, because forsooth, "The vein of the dragon must not be severed" and "over the head of Tai Sui the earth must not be disturbed." We know how the people shut themselves away from air and sunlight behind windowless walls, through the fear of malignant demons supposed to be flying about at random, and who, by the way, are not credited with sufficient sense to guide them in turning a corner. We know the evils that have fallen on the land through the wholesale destruction of forests, and the sad waste of human energy and human life due to the lack of application of steam power and of electricity. The men now spreading desolation over the country claim that through certain incantations they have made themselves impervious to bullets and to tempered steel. Perhaps some of them actually believe this, and it is certain that many peaceable people are deceived.

It is the province of scientific education to remedy all these evils, but has it not a higher mission still in the formation of a true and solid national character? Next to that righteousness, which alone exalteth a nation, China's greatest need to-day is a knowledge of nature's laws. May we not even go farther in claiming that such knowledge is a part of righteousness itself? For to do right we must know the truth, and "the love of truth and appeal to reason are the very grain of the scientific mind and heart." Clear judgment, as well as a quickened conscience, is essential to right action; and some of the greatest atrocities the world has ever witnessed have been the result of tender consciences working in the dark. Who shall say that even the Boxers, some of them at least, are not conscientious ?

The faithful student of science acquires soberness, stability, a love of truth, and a confidence in the things that are changeless. Galileo in the hour of his humiliation could still mutter under his breath, "It does move for all that," and rejoice in the knowledge that the power which crushed him could never stop that motion, nor prevent the rest of the world from finding it out. We believe that the patient, plodding Chinese intellect is peculiarly adapted to the investigation of scientific truth if once directed into the proper channels. With the rising generation this may be easily done, and educators should make the most of their opportunities. For the sake of the material benefits offered, the nation stands ready to accept the results of Western scientific research. Upon the earnestness of her instructors rests the hope that in striving for the lesser good they may gain the higher benefits as well.

R. S. W.

Elementary Zoology.

We take pleasure in calling special attention to the "Elementary Zoology" prepared by Rev. J. M. W. Farnham, D.D., and published by the Presbyterian Mission Press, Shanghai.

The work contains some ninety pages, divided into ten chapters, and gives entertaining and instructive descriptions of the chief representatives of the *mammalia*. There are numerous anecdotes and incidents to illustrate their habits, and the style, which is an easy *Wên-li*, is very attractive. We commend the book as well suited for home reading or for use in the school-room. It is well bound, beautifully illustrated and sold at a very reasonable price.

Story by Han Yü, a Chinese Philosopher.

TRANSLATED BY J. EDKINS, D.D.

Han Wen-kung of the Tang dynasty, was a contemporary of King Alfred and one of the first rank among the Chinese literati. He undertook on one occasion to write the biography of Wang Ch'eng-fu, a bricklayer. Here follows a translation of it :—

The bricklayer's craft is low in estimation and exceptionally laborious. I knew one who was as his face proved very contented with his lot. His speech was brief, decided, and conclusive. I asked him his surname. Wang, he replied. His proper name? It was Ch'eng Fu—receiving happiness. He belonged, by hereditary descent, to the farm labourers of the capital—Chang-an.

When a rebellion broke out in the reign of Tien Pan he went as a soldier and carried the bow and arrow for thirteen years. Obtaining promotion and distinction he left the camp very willingly and returned home. His land was lost, and he took to the bricklayer's trowel to earn food and clothing. He spent more than thirty years in this way, lodging in the house of a man who let rooms adjoining a market, and whom he paid regularly for his rent and board. He lowered or raised the price of his labour as a bricklayer, so as to meet the occasional rise and fall of the charges for rent and board. What he had over he gave to the sick, the maimed, and the hungry whom he met on the road.

He conversed about his condition in the following manner: "Grain has but to be sown, and it springs up of itself. For cloth the silk-worm provides the thread, and the loom weaves it. As to other things necessary to human life, they are all attainable by human labour. I rely on these to live, but one man cannot accomplish everything. Each man should do his best to support his own life and that of others. The sovereign rules over those things which support my life. From him the hundred officers receive their orders. As to the people, they work as best they can. They obtain better or worse food according to their capabilities as workmen. But if they neglect work they are sure to meet with punishment from heaven.

"On this account I cannot even for a day lay aside my trowel in order to take my pleasure. For to use the trowel is an easy way of using strength. Its work is real. When I take my wages, although I have wearied myself, I feel no shame. My mind is at rest. It is not difficult to gain results by the exercise of physical strength, but it is hard to gain wisdom by the labour of the mind. In physical exertion I am the servant of men. In mental labour men serve me. This is as it should be. I purposely choose that which is easy and which brings me no shame.

"Ah! I have gone into rich men's houses to work with my trowel for these many years. Take one of them as an example. I have just gone to visit it again. It was a heap of ruins. Take a second and a third. I have gone to look at them and found them also to be each a heap of ruins. I asked the neighbours the cause. Oh! said they, this man was publicly executed; and this man died, leaving no sons or grandsons to inherit his property; and this one's property on his death reverted to the government.

"Looking at these facts I asked myself, Is not this what I just said—men who have to be fed by others neglect to work and draw down on themselves calamities from heaven? Is this not to force the mental faculties in order that men may gain wisdom and yet they may not have sense enough to secure them from failing to undertake what they are competent to perform? A man may be seen aiming at what his abilities are not equal to and which he yet longs for. Is this not to do what a man ought to be ashamed of doing? While he knows it is wrong to do it he yet perversely insists on doing it. Of these three things which is better? To be rich and noble when it is very difficult to continue so? or secondly, to do little work and have very large payment for it? or thirdly, to have abundance and poverty coming by turns without any fixed rule? I wish none of these for myself.

"Pitying those who are brought to such misfortunes I purposely choose the sort of work which is adapted to my strength and bend my energies to that. As to liking riches and honour and disliking poverty and lowness of position I am not different from other people. But I know well my own want of strength and do not attempt what is beyond me."

He further said: "Men whose toil produces a large result have much to use for their own enjoyment. Wife and children can by such persons be supported. My powers are limited and the results they produce are small. I can do without wife and children.

"Then as to expending my strength it comes to this: if I marry and have a family to support, my strength not being equal to it, my mind becomes a prey to anxiety. Thus I should have a double burden to bear. Even if a man were a sage he should not attempt it."

When I first heard this reasoning I felt uncertain respecting it. I then meditated on it carefully and concluded that the speaker is, without doubt, a philosopher, and as a man should do, takes special care of himself. But there are faults that I find in him. He does too much for his own happiness and too little for others. Has he not learned the doctrine of Yang Chu? Yang Chu, as stated in Mencius, said that he would not pluck a hair from his body if it were to benefit the whole world. Shall a man be unwilling to suffer the least pang of mental anxiety for the sake of supporting wife and children, and would he be willing to do so for others?

Yet his philosophy is much better than the state of mind of those men too often met with in this world who grieve for what they cannot attain and deeply regret losing it when attained. They only gratify the natural desires, and by their depraved inclinations and neglect of reason and duty bring themselves to ruin.

Finding that there was that in his words which might serve as a warning to myself, I have written this history to serve as a record of him and a memento to myself.

Notes.—A bricklayer's trowel is *man*, a word still used in Peking in the sense of laying on plaister. The idea is that of *covering;* the same root being used for a curtain as that which conceals.

The paradoxical act to which attention is here drawn is the abandonment of rank and fame for the humble life of a bricklayer, an act which common men find it hard to explain. The cause of this perplexity is stated farther on by Han Yü in the same book from which this account is translated.

Correspondence.

THE CONFERENCE OF 1901.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The committee who have in charge the preparations for the next General Conference of China Missionaries, 1901, have, through the undersigned, sent out blanks for pastoral and evangelistic statistics for 1900 (other blanks for other statistics to follow). It is stated at the head of the blanks that the figures are for 1900. As some enquiries have come as to when these blanks should be returned I may say not later than January 1st, 1901. Blanks have been sent to thirty-six different societies, which for the purpose of this collection were divided according to the China Mission Hand-book, so that no one is asked to report for any save the province or branch specified in the letter accompanying the blank.

Is it possible that there are some recent societies in China which have been overlooked? If so, will their representatives please communicate with the undersigned? Blanks have also been sent to some independent workers, but naturally there are omissions. Will such brethren therefore drop me a line that their wants may be supplied?

Yours sincerely,

DONALD MACGILLIVRAY,

Convener of Statistical Committee.

380 Honan Road, Shanghai.

A RETRACTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Two days ago I came across an article published in the February and March numbers of the RECORDER by the Rev. Imanuel Genähr on "Different Ways leading to the Goal of Christianity in China."

For some months past I have seen that the position which I took in that letter to the Rev. Hudson Taylor, of opposition to medical missions, was a wrong one. And I cannot let this opportunity go by without, by your courtesy, making a heartfelt apology through your columns for those misguided and offensive sentiments. Knowing as I do the self-denial, labour and devotion of medical missionaries, it is a matter of most poignant grief to me that I could ever have written of them in a disparaging way. Though I look for increasing exhibition of the "gifts of the Spirit" in the whole church, yet still I wish to retract all I have said in that letter about doctors, drugs, and medical missions—all wants re-stating. My treatment of the word "pharmakeia" I now see to be most erroneous. The word occurs in Gal. v. 20; Rev. ix. 21 and xviii. 23; its cognate "pharmakeus" in Rev. xxi. 8 and xxii. 15. Though it is a fact that "pharmakeia" means "the use of any kind of drugs, potions, or spells," yet, without doubt, the mind of the Spirit is on the "spells."

1st. Because if referred to drugs it leads to the outrageous conclusion that all chemists and doctors, not to speak of the untold numbers who doctor themselves, are doomed to perdition, on the *sole* ground of having had to do with medicine. "What proves too much proves nothing."

2ndly. Sound scholarship has decided it so. Grimm says as to the meaning of "pharmakeia":—"(1) The use or administering of drugs; Xenophon Mem. 4, 2, 17; (2) poisoning, Rev. ix. 21; (3) sorcery, magical arts, often found in connexion with idolatry and fostered by it, Gal v. 20;" he then adds that Is. xlvii. 9; Ex. vii. 22; viii, 18; and vii. 11, are instances where in the Septuagint "pharmakeia" is translated by "sorcery" or "enchantments"; "tropically" (*i.e.*, figuratively) "of the deceptions and seductions of idolatry," Rev. xviii. 23. "Pharmakeus" Grimm translates as "one who prepares or uses magical remedies, a sorcerer," Rev. xxi. 8; Septuagint Ex. vii. 11, "sorcerers." Here then is the Scriptural key to the meaning of the words. The Rev. I. Genähr in his very lenient criticism of me gives the impression in his foot note on page 71 that unless Dr. Hudson Taylor accepted my extreme views on the non-use of medicines I had taken it on myself to warn him that he would have cause for regret before the judgment seat of Christ. This is a mistake.. That remark was made on the subject of compulsory vaccination.

I regretted that, to my certain knowledge, spiritually-minded workers had been kept out of the C. I. M. solely on the ground of having conscientious objections to vaccination. What I urged was, that their scruples should be respected, that vaccination should be optional and not compulsory. Mr Genähr sees in this an instance of my self-conceit. Be it so. It would never be safe to deny the charge when that odious form of the self-life is usually seen by others quicker and more truly than by the one who is its possessor; and to Mr. Genähr this sin lies patent on the face of my letter. I am sorry I did not use more careful expressions in writing to one so far my superior in grace and years as Mr. Hudson Taylor, but there is a fact which I venture to make known, that the letter in question was a private one, and never intended for publication. Trusting I have not trespassed too much on your space for correspondence.

Yours faithfully,

STANLEY P. SMITH.

Elmdon Vicarage,
Saffron Walden, Essex, England,
April 17th, 1900.

Our Book Table.

We have received a copy of "A Short Commentary on the Messianic Psalms," by Rev. W. S. Moule, Ningpo, which we reserve for fuller review at another time. Works like this, which will unfold to the Chinese brethren the treasures of the Psalter, are greatly needed. These precious hymns, prayers, cries of the soul, which fit every need of the Christian, are a sealed book to most of the Christians, even to the preachers and pastors in the native church. We therefore receive with delight such books as this.

We would thank an old friend, Mr. Freyer, for a copy of a catalogue of the publications of the American Mission Press in Syria, which was founded at Malta in 1822 and moved to Beirut in 1834. Their publications, aside from Bibles, number over 650; and the list given shows a choice collection of religious and educational books, pamphlets, and tracts. In glancing through the list one realizes how immeasurably easier it is to clothe the teachings of Christianity in Syrian than in Chinese dress. Yet the conquests of the gospel are as real in China as in Syria; it is as easy to bring the Chinese to Christ as the Syrian!

Missionaries in interior stations are launching out more and more in printing work. A number of little papers reach us, the printing of which doubtless helps to solve the manual labor problem which confronts many converts to Christianity; while the papers give to members of missions and friends at home items of news fresh from the front. The *Messenger*, printed at Nanking by the Christian and Missionary Alliance missionaries, and *From the Front*, by Dr. Butchardt, of the Foreign Christian Mission, are two of these papers. The latter is doing some really good work in half tone printing; the etching, etc., being all done at Lu-cheo-fu. Another similar paper received is the *Asylum Record*, which gives news from the Okayama orphan asylum, Japan. This asylum prints a monthly newspaper in Japanese—the *Okayama Kojün Shimpo*—with a circulation of 15,000 copies.

Received *Journal of the China Branch of the Royal Asiatic Society*, Vol. XXXI, 1896-1897. Contributors: E. H. Parker, A. Forke, Jr., T. W. Kingsmill, F. E. Taylor, P. G. Von Möllendorf, W. R. Carles.

Also, *Knowledge*, an illustrated magazine of science, literature, and art, founded by Richard A. Proctor. London, May 1st, 1900.

Friend of China, the Organ for the Society for the Suppression of the Opium Trade. April, 1900.

"The substitution, in the best irrigated and most fertile lands of the Ganges valley, of a crop which would have alleviated the famine now so severely felt in India is at variance with the humane and generous measures by which the Indian government is earnestly setting itself to relieve the famine." According to the appendix, based on official reports (1887-1897), there have been *ten successive bad harvests* of opium in Bengal. Besides the blight of heaven the competition of other crops, especially food-stuff, is reported to be a thorn in the government's side. "Food grains are selling at so high a price that the cultivators are expecting to gain more sowing wheat, etc., than by sowing poppy." Alas! that in China the poppy should as a rule pay better than grain or vegetables, and so while the Indian government must advance the cultivators money and offer various inducements to enlarge the area of cultivation the Chinese farmer needs no inducement to enlarge his poppy fields, for the increasing demand and the accursed thirst for gain suffice to aggravate the already gigantic evil.

D.

English and Chinese Catechism of Geography. Commercial Press, Shanghai.

The English question and answer are placed side by side with the Chinese renderings. The compiler evidently favors reform. Here are some specimens of his teaching:—

What religion is spreading in India? The Christian religion.

For what are Asiatics remarkable? For following old customs.

In what state are women kept? In ignorance.

Of what nature are all governments of Asia, except the English? Despotic (壩 道); the rulers act just as they please.

For what is Palestine famous? As the country in which Jesus Christ, the Son of God and the Savior of men, suffered and died.

What book is widely circulated in England? The Bible, the great cause of England's happiness and greatness.

Among whom does Christianity prevail? Among all the enlightened nations of the world.

How does Shanghai compare with other Chinese cities? It is a large, rich, and handsome city, and the best built and most elegant in China.

What can be said of the Cantonese? They are the most enterprizing and industrious people of China.

In what has Japan distinguished itself in late years? Its wonderful progress in civilization.

How was this progress brought about? By increased intercourse with foreign nations.

D.

British and Foreign Bible Society. Report of the China Agency, 1899.

If any one should casually imagine that the work of this Society is merely the *sale* of Scriptures in China he should read this luminous and business-like report, when he will see that translation and revision, as well as printing, must occupy much of the agent's time. Not only are the three versions planned by the General Conference well advanced, but also the following colloquial versions: Ningpo, Wenchow, *Kien-ning*, Amoy, Swatow, Canton, Hainan, *Tibetan;* some of these revisions, the last an edition of the gospels by photolithography, prepared by two missionaries in Ghoom, India. 1,059,165 volumes were printed during the year, while *over one million books* were issued, and the circulation amounted to 856,156 volumes, an increase of 127,440. The report shews that notwithstanding the anti-reform wave, whatever the effect on other classes of literature, the Bible keeps on increasing, doubtless because the church is growing still. The demand for better bound and hence more costly copies is another gratifying proof that the Christians also are growing in grace and long for the Bible in more durable form than the cheap paper-covered editions which the heathen consider such a bargain.

Beside the 359 Chinese men employed as colporteurs the Society after two years' experiment reports a success in the employment of *Chinese women* as readers and distributors of the Bible; forty-three being employed; their sales being 20 Bibles, 137 Testaments and 5,172 portions. They read the Scriptures to upwards of 2,000 women, of whom about one-quarter are reported to have commenced to learn to read for themselves. D.

Editorial Comment.

To even those who have been pessimistic in regard to China the events which have occurred in the north during the past month have been a complete surprise. That the Empress-Dowager should have given countenance to the Boxers, that the railways should have been torn up, that within the city of Peking itself the foreigners in the legations as well as in the missions should have been caught in a trap, imprisoned in we scarcely dare surmise how fearful an insecurity, sounds so strange that if one had prophesied it none would have believed.

We cannot be too thankful that the powers are agreeing to act together; and our prayers should never cease that their representatives may sink unimportant differences and selfish desires for aggrandizement and seek the peace of the Far East. A selfish act on the part of one power, at this time, would too easily prevent any lasting solution of China's difficulties and put us on the verge of war and disquiet for years to come.

* * *

The reports of the trials which have befallen our native brethren in the north are saddening in the extreme. The one bright point is the great faithfulness and joy in being counted worthy to suffer on the part of so many. Martyr-crowns have been won in China and in greater numbers than many have as yet any idea of. In the destruction of mission buildings and Christian homes in and near both Peking and Tientsin great numbers of Chinese lost their lives. We cannot of course for a long time expect to obtain a correct idea of the number of the slain; but very few who have been known to have anything to do with foreigners have had the opportunity to escape or find protection.

The dreadful fear that hung like a pall over all hearts for a time, lest the imprisoned foreignners in the Legations and the Methodist Mission compound should be overcome and lose their lives, has not yet been completely dispelled; but hope is now brighter. Yet let us remember that large numbers of Chinese have been massacred.

The loss of telegraphic communication between Peking and Tientsin and between both these places and the rest of China, has added to the fear and the unrest of Chinese near Shanghai. All sorts of rumors have been afloat, and some of the Chinese have been rather panicky. Along the Yangtsze river, where mobs are easily incited, signs of danger have been apparent for some time. Several Mission Boards have cabled, ordering all their inland missionaries to the coast. Viceroy Liu Kun-yi has, however, shown his loyalty to the best interests of China in opposing all the measures taken by the Empress and the anti-foreign officials, and proposes with strong hand to keep the peace in Central China. The joint proclamation of the admirals of the allied powers at Taku, assuring the Chinese that the only purpose of their warlike actions is to put down the Boxers and to protect the lives of their own nationals, will have a most salutary effect:

* * *

THE annual meeting of the Shanghai Branch of the China Association was held on Tuesday, June 10th, at which the remarks of the chairman, Mr. F. Anderson, were of special interest. He gave a most succinct statement of the condition of affairs, and we are glad to quote his remarks. Mr. Anderson said :—

"The business before the meeting is to pass the report and accounts for 1899 and to elect a new committee. In moving that the report and accounts be adopted I am afraid that any interest there might have been in giving an account of our work for the past year has been entirely eclipsed by the events of the past few days. Last year is already ancient history, and looking at it from a political and economical point of view in China it must be regarded as a period of stagnation, if not of retrogression. In the introductory part of our report we have endeavoured to describe the general situation as regards the government of the empire, and the events which have taken place since it was written, have confirmed the conclusion at which we arrived, namely that the Peking government is regarded as hopeless both by the people of the country and by those foreign powers which have the welfare of China at heart. But the climax of the Empress-Dowager's policy must have come upon us all like a bolt from the blue. We were all quite prepared to acknowledge that the utterly rotten state of the Peking government was such that important changes must sooner or later come about, but it was felt that either internal rebellion, or foreign pressure, or both, were the influences which would bring about a change. No one imagined that even in its colossal ignorance the Manchu party would have committed such an act of midsummer madness as to ally itself with the rabble and challenge the great powers of the world. That has been done; a state of war exists at the capital, but fortunately the nation at large has not lost its reason, and whilst the reactionary party of the north are now engaged in actual hostilities with the great powers of the world the local viceroys and provincial administrations are looking on with pity, not unmixed with contempt. The whole situation has been suddenly changed by the action of the very people who have been in the past bitterly opposed to any change, and we are suddenly brought face to face with either what Lord Charles Beresford calls the "Break-up of China" or what Mr. Colquhoun calls "China in Transformation," and in our opinion it depends to a great extent upon the action of England in this crisis which of the two will happen. England has perhaps been wise in not doing anything to precipitate this crisis. She has had very serious work in hand on the north-west frontier of India, in Egypt, and in South Africa, but the serious nature of the difficulties she has had to face have shown unmistakably the grit and mettle of the old country, and not of the old country alone, but of our colonies, who vied with each other in hastening to give a helping hand. Every subject of the Queen feels intense pride in the events of the last two years, and we may be quite sure that they have had a considerable effect both on the friends of the country and the enemies we may count amongst the nations. No one can say at present whether we are on the eve of another struggle in defence of our rights and the interests of our empire. I do not say that the present conflict in the north will result in a general conflagration, but I do say that a clear, firm, decided course of action on the part of England will be one of the principal influences in preventing such a castastrophe. It is impossible to settle the questions that have been raised until order has been restored. The danger will really begin when order has been restored, and a new government has to be decided upon. We hope that the government will realize that a weak and vacillating policy now will be fatal to the interests of the empire, that a stitch in time saves nine, that a policy of temporary expediency will not be our watchword, and that we shall not agree to a policy which, to quote a Chinese proverb, may be good for ten years and bad for ten thousand. The more the English government shows its determination to assert its rights and influence, the less will be the danger of serious trouble. Our policy ought, in our opinion, to be first, if it can be managed, to uphold the integrity of China under a progressive government, giving it, if necessary, the support of Great Britain, but accepting co-operation with other powers; no exclusive privileges for ourselves, but also none for any other nation. If that policy proves to be impossible, if special privileges are claimed in special spheres, we maintain that England must do the same in our sphere, and if partition is forced upon China we must be prepared to enter upon the protection of our sphere in earnest. The fact that we are prepared with a definite and clear policy, and that we are prepared to carry it out, will be a restraining influence of great importance on other powers. I would ask you for a moment to consider what the partition of China means. It means bringing between three and four hundred millions of a population eventually within the vortex of militarism. It probably means that the great powers will have to maintain large native armies, with conterminous frontiers, artificially arranged. An increase in one army will be followed by a corresponding increase in the others; each division will be under a different system of government, and the interests involved are certain to clash sooner or later; there is no choice between this state of things, and allowing overwhelming power to pass into the hands of one nation. When you have created Chinese armies, will all the powers be able to rely upon their loyalty? I think it is very doubtful, but I also think that in the long run English administration need not fear that it will suffer in comparison with that of the others with whom it will be brought into contact, and if the great experiment be tried I have sufficient confidence in the power of England to govern to believe that they will succeed in China as they have in India and Africa. Another point that must be borne in mind is that if this great partition takes place, it is exceedingly improbable that it will be brought about except after years of convulsion, at any rate in certain portions of the country, and the stupendous nature of the task will probably cause the most aggressive power to pause. On the other hand, if the transformation of China is arrived at, and the powers can agree to co-operate to maintain its integrity, the development of this country under a progressive government will revolutionize the world. The basis of the government of China —the family, the theory of its administration—the personal responsibility of officials—is exceeding well suited to the people. If the powers are sincere it should not be impossible to inaugurate a system of law, reform of taxation, proper payment of officials, and a reform of the system of defence within certain limits. Granted that this was accomplished and free play given to the development of its marvellous resources the prosperity of the country, with an industrious and intelligent population like the Chinese, would advance by leaps and bounds, and the civilized world will be saved from a difficult and perilous experiment. There must be no question, however, about the continuation of the present *régime.* It is absolutely necessary, now that the opportunity has come, that the present reactionary party should be replaced by a party of progression. If that is done we shall find, to quote Mr. Colquhoun again, that the same people who are disposed to be insolent and aggressive when met with deference and weakness, are friendly and reasonable when dealt with a firm hand. What the Association has done since these troubles have broken out perhaps it would not be particularly judicious for me to repeat in public. We have had many communications with H. B. M.'s Consul-General, Mr. Pelham Warren, and with the London Committee, who have been communicating direct with the Foreign Office. The committee are impressed with the very excellent work which has been done, since these troubles have arisen, by Mr. Warren. We believe that the government are fully alive to the responsibility of the situation, and all we can continue to do is to urge upon them the policy which I have endeavoured to sketch in these remarks. I cannot conclude without giving expression to the deep sympathy and anxiety which we all feel for those who have been unfortunately shut up in Peking, and more particularly Sir Claude and Lady Macdonald. Our earnest hope is that at any moment we may hear of their having been relieved."

THE MISSIONARY HOME AND AGENCY, SHANGHAI.

As is well known to our missionary friends, the above has, for quite a number of years, been an institution of Shanghai. For the past ten years it has been in the hands of Mr. Edward Evans and his wife, who have developed it from a comparatively small affair in one house to its present proportions, using three houses and carrying on a large connection with corresponding missionaries all through the East, attending to their matters and providing a much appreciated "Agency" to meet the many business needs of the missionary public.

The premises, as well as the neighbourhood in which they are situated, have, however, degenerated, and for many reasons a change has been most desirable; the high rentals commanded by house property in Shanghai of late years presenting an obstacle to its accomplishment. It had the advantage of being very central, too, so that any move that would be made, would have to keep that most essential point in view.

We are happy to learn that there is now to be a change; two houses, one a very large one, in a new block just completed on the corner of Quinsan and North Szechuen Roads, having been leased, to be occupied September 1st. The main entrance is on Quinsan Road, but the house fronts on both streets and also on "Quinsan Gardens" a lawn running the whole length of the block upon which the wide south verandahs of the Home will look. On the eastern end of the "Garden" block lies the Quinsan Park, so that guests and their families may enjoy these advantages as fully as if the "Home" were in the open country, while as regards convenience to the business part of the settlement it is actually five minutes' walk nearer to "Hall & Holtz," corner of Nanking Road, than the former Home. To those familiar with Shanghai it will be evident from this that no disadvantage accrues from the change, while the approach from the several steamer landings can be reduced to almost the same distance. There are no native houses, but only some of the finest foreign residences surrounding the new "Home" on each side. There are no "back" rooms, as on its several sides the rooms look out on street or garden. The house is fitted in the most improved manner, with electric bells; several of the rooms having private bath-rooms attached, as well as their own distinct share of verandah. The parlor, sitting, and dining rooms *en suite* are commodious and most attractive. On the ground floor, entering on the south front, are the offices, book-room, box-room, and baggage elevator, and a separate private entrance to the second house.

It is unnecessary for us to say anything as to the entertainment or advantages of the "Home" as a rendezvous for the missionary friends. Those who have enjoyed its hospitality in the years past can appreciate these and can testify to the homelike character and happy Christian atmosphere enjoyed—giving refreshment to mind, body, and spirit. We feel assured these conditions will be maintained in the new Home as ever. We heartily express the hope that the support that this institution has so generally received will be more than continued. It will be obvious that the expenses of the new Home will be considerably in advance of the former one, but if well supported Mr. Evans hopes to be able to clear himself without materially changing the tariff. He proposes to make the experiment, and a number of the rooms will be available at the rates hitherto asked. There will be an addition on those rooms which afford special advantages, so that every taste can be provided for.

We would mention that the advantage of keeping the "Home" strictly for the use of casual traffic, only the travelling missionary being accommodated, while very satisfactory to the latter, on arriving in Shanghai during a time of much demand, it would financially doubtless be of advantage to support the "Home" with a more permanent tenancy. For this reason we feel that our friends in carrying on the "Home" on this personally disinterested basis have a claim to the help and support of those intended to be benefited. May the "Missionary Home" in its new quarters continue more and more to be a feature of the missionary agencies of our land and work.

* * *

THE harrowing accounts of famine and sickness which still reach us from India call for deepest sympathy. Beside the large sums of money in aid sent by the foreign residents in Shanghai various amounts have been forwarded directly to missionaries from native Christians here and there. A surplus of nearly $100 being in hand after aid to flood-sufferers near Yü-yiao, Chêkiang, this spring, that amount was sent, with the concurrence of the native workers in that region, and accompanied by their prayers, to Rev. M. B. Fuller, of Bombay, for the famine sufferers.

* * *

WE note in an exchange—the *Bombay Guardian*—that a steamer laden with grain was on the way to India from the U. S.; the steamer being chartered by the U. S. government. These 200,000 bushels of grain, the result of the philanthropic work of the editor of the *Christian Herald* of New York, will help to feed many. Yet the sufferers are many times more than can be cared for, although the British government is doing so nobly in feeding millions.

* * *

MANY will be glad to see that the Review of "Methods of Mission Work," written by Dr. Mateer and printed in March-May numbers, has been reprinted in pamphlet form. It is no disparagement of either the earlier work or this review to say that the two together form a valuable all around treatise on mission methods.

* * *

BACK numbers of *Woman's Work in the Far East* are desired as follows: November, 1887; May and November, 1888; May, 1889; and May, 1890. The Presbyterian Mission Press will pay twenty-five cents per copy for each of these numbers.

Missionary News.

The Ecumenical Conference.

"The personnel of the [Ecumenical] Conference was intensely interesting. Never was "the hoary head" as "a crown of glory" more truly such than in the persons of John G. Paton, forty-three years in the South Seas; Wm. Ashmore, fifty years in China; Jacob Chamberlain, forty-two years in India; and Bp. Ridley, long a heroic toiler among the Red Indians of the frozen north. These, and a few others like them, were the more eagerly heard, because their names are historic and because they are reckoned among the modern apostles who have wrought mightily and subdued kingdoms. But there was a great company from many lands whose names are a synonym for noble deeds . . . Where all [the addresses] were so good and inspiring, it would seem almost out of place to particularize; yet by common consent the finest paper from any home worker was that read by Canon Edmonds, of Exeter, England; and the most inspiring address from a missionary was that delivered by the venerable Dr. Ashmore, of the Baptist Mission in China. Canon Edmond's paper was on the translation and distribution of the Scriptures, a theme for which his long connection with the British and Foreign Bible Society gave him peculiar fitness.

Dr. Ashmore's address [was] on the "Three Chinas"—the China of the past, the China of the present, and the China of the future. The first two parts could not have been otherwise than excellent from such a man, who for half a century has toiled in China; but when, at a late hour in the evening, he reached the "China of the Future" he was truly the "old man eloquent." He stood before his vast audience, filling gallery on gallery far up to the ceiling, like some venerable prophet of Old Testament times, inspired to sublimest speech by his vision of the kindling dawn of the Church's triumphal day. He loves China, and firmly believes she will be preserved of God to become a great Christian nation. None who heard him that evening can ever forget his thrilling plea for China."—*The Missionary* (Southren Presbyterian Church) for June.

The Escape frow Tsang-chou.

We reprint this letter from Rev. D. S. Murray to Dr. Muirhead, recounting the escape of the missionaries from Tsang-chou. It is at present impossible to get any detailed news from our friends in the interior:—

TAKU, 18th June, 1900.

DEAR MR. MUIRHEAD: I am sure you will be glad to know that our Tsang-chou party is all safe, after running a very narrow escape of extermination by the Boxers.

I was hurrying up on Tuesday last, getting all our Christians off as far as possible to places of safety, when word came that we were surrounded by thousands of Boxers bent on murder and pillage. General Mei and our local magistrate kindly sent us their own carts and a strong escort of friendly Chinese soldiers. Throwing on some Chinese clothing we stole out soon after midnight through the Boxer lines, and God restrained them in some wonderful manner. If they had made an attack on us our Chinese escort would have broken and fled, as they were quite demoralized by fear. Hurrying on we actually made sixty miles the same day, arriving at Chi-cou on the coast the same night. At Chi-cou the general wished us to go to the Taku forts, thirty-seven miles distant, and this too was General Mei's orders, but I was afraid the allied troops might at any time attack the forts, so I sent a servant by a small fishing boat to the British admiral, who kindly sent us a steam launch next day. On the fourth day of our leaving Tsang-chou we arrived at Taku, and we were sent out on board H. M. S. *Orlando*. Next day the forts were bombarded and taken. The forts opened fire soon after midnight (12.50), and for nearly six hours a most terrific cannonade was kept up from the forts (over 100 guns) and the smaller vessels that could get near enough to bombard. None of the big vessels could get within range owing to the bar. A landing party from the different ships, about 1,200 or 1,500 strong, went round and escaladed the forts in the rear. About 6 a.m. the south fort blew up with a terrific explosion, and then it was soon over. The taking of the forts has, for the present, seriously increased the dangers of the situation, as now all Chinese Imperial troops must fight the foreigner, that is, take sides with the Boxers. Our interior missionary stations are in the greatest danger, but nothing can be done at present to relieve them until larger forces of troops come and until Peking is relieved. Tientsin is entirely surrounded by Boxers, and is now in great danger, as the Imperial troops have artillery. No communication possible between Taku and

Tientsin. Admiral Seymour is entirely cut off from his base here.

The authorities have made far too light of things till now. The situation is really a frightful one. General Mei says the lowest estimate of Boxers in four northern provinces is three millions. We are probably going to Wei-hai-wei to-morrow, where Dr. Peill, at the admiral's request, will take charge of the naval hospital. We have lost everything, and our houses and fine new hospital probably burned ere now. With kindest regards to yourself and Mrs. Muirhead.

I am, yours sincerely,
D. S. MURRAY.

Anti-Opium League in China.

Contributions.

Previously reported	— —	$620.19
Rev. O. Olesen " John Vyff " J. Lykkegaard " M. Jensen " C. Waidtlöw " C. Bolwig Miss K. Nielsen " E. Nielsen	Danish Lutheran Mission, Manchuria	25.00
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W. H. PARK, M.D.,
Treasurer.

SOOCHOW, *June 11th, 1900.*

Another Visit to Hunan.

BY REV. GRIFFITH JOHN, D.D.

Reprinted from the *North-China Daily News.*

SIR: A brief account of a visit just paid to Hunan may interest some of your readers.

I left Hankow on the 7th of May and reached Yo-chou early on the morning of the 9th, where I spent a part of two days with Mr. Greig and Dr. Peake. It was a new joy to visit a mission station in Hunan actually manned by foreign missionaries. I found our two missionaries in occupation of the house purchased by us last year; but the house is so transformed that it bears hardly any resemblance to its original self. I found them also in the enjoyment of good health and high spirits. Yo-chou is undoubtedly a healthy place, and the mission is most favourably located. It would be difficult to find a more desirable spot either inside or outside the city.

Ever since the establishment of the mission, in December last, a steady work has been carried on at Yo-chou. The officials and people have been exceedingly friendly, and no ill feeling has been shown on the part of any one. Public preaching is carried on daily at the chapel, and, as a rule, the place is well filled. Special services are held on Sunday and certain evenings of other days for the Christians and inquirers, and these are well attended. Whilst at Yo-chou I conducted one of the evening services. The attendance was good and the attention paid by all to the words spoken was very gratifying.

The Yo-chou prefecture presents a very attractive sphere of missionary labour. It comprises four districts or counties, all of which can be easily worked from Yo-chou, the prefectural city; all four will be worked by the London

Mission, and all four will, I have no doubt, yield a goodly harvest in the days to come.

Mr. Greig and myself went on board the s. s. *Siang-tai* late on Thursday night, the 10th May, and left Yo-chou for Chang-sha early on the following morning. We steamed across the lake and up the Siang without any difficulty; there being abundance of water everywhere. We reached Chang-sha at 8 p.m., having made a run of about 130 English miles in fourteen hours. Next morning we transferred our baggage to the little steam launch that was to take us to Siang-tan.

At Chang-sha we met Mr. Alexander, of the Alliance Mission, and had some conversation with him about the place and his experiences at the place. Mr. Alexander has been at Chang-sha for some months, living in a native boat and doing colportage work in and around the city. He is not allowed to live on shore; but he has had no difficulty, for some time, in going in and out among the people with Scriptures and tracts. The people of the place, scholars and others, visit him on his boat, and much of his time is spent in receiving visitors and conversing with them. At first he met with some opposition; but all rudeness has died down, and he is able now to carry on his work without any annoyance on the part of officials or people. He lives on Chinese food and wears the Chinese dress. He might pass for a Chinaman so far as appearance is concerned. Indeed the officials have tried to pass him off for a native of Ningpo. A gunboat is anchored alongside his boat for his protection. The authorities are evidently determined that no harm shall befall him. Now and again they send him word to ask him what it is that is keeping him at the place and why he does not take his departure. But no attempt is made to drive him away. On one point, however, they are fully bent, namely, that he shall not live on shore. But their opposition is all in vain. They have had to yield point after point, so that now only this point is left. A little more perseverance, and this point will be yielded too.

We left Chang-sha at 1 p.m. and reached Siang-tan at 6. The distance is about thirty English miles, and we did it in five hours. Coming down, on our return trip, it was done in three hours. These steam boats, which are getting to be quite numerous in Hunan, make travelling in that province a very different thing from what it was in former days. The saving of time is enormous and the saving of patience is not less so.

At Siang-tan we had the joy, on this visit, of living on shore and in our own house. The property was bought by us exactly a year ago, and has been used ever since for mission purposes. It is situated in a busy part of the "River Street," which is the main street in Siang-tan. The house is large, strongly built, and splendidly situated for our work. We hope to evolve out of it a chapel that will seat a congregation of three hundred people at least and a dwelling house large enough to accommodate two bachelors, or one married couple. During our stay on this occasion a large number of people visited us, and all seemed very friendly. On Sunday morning a service was held in the chapel, when more than fifty Christians were present, besides a large number of heathen. There were in all forty-eight candidates for church membership, of whom eight were baptized at the close of the service. Among those who were put back, some struck us as genuinely sincere and very promising. In April of last year there were eleven persons baptized at Siang-tan, but the ordinance was administered on board our native boat. This is the first time the rite has been administered on shore. The service was carried on from beginning to end with open doors, but we had no difficulty in managing the crowd of outsiders present. Many listened very attentively to the preaching and some seemed really interested. There was not the least manifestation of hostile feeling on the part of any one.

(*To be concluded.*)

Diary of Events in the Far East.

May 12th.—Mr. Chao, an evangelist of the L. M. S., and an enquirer, Liu Ching-yun, were tied up to trees by Boxers and hacked to pieces near Kung-tsun, out of Peking. They then destroyed the chapel at Kung-tsun. Mr. Chao, when begged earlier to leave, said resolutely: "I was sent here to work for the church, and it is my duty to stay."

25th.—Boxers reported gathering by tens of thousands in the vicinity of Peking. Many Christians flocking to Peking for safety. Officials more or less openly encouraging the Boxers. Imperial troops sent out from Tientsin against them were defeated with a loss of seventy

28th.—The Boxers have destroyed thirty miles of railway between Pao-ting-fu and Peking, burning several stations. They also threatened the foreigners at Pao-ting-fu. The Belgian engineers with their families thought it best to flee. The party, forty-three in number, made their way with great difficulty to Tientsin; four being killed and several missing. Twenty-three were wounded. The missionaries remained in Pao-ting-fu.

30th.—An Imperial decree issued which, while denouncing the Boxers, leaves a loophole for any one joining them to escape punishment.

June 1st—A small body of marines sent to Peking to protect the Legations.

2nd.—The ministers have called for several hundred marine guards; and threatened that if the Boxers are not put down the Powers will take things in their own hands.

5th.—Two missionaries, Revs. C. Robinson and H. V. Norman, of the S. P. G., have been murdered by the Boxers.

—The Russian government offers to the Chinese government to undertake the suppression of troubles in the north.

—The Empress-Dowager and her advisers decide not to put down the Boxers, considering them loyal.

6th.—An Imperial decree, which tries to put the blame of the Boxer troubles on bad men who have joined the Christians.

8th.—The Iho-chuan (Boxers) have garrisoned Cho-chou, a town near Peking, and are holding all towns they have captured.

—Pao-ting-fu reported burning. The railway service finally stopped between Peking and Tientsin. All the missionaries in Peking are said to have taken refuge either in Legations or in the Methodist compound. The T'ung-chow mission buildings also burnt.

June 10th.—800 troops, chiefly British, led by Admiral Seymour, are forcing their way to Peking.

—An Imperial decree, appointing the father of the heir-apparent, Prince Tuan, head of the Tsung-li Yamên. He is a notorious foreign-hater and reputed head of the Boxers; and will now have the guiding hand in the government.

11th.—The chancellor of the Japanese Legation was killed outside the Yung-ting Gate, Peking, near the railway station.

12th.—Viceroys Liu and Chang at Nanking and Wuchang ordered by the central government to be prepared to resist effort on the part of the powers to seize the Yangtsze Valley. They, however, both give evidence that they seek the peace of Central China and will not offend the powers.

13th.—An edict issued regretting the murder of the Japanese chancellor, and for the first time characterizing the Boxers as rebels.

—Leading members of the Reform Party residing in Shanghai, representing fourteen of the eighteen provinces, have drawn up a petition addressed to the Secretaries of State of leading nations, asking their help in opposing the partition of China and in placing Kwang Hsü again upon the throne.

—The Catholic, China Inland, and Christian Mission premises in Yun-nan-fu have all been destroyed. The missionaries are safe.

—The Boxers rose in Peking, burning the principal buildings in the east city and killing hundreds of Christians and servants of foreigners. The cathedral, the Customs' mess, and the A. B. C. F. M. and L. M. S. buildings are all destroyed.

14th.—Three chapels were burned in Tientsin native city.

17th.—The fleet of the Allied Powers off Taku presented an ultimatum to the forts calling on them to give possession of the forts. These replied by opening fire on the fleet. The forts were silenced and captured after six hours' steady firing.

20th.—The Chinese soldiers began to bombard Tientsin with modern field guns; the bombardment continuing for many days. Damage done was chiefly in the extra concession.

—The American Consul at Chefoo chartered a Japanese steamer to go to Yang-chia-kou to rescue missionaries of W. Shantung making their way to the coast. Missionaries from Tsang-chou, having been driven out, arrived at Wei-hai.

24th.—The troops of the powers landed at Taku now aggregate 8,000. Two Jesuit missionaries are reported murdered near Pao-ting-fu.

26th.—The relieving forces enter Tientsin, and bombardment ceases. Chinese officials report the ministers in Peking still unharmed on the 20th; but no certain news can be had. The allies left Tientsin for Peking on the 24th.

—Panic prevails in many parts of Central China among the mass of the people. Thousands of Chinese leave Shanghai daily for Ningpo, Soochow, etc., while great numbers are coming to Shanghai from the country. The panic in the river-ports is less marked. Rumors are rife, also, throughout the interior that churches are to be burned, missionaries and converts to be killed, etc.

27th.—The Presbyterian Mission at Wei-hien completely destroyed. The foreigners escaped.

—The French missionaries and officials have had to leave Yunnan province. The position in Szchuan is also very critical, and the British Consul has taken charge of the s. s. *Pioneer* for use in case of need.

28th.—Admiral Seymour and his force have returned to Tientsin, having 62 killed and 312 wounded. Still no definite news from Peking.

June 28th.—The U. S. battle-ship *Oregon*, *en route* for Taku, has gone ashore on Hoki Island.

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BIRTHS.

At Chu-cheo, Anhuei, June 5th, the wife of Rev. W. Remfry Hunt, F. C. M. S., of a son (Victor Clifford).

At 51 Rifle Range Road, June 19th, the wife of J. Trevor Smith, B. and F. B. S., of a son.

MARRIAGE.

At Hankow, May 17th, Rev. K. S. Stokke, A. N. L., and Miss Marie Leithöuser, C. and M. A., Peking.

ARRIVALS.

At Shanghai, June 5th, Mrs. M. M. Crossette, A. P. M., for Wei-hien (returned), from America.

At Shanghai, June 15th, A. Grainger, wife and three children, C. I. M., from England.

DEPARTURES.

From Shanghai, June 4th, Mrs. George Hunter and child, C. I. M., for England.

From Shanghai, June 5th, Rev. David Ekvall and family, C. and M. A., Kan-suh, for America.

From Shanghai, June 9th, Mr. M. C. York, C. and M. A.; Rev. Jas. Endicott and family, C. M. M, Kia-ting; Rev. B. C. Patterson and family, S. P. M.; Rev. A. Ewing, wife and two children, and Rev. O. L. Stratton, C. I. M., for America.

From Shanghai, June 13th, Rev. and Mrs. W. P. Chalfant and children, A. P. M., I-chow-fu, for U. S. A.

From Shanghai, June 18th, Misses Norden and E. E. Petterson, C. I. M., for England.

From Shanghai, June 23rd, Rev. and Mrs S. I. Woodbridge and children, S. P. M., Chinkiang, for U. S. A.

From Shanghai, June 30th, Miss E. C. Shaw, M. E. M., Nankin; Miss M. A. Holme, A. F. M., Nankin; Mrs. E. C. Saw, F. C. M. S., Nankin, for America.

THE

CHINESE RECORDER

AND

Missionary Journal.

Vol. XXXI. No. 8. AUGUST, 1900. { $3.50 per annum, post-paid. (Gold $1.75.)

Special Terms in the Mandarin Bible.

BY C. W. MATEER, D.D.

SEEING the revision of the translation of the Bible is going forward, it may not be amiss to discuss in the RECORDER a few of the special terms that seem to need revision. In common with every other subject religion has its special terminology, and much of the force of Bible truth depends on the propriety of the terms used to express it. Translation reaches its highest point of importance in the selection of these special terms, for they will certainly modify to a greater or less extent the belief of those who use them. In estimating the validity of the following criticisms, it is important that the reader divest himself of the prepossessions formed by the habitual use of the old terms. Only thus can a just conclusion be reached. This is oftentimes a very difficult thing to do, especially for certain types of mind. Conservatism is a good thing, but overconservatism has done a great deal in the past centuries to retard the cause of truth.

1. *Sign*, *Σημειον*. In the old English version this Greek term is translated both sign and miracle, but in the new version it is uniformly rendered sign. In the present Mandarin version it is generally rendered 奇事, but sometimes 奇蹟. When it includes the idea of a prognostic it is rendered 預兆 or 異兆. Trench defines it as "a token and indication of the near presence and working of God." The Standard Dictionary says: "A remarkable event produced by divine or supernatural power." In view of these definitions 奇事 is quite inadequate. It is in fact a *made-up* term, meaning simply a remarkable affair and nothing more. Much of the meaning it *seems* to have is read into it by use. If used at all it should be used to translate τερας, *wonder*, to which it corresponds fairly well. For sign, two terms have been proposed, viz., 神蹟 and

異蹟. Of these the former seems much preferable for several reasons: (1). It is better known and understood, being much more frequently used in Chinese books than 異蹟. (2). The meaning is much more nearly correct. Whether 神 (used here as an adjective) be taken to mean divine or spiritual its meaning may be fairly rendered by *supernatural,* which is the essential idea of Σημειον. Trench says of it: "It is, so to speak, a finger-post of God." 異 on the other hand, simply means extraordinary, and quite fails to bring out the idea of anything supernatural, being in this respect no better than 奇. (3). 異 is needed in the term 異能, *mighty works,* for which there is no other suitable term. It cannot well be used in both terms, especially as we have twice the complete enumeration—"signs and wonders and mighty works." With it we would have the very infelicitous repetition 異蹟, 奇事, and 異能. Whereas with 神蹟 we have the everyway consistent and felicitous enumeration 神蹟, 奇事, and 異能.

2. *Baptize* was first rendered 施洗 by the Roman Catholics, and Protestants have followed them; first in Wên-li and then in Mandarin. There are, however, strong reasons why the term should be discarded in favor of 行洗. The meaning of 施 is, first, to *propagate* or *teach,* as in 施敎; second, *to confer* or *bestow,* as in 施捨, 施恩, and 施醫, and everywhere carries with it the idea of conferring a favor or grace by a superior on an inferior. This was no doubt the point of view which influenced the Roman Catholics in choosing it. Few Protestants, however, believe that baptism confers any sacramental grace, or that the administrator is clothed with any such power, and they do not wish any such idea translated into the Chinese word for baptism. The term 行洗 expresses the idea correctly and without any coloring. 行 means simply to perform or administer the rite. The specific difference of the two words is well seen in the terms 行醫 and 施醫; the former meaning to practice medicine in the ordinary way as a profession, the latter to practice it as a charity. The only place where the terms seem to approach each other is their application to the ordinary 作揖 which is referred to indifferently as 行禮 or 施禮. Whatever explanation may be given of this exceptional case it remains that the distinction given above is general and characteristic. The performance of the marriage rite by a minister is uniformly referred to as 行禮, not as 施禮. Still more to the point is the fact that in the present versions circumcision is uniformly rendered 行割禮, not 施割禮. The question is why not 施割, as well as 施洗; the only pertinent answer being that the idea of *grace conferred* was not desired by the translators in the case of circumcision. The fact is that the two cases are perfectly analogous and the same word should be used.

The use of 施洗 illustrates a marked defect of the present translation of the Bible into Chinese, viz., coloring the meaning by putting in the preconceived ideas or prejudices of the translators, by either over- or under-translating. As an instance of the former we have the constant use of 賜 or 賜給 as a translation of *διδωμὶ* whenever it is used with reference to God. The truth is that *διδωμὶ* means simply to give, without any coloring of any kind, so far as the word itself is concerned, and it is uniformly so translated in the English Bible. *

3. *To believe on or in Christ as distinguished from simply believing that a thing is true.* This distinction is a very important one as related to Christian faith, yet it is entirely dropped out of the present Chinese versions. 信 alone being always used. 信 is at best but a weak word for faith, meaning primarily rather *fidelity* than faith. It needs strengthening, and in Mandarin especially it needs an associate word to bring it into line with the genius of the spoken language which depends so largely on dual combinations. As expressing simple belief it may frequently be strengthened by saying 相信. As expressing belief on or in Christ we have the two terms—信靠 and 信服. The former is a foreign-made term not known in purely Chinese usage. It has been devised by preachers as an *explanation* of saving faith. It is too mechanical for constant use and savors too much of the nature of a definition. 信服 is a truly Chinese combination, adding to belief the idea of assent to and confidence in, which is very near if not precisely the idea desired. To 信服 a man is to believe him so as to put confidence in, what he says. By using this term for believing on or in, we preserve the distinction made in the original and carefully maintained in all translations into Western languages.

4. *Temple.* The Greek has two words for temple, viz., *ναος* and *ἱερον*; the former meaning the main building or fane, the latter the temple in general, including "the whole compass of the sacred enclosure" (Trench). For want of two available words in the English language both these words have been rendered temple. Unfortunately the Chinese versions have followed the lead of the English and rendered both Greek words by the one word 殿, and this notwithstanding the fact that the Chinese language offers us *two* words corresponding very well with the Greek terms, viz., 廟 and 殿. The former corresponds *precisely* with *ἱερον* and the latter will answer fairly well for *ναος*. 廟 is used of temples of all kinds, large and small, ancestral and otherwise. The composition of the character —*the covered place where audience is held*—is admirable, and shows at once the idea of the word, viz., the place where the gods

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* In the English Bible *διδωμὶ* is *once* translated *bestow*, viz., in the text "Behold what manner of love the Father hath *bestowed* upon, etc."

(or spirits) reveal themselves and where men come to worship them. It is safe to say that no man translating a Greek book other than the Bible into Chinese could possibly render ἱερον by any other word than 廟. In fact the translators of the Bible themselves when the "temple of Diana" is mentioned (Acts xix. 27), do not hesitate to translate it 廟. Why this careful distinction in rendering a word which was used by the apostles and early church alike of heathen temples and of the temple of God in Jerusalem? The reason affords another illustration of the coloring which translators have allowed their prejudices to give to the translation of the Bible. If in *writing* the Scriptures men inspired by the spirit used the heathen word for temple when they spoke of the temple of Jehovah it surely seems as if the *translators* of the Scriptures might safely follow their example. The fact that the Chinese use 廟 of their heathen temples should not be any reason against it. The terms for *altar, incense, offering, sacrifice, etc.*, are equally used in their idolatry. We cannot allow heathenism to cheat us out of the religious terminology of the language. The Christianizing of the people means the Christianizing of their language. To missionaries who have been long accustomed to use 殿 the use of 廟 will be awkward at first and perhaps *seem* irreverent, but it will soon vindicate its inherent fitness to express the idea. To the Chinese it will seem perfectly natural unless it be to a few preachers who have inherited the prejudices of their foreign teachers. 殿 will answer for ναος, though strictly speaking it does not mean specifically a place where worship is offered, but rather a hall or palace, the main building in any public enclosure. It is only by putting a violent and unnatural strain on the usage of the word that it can be made to include the whole enclosure of the temple with its side buildings, porches, etc. When we say that Christ went up into the 殿 and taught we by necessity convey a wrong impression, seeing the 殿 was reserved for the priests alone. In order to make up for the weakness of 殿 the translators of the Mandarin Testament have generally added 聖. If, however, the use of 殿 be limited to ναος this makeshift will be much less needed and should in any case be entirely discarded. If we add *holy* when it is *not* in the original what more shall we say when it *is* there. It should be observed that the figurative use of the temple for the body is wholly confined to ναος.

5. *Heaven.* Wherever heaven clearly means the abode of the blest, as in Luke xv. 7, Mat. xviii. 10, etc., there seems to be no good reason why it should not be translated 天堂. This term is constantly used in our hymns and Christian books as well as in our prayers and preaching, and will, without doubt, *continue to be*

so used. The term 天 in Chinese is very vague, and will not so readily take on the idea of a particular place as our word heaven. The fact that the term has been coined and come into use proves the need of it. It may not be the best term that could have been devised (天宮 would probably have been better), but it is already embedded in the language, forming an integral part of Christian thought, and it ought to be recognized in the Scripture. It is a Buddhist term, which, however, is nothing against it. We have taken their term for hell, 地獄, *why not its correlative for heaven?*

6. *Ordinance.* The term 儀文, by which this word is at present translated, means *court etiquette* rather than ordinance. The idea of the original is a dignified one, expressive of the forms prescribed for the observance of the law, while the term 儀文 is quite wanting in dignity, having in it too much of *parade* and *decoration.* If the English translators had used the word etiquette they would hardly have been further off than is 儀文. It was evidently chosen in order to disparage the obsolete forms of the old dispensation. It affords another example of coloring given to the meaning by the translators. The term 禮儀 preserves the dignity of the original, and is, without doubt, the correct translation. In Luke ii. 6 when Zachariah is spoken of as "walking in all the commandments and *ordinances* of the Lord blameless" there was no desire to belittle the term, and accordingly the translators of the Mandarin New Testament have here rendered 禮儀.

7. *Grace.* In the present version, when "grace" is used in prayer or benediction, it is generally translated 恩寵. This combination is unusual, even in books, and is never heard in ordinary Mandarin. The root idea of 寵 is *love,* leading to the bestowment of *special favors.* In common usage it is *always* joined with the idea of partiality (generally reprehensible). Its common and natural cognate is 愛; thus we have in common use 寵愛, *to love with a partial and overweening affection.* To say to a man that he 得寵 is to *offend* by accusing him of being a special favorite and in the enjoyment of excessive favors. 恩寵 is thus an overtranslation, and is not a suitable term to use in prayer. The sufficient translation of χαρις is 恩 alone, or else 恩惠 or 恩典.

8. *The Faith.* This term originated with the early church, and is abundantly used by Paul in his epistles. It expresses collectively the special and essential truths accepted and believed by the Christian convert. Its translation transcends the ordinary resources of the Chinese language, and it has accordingly been rendered in a great variety of ways. It is rendered 信心 seven times, 道 three times, 道理 twice, 聖道 five times, 信主的道理 three times,

眞道 three times, 信 (noun) twice, and twelve times the whole sentences so transformed as to use 信 as a verb. The idea of the term is as admirable as it is important, and some way ought to be devised to transmit it in its integrity to the Chinese. Several terms have been suggested, but none seems so fitting as 諸信. This combination not only expresses the meaning, but it makes a term which will fit the various constructions in which "the faith" is used. The Bible has already given rise to a number of new words, such as 恩賜, 天使, 重生, 復活, etc., and to these should be added one for "the faith."

An Object Lesson in Self-support.[*]

BY DR. H. G. UNDERWOOD, KOREA.

EVERY church in its mission work is desirous of establishing in the fields in which it has missionaries, a SELF-SUPPORTING, SELF-PROPAGATING, and SELF-GOVERNING CHURCH. Those missionaries and mission bodies who differ most radically in their plans and methods from the plans followed in our field, and from the ideas of the writer, are not one whit less anxious for a self-supporting church than we are, and they desire to obtain the same as speedily as possible, but they believe that their method of work will attain the end most speedily, while we believe that ours will do so.

We do not, then, in presenting this paper pose as the upholders of a self-support which is not believed in by those who differ with us, but it is a question as to whether self-support in the end can be most satisfactorily accomplished by the granting of large and generous aid at the beginning, or whether better results can be secured by pushing the idea of self-support from the very opening of the work.

This paper then presents an object lesson, not of self-support, but of a field and mission where the self-support principle was strenuously pushed from the very first.

The other plan, that of extending bountiful aid in every department of church work, has been widely tried. Almost every mission field has followed it, hoping thereby to speedily establish a self-supporting church; and in but few cases have these hopes been realized.

What is commonly called the self-support plan, that of strenuously urging self-support in every department and insisting upon the same, *has been given a fair trial in very few places.* I think it must be conceded that the plan of largely aiding at the opening of a work, with a view to self-support in the future, has not been a complete success anywhere, even in the fields where it has been followed for one, two, and three score years and even for a century. It may be claimed that the other plan has also failed of success, but the contention is that this latter plan, that of which this paper is the exponent, *has nowhere had a fair trial.*

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[*] Written for the Ecumenical Council, New York.

Dr. Nevius, although he never claimed to be the originator of this plan, was doubtless the one who brought it most prominently before the mission world; and yet it certainly never had a full trial in his own district of Shantung, China, where his own fellow-workers in the same mission were working on the other principle. The successful trial of such a plan, from the very nature of the methods followed, demands that the missionaries in that station be a unit. In Korea, too, the field which we represent, and which is to be given as an object lesson of the system, it has not had a fair trial. Our Methodist Episcopal brethren are as earnestly desirous of a self-supporting church as we are, yet they do not see eye to eye with us as to the best means of reaching this end; and we find it no easy matter for the systems to be carried on side by side. If you have, in a new field, in one village a mission that carries on its work along the old lines, pays four-fifths or perhaps the whole cost of a church building, pays for the services of an evangelist and colporteur and perhaps a Bible-woman, and supports a native school, all in one village, it will be no easy matter to carry on the other system three or ten miles off, and to insist that the people build their own church, pay for their own workers, support their own evangelists, buy their own books, and carry on their own school. If we find these difficulties confronting us where the workers are in separate missions, how much harder must it be, and in fact how absolutely impossible, for one two, or even half a dozen men to give such a plan a fair trial, with the balance of their mission pulling in the other direction, or even not upholding them.

On our way to Korea, when we were coming to begin work, we were surprised at the dependence of the "independent Japanese" upon the foreign mission Boards for support. A study of the problem seemed to show very largely that there were the same results in the older though more conservative field of China. In the beginning of our work, before we had fully matured our plans, fortunately as we thought, Dr. Nevius paid us a visit on his way to America, in the summer of 1890. His book, "Methods of Mission Work," had already given us much assistance and many valuable hints in the initiation of our work, but the full meaning of his system was more fully explained on his arrival.

After a careful consideration and a survey of the methods and their results in other fields, our mission decided that although our work would start more slowly, and for some years we could not expect as great an outward show of fruits, it was probable that we would have in the end a more firmly established church by a careful following of this plan, than in any other way.

We have been fortunate in that the missionaries who have come out since, as they have seen our work, have nearly all taken the same view ; and that the one or two that did not perhaps fully accord in the principle have agreed to abide by the methods adopted by the majority. Still further, the other Presbyterian churches that have come, have heartily adopted the same plan, and the Baptist mission throws its vote on the same side. Thus with the exception of the two American Methodist churches that are working here with us, and perhaps the church of the English mission, concerning whose methods I have no information, all the missionaries here have adopted the one plan. It might be said that under these circumstances the system was having a fair trial here; but before we consider the results in this land under this system, I would again call your attention to the difficulty of practising a system of self-support side by side with one in which in various ways money from the home land is so freely used.

The system as now followed by our mission is not exactly what was originally known as the Nevius' system, but has grown out of the needs of the work, and has been developed with it. As we now compare it with Dr. Nevius' "Methods of Work" we find that it is even more thoroughly self-supporting than the plans laid down in that book.

It would be well to note in the beginning that the Koreans are not rich, but extremely poor. There are no large guilds of wealthy merchants, and but a small sum of money is a fortune in Korea. A man with a capital of one or two hundred dollars would be considered a well-to-do man and almost a gentleman of leisure. The poorer classes, from whom in the main our church members come, live largely in low thatched mud huts with one or perhaps two small rooms eight feet square each, with a hole in one side covered with paper in lieu of a window, and a small rough lattice door. The province of Shantung in China is, I believe, classed as one of the poorer provinces in the land, and yet Chinese merchants, carpenters, and builders and others from this section who have come in to do work for foreigners, tell us that the Koreans are far poorer than the men of their own province. As we sailed down the Yalu river with China on the one side and Korea on the other, the contrast was most marked. On that side the Chinaman with his stone-built and well-tiled house, strongly made expensive boats, his well-built waggons, the wheels of which were studded with iron nails, his fur clothing and every aspect of substantial means;* while on our own side we saw the Korean with his thatched mud huts with their little paper windows, his poor rickety boats, his cotton clothing, and every appearance of poverty. It certainly cannot be said that the measure of success that has been meted to our work is due to Korea's wealth.

The general principles on which we work are: that the missionary is a leader who has to gather his workers from among the people; that each missionary shall be allowed one paid personal helper, but no one shall be used as a paid helper unless he has proven himself qualified for the position, and some of our missionaries have no paid helpers at all (when a man's work becomes so large that with thirty or forty, or in some cases more, churches to oversee he is unable to superintend the work with only one helper he may, by vote of the mission at its annual meeting, be granted an extra paid helper); that no evangelist or pastor shall be paid for by foreign funds (the term foreign funds applies alike to the Board's money, funds provided by friends at home and those drawn from the missionaries' own pocket). The missionary needs his helper (and in some cases two) to keep in touch with his field and to properly oversee his work, but the real evangelistic work and the paying of evangelists and the carrying of the gospel into new districts we place on the shoulders of the native church. The building of their churches and chapels, as well as their primary schools, is to be borne by the natives; and during the last few years we have made still another step in advance, by asking the natives to carry on the native church-schools, although in the beginning of these schools assistance may be rendered to the extent of one-half their expenses. We have tried from the very start to put the burden of propagating the gospel on the natives. We have been willing to leave this work to them wherever possible; and we have striven to make every Korean realize that the gospel has been given to him not for himself alone but in order that he may carry it to his neighbor, and that it is his *privilege to become a co-worker with God.*

When we started out with this plan, and when we considered all the principles in view, we were almost startled, and tempted to think that we would have to wait a long, long while before we could see any great results; but I believe that the progress of the work here is very largely *due to God's blessing on the methods that we have adopted.* We had expected that our work would go on slowly, that the other churches which were largely following what might be called the old plan, would at the start far outnumber us. We had expected to go "slow," believing that it would be at least "sure;" yet from the very start God has blessed us in the great numbers who have come out on His side. The very fact that the burden of preaching the gospel is put upon the natives, has given to us a church of earnest Christian workers, who are fast carrying the gospel throughout the whole land. To-day we have in Korea out of 188 imperfectly organized Presbyterian churches (last September's figures), 186 *that are entirely self-supporting.* In them we have an adult membership of 2,873, of whom 865 were added during the year. They contributed for

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* The worker in China would scarcely subscribe to this phrase as descriptive of the masses. Nor are there many "of substantial means" among Chinese converts.—Ed. Rec.

Congregational expenses	*Yen* 2,525.90
Education	411.89
Church buildings and repairs	3,099.53
Home and foreign missions	237.11
A total for the year of	$6,274.43

These are only partial figures, and do not represent a large amount given in grain, eggs, products of various kinds, with a great deal of voluntary labor, not only in preaching but in the building of churches, etc.

In passing it should be noted that in the capital and the open ports, where labor commands a higher wage than anywhere else, the wages of an artizan will be about fifty *sen* (or about twenty-five cents U. S. money) and of a laborer not more than thirty *sen* (fifteen cents) a day. Thus, in a place where the laborer gets $1.50 a day, the above amount would represent *yen* 62,744.30.

Now a word or two as to the history of some of these churches.

THE SORAI OR CHANG YUN CHURCH.

Some ten or more years ago, when this church had a membership of ten or a dozen, they sent up a delegation to me at Seoul to let me know that they were desirous of securing a church building for their neighborhood. Some of their number had first heard the gospel in China and had gained their ideas as to mission work from what they had seen there. Not knowing this I expressed joy at their decision and asked them when they would begin the work. I did not at first comprehend what they meant when they replied that that depended upon me; but when I found that they were expecting the mission to provide them with a church I soon disabused their minds, telling them that they must put up their own building. When in reply they said it would be impossible I pointed to the fact that they had wood on their hills, axes and tools in their homes, and God-given muscles in their arms, and told them that if they desired to build a church, and would let me know when they were going to begin, I would come down and lend a hand in cutting down the trees and in erecting the chapel.

A few years later the Rev. Mr. McKenzie, from Canada, arrived in Korea, and being desirous of finding a home in the country, at my suggestion settled in the little village of Sorai. His earnest christian life there soon brought a change among the villagers; Christians that had become cold in the Lord's service had their faith rekindled as they saw his devotion, and it was not long before they decided to build a church. One gave the trees as they stood, others offered to go and cut them down, others volunteered the use of their ox-carts to haul them to the site; a poor widow woman gave the lot on which the church stands; others gave grain to feed the men who volunteered their labor; and a few gave money. Brother McKenzie did not live to see the completion of the work; the same messenger from Sorai brought me a letter from him asking me to go there to dedicate the church on the first Sunday in July, 1895, and a notification of his decease.

This church, the result of so much native labor and the proof of so much zealous love for the Master, was dedicated July the 7th. It was a substantially-built chapel, thirty-five by twenty feet, with a tiled roof. It was in the centre of a farm village of about sixty houses. Before a month was passed under the unpaid ministrations of brother So Kyeng-jo, the building was too small, and steps were taken for its enlargement. Before a year was out, its capacity was doubled, and two neat school or class rooms were added.

The church to-day is one of the strongest that we have in Korea. They have become the centre for the whole of the Chang Yun circuit, and from them have grown twelve other churches. This church, in addition to paying all its own expenses, supports an evangelist, who, under the direction of the elder and deacons, travels from church to church and from village to village, and for whom they have built a house. It supports its own church school, which, through the generosity of the church members, has from time to time received endowments in fields, which now almost meet the entire school expense. In addition to this they are very liberal in assisting other churches and chapels; from time to time send out companies of Christians to preach Christ in villages where He is not known; and they take up collections for mission work, and on two occasions, those of the Indian famine and the Turkish atrocities among the Armenians, collections were voluntarily taken up. For the Indian famine alone they gave over eighty *yen*. When it is remembered that the people are largely paid in kind, and that their wages are not ten cents a day, the above voluntary contribution alone represents no small deprivation and hardship. The brother So Kyeng-jo, to whom reference has been made, the elder in this section, has informed me (and has given figures for his statement), that if the native convert would but be as generous in the worship of the true God as he was formerly zealous for the heathen deities, the Korean Christians would have more than enough money to build their own churches, carry on their own native schools, and pay for their own books, and when all this was done they would have quite a sum left over towards the salary of the missionaries whom they need as leaders. This same brother has travelled considerably throughout the province of Shantung in China, and he tells me that the same is true of the work in that province. A careful estimate of the amount of money spent by native Christians before their conversion in heathen worship will, I think, be an eye-opener to most missionaries, and will assist us very materially in deciding how far the native church can be pushed along the line of self-support.

THE CHONG DONG OR SAI MUN AN CHURCH.

About the same time that Mr. McKenzie began planning for his church, the little building on the mission compound in Seoul, in which the Christians had been meeting, became too small, and it was necessary to enlarge it. We had reached the point where we had thought that in our country places the natives could put up their own buildings, but in a city like Seoul, where labor was so high where the cost of material was so excessive, where everything was so dear, and at the same time where all our members were poor, we thought that we might make an exception to the general rule. We called the church together and told them that the enlargement would be needed; and in discussing this, it appeared evident that a new building would be necessary. We told them that we were planning for a building that would cost in the neighborhood of 1,000 yen. We wanted to plan moderately, and we asked them what they could do. After considerable discussion concerning the plans, and no little work upon the part of the missionaries and natives, our hearts were very much cheered when the latter told us that they had raised 500 yang or a little over 20 yen. We thought that the little handful of people in our Seoul church had done nobly; we were proud of the effort that they had made and the success that had attended that effort, and the missionaries themselves took steps towards raising the balance of the money for the new building among themselves. A site was secured, and we were getting ready to begin work when one day, at a little prayer meeting held at my house, our deacon, Yi Chun-ho, startled the Koreans as well as the missionary by the suggestion that the natives alone, without foreign aid, should put up the new church. I at once turned to him and said: "You have raised twenty yen, and you believed that you had done all that you could; it will take almost 1,000 yen to put up the church; can you do it?" I in turn felt myself strongly rebuked by his quiet reply with the words: "We ask such questions as 'can you do it' about men's work, but not about God's work." The following Sunday one or two members made the proposition to the people, and in several strong speeches proposed that they put their shoulders to the wheel, that those who could not give money should give labor, and those who could not give labor or money should gather the materials, and that all of them should unite and make up their minds that they could put up a church for themselves. The proposition was enthusiastically accepted, and they determined to see what could be done. The women among themselves of their own accord agreed to have in the kitchen a Lord's basket, and of everything that they cooked or made they set aside a small portion, which was to be sold for the church; boys who had no means at all took their packs upon their backs and gathered up stones that could be used in the building; men who had never done a stroke of work volunteered to do what they could. It was decided to begin operations just as soon as there were any funds to commence with and to go as fast as the funds would allow, trusting that as the church went up the means would be forthcoming. Some Christian carpenters, men who are simply day laborers, said as their families were dependent upon them they could not do so every day, but they would gladly work for the church for nothing every other day while the church was building, while on alternate days they would work outside and thus support the family. The mission gave nothing but the site, tiles, and a few timbers of a part of a building, a small portion of which was to be pulled down. The missionaries threw off their coats and assisted in the work, and on Christmas day of the same year we were privileged to dedicate the Sai Mun An church that had been put up entirely by the natives at the cost of 750 yen. It is not a large building; it is only thirty-five by twenty-three feet, but it was put up entirely by the natives with their own money, and they look upon it as their own church. From the very start we have been crowded, and did the lot in which our church is situated allow it, we would have ere this commenced the erection of a large and commodious church. The example set by the Chang Yun and Sai Mun An churches, and almost at the same time by one or two congregations in the province of Pyeng-yang, has been followed all over the land wherever Presbyterian work is starting; and it is a not uncommon and certainly a pleasant experience for the missionary on his visiting a station to find that the natives have ready a church or chapel for him to dedicate. These are but samples of what is being done in Korea and the way in which the Koreans are helping on the work of the Lord. The above instances were chosen simply because they were best known to the writer, but they are by no means exceptions.

(*To be concluded.*)

The Twenty-four Paragons of Filial Piety. *

BY DONALD MACGILLIVRAY.

"OF *three* unfilial things, the chief is to die without sons."—*Mencius.*

"Esteem most highly filial piety and brotherly submission, in order to give their due importance to social relations."—*The K'ang Hsi Sacred Edict, precept one.*

"Honor thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee."—*Fifth Commandment.*

If one were to ask, what virtue is most highly honored in China? there would be no doubt about the answer. All would agree at once that it is filial piety; and the answer is highly creditable to China. A favorite proverb has embodied a sentiment to which China's millions would give unanimous approval, viz., "Of the hundred virtues, filial piety is chief." Thus Arthur Smith calls filial piety not only a characteristic but a peculiarity of the Chinese. With the first dawn of their history we find their emperors extolled for this virtue. Confucius, true to his character of a transmitter, not a maker, merely emphasized and developed in his teaching the fundamental virtues of the ancients. "The ancient kings," said he, "had a perfect virtue, an all-embracing rule of conduct, viz., filial piety, the root of all virtue." "Of all the actions of men there is none greater than filial piety." "There are three thousand offences against which the five punishments are directed, and there is not one of them greater than being unfilial." And K'ang Hsi reechoes the sentiment by putting this duty first in order among his Eighteen Maxims in the Sacred Edict.

But it is not my purpose to deal with the passages in the Classics referring to filial piety, for that would be abstract and theoretical, and theory is the too strong point of the Chinese, at any rate in morals. I propose to see how the theory works out in practice. Fortunately it is not necessary to minutely scan the history of millenniums for our practical examples. That work has been done by a Chinese (some say it was Chu Fu-tsz himself,) and he has done his work so well from a Chinese standpoint that his twenty-four paragons of filial piety are regarded as canonical. The booklet and illustrations are much sold at New Year's time. Though Wells Williams calls it a toy-book it is not to be despised if one desires to know what the Chinese themselves call filial piety.

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* Read before the Shanghai Missionary Association, April 5th, 1900.

Although Williams and Doolittle both give translations in whole or in part, it will be necessary for us to briefly relate the stories of each, classifying and omitting a few uninteresting cases.

Son towards his Mother (eleven cases).

1st. In the time of the Three Kingdoms, a lad of six went to dine with a certain great man. At the feast some fine oranges were brought in. The lad, when no one was watching, slipped three up his sleeve. On taking formal leave, he put both hands together and bowed low, forgetting the oranges; which, in obedience to the law of gravity and in total disregard of "face," rolled to the floor. "And do you, my guest, presume to filch my oranges?" roared the host. A highly embarrassing situation was relieved when the lad with ready wit replied: "I am taking them home for my mother, who loves oranges." His host is lost in admiration that a child so young should remember the tastes of his mother. Posterity join the chorus, and the lad walks off with the oranges into the Chinese Temple of Fame.

2d. This lad, early left fatherless, devoted himself to his surviving parent. She fell sick. During the winter she expressed a desire to have a soup of bamboo sprouts, which unhappily were out of season. The son, however, nothing daunted, repaired to a neighboring grove, grasped a bamboo, lifted up his voice, and wept. His filial cries moved heaven and earth, when lo! the ground parted and the sprouts came up! The soup was eaten and his mother recovered.

3rd. This lad, in a time of disorder in the land, carried his mother on his back to a place of safety, just as Virgil represents his Pius Aeneas carrying his father Anchises on his back from burning Troy. Though often intercepted by the rebels, he told them his old mother was still living, and so was released, for even rebels admit the claims of aged parents.

4th. This boy served his mother obediently. One day, while he was away on the hills gathering firewood some guests unexpectedly arrive at the house. His mother is much embarrassed, and in her longing for her son's return bites her finger. On the instant her absent son feels a twinge of pain, and, divining trouble, starts for home, arriving in time to help his mother to properly receive the guests. The native comment is, "Behold how perfect a medium between mother and child is filial piety!" This is a very ancient example of telepathy. It is said that this boy was afterwrds Tsên Tzu, the famous disciple of Confucius.

5th. This boy's mother during life was very timid during thunderstorms. After her death, when storms came up, her son would run to the grave at the foot of the hills, crouch down beside it and cry: "Your son is here, dear mother, do not fear." He refused to take office because it would interfere with his frequently visiting her tomb. When he came to the passage in the Book of Odes, "Alas! Alas! my parents have borne and nourished me with great care," he always read it with flowing tears. In some pictures he philosophically holds an umbrella over his head to protect from the rain as he kneels before the grave with offerings.

6th. This hero was the son of an aged mother afflicted with sore eyes. She desired to secure some wild deer's milk as a sovereign specific for her trouble. The lad, with inventive love, clad himself in a deer's skin, and entering among a herd on the mountains, surreptitiously milked the unsuspecting does. Of course his mother's eyes were cured.

7th. This pattern was captured by the men of a bandit chief, before whom he was quickly haled. The chief enquired: "Why do you carry that basket?" "To gather ripe mulberries for my mother," the lad replied; "the sour I eat myself." Such unselfishness melted the hard heart of this Robin Hood, who, in proof of his admiration for virtue (in other people), forthwith ordered a leg of beef and two bushels of rice to be sent to their home.

8th. This son's father took unto himself a concubine, who, jealous of the lawful wife, influenced the father to drive her forth. At this time the lad was but seven years of age. He afterwards rose to high office, but could not forget his mother. Laying aside his robes of office he swore an oath that he would not return till he found her. After fifty years' search he succeeded. Time did not efface her memory from his filial heart.

9th. As filial piety is the pillar of the State, the Emperor must be foremost in setting the example. Han Wen-ti finds a place among the worthies. During a three years' illness of his mother he never put off his clothes, being in constant attendance upon her. No medicine, however nauseous, passed her lips without being first tasted by her loyal son.

10th. In the Han dynasty there lived a poor family, consisting of a man, his wife and child, and his mother. Finding that his mother was stinting herself for the child, the son thus discoursed to his wife: "We are so poor that we cannot support our mother together with this child. Why not bury the child alive? We may have another, but if mother should die her place cannot be filled." His wife dares not oppose. He begins to dig the grave, when lo! he strikes a pot of gold, on which a thoughtful providence had inscribed: "Heaven bestows this gold on the filial son. The officials shall not seize it, nor shall the people take it." The ancient Greeks reasoned similarly about a wife as compared to a brother. The wife could be replaced, but not a brother, and so they were prepared to sacrifice the former in preference to the latter.

11th. This case presents no special features.

Son toward his Father (*four cases*).

12th. This boy's father died, but owing to extreme poverty the family could not provide a coffin. The lad resolved to sell himself in order to secure enough money for the purpose. With the proceeds the boy is enabled to gratify the impulses of his filial heart. While on the way to work out his debt a female fairy opportunely appears to him and seeks the honor of his hand, which he grants. The happy pair proceed to the master's house, and in one month, such is the skill of the fairy, they are able to hand over two hundred pieces of satin in full discharge of the debt.

13th. This boy lost his mother at the age of nine. His devotion to her was the talk of all the country-side. To his living parent he devoted himself with the most assiduous anxiety. In summer, when the heat was great, he sought to cool his father's pillow by a vigorous use of his fan. In winter, before his father lay down, the lad first warmed the couch with his body. This story must somehow have become known to the senior boys at Rugby School, where they used to teach the "fags" to be properly filial towards them by performing a similar office for them on cold nights!

14th. This boy distinguished himself at the age of fourteen by saving his father's life. While they were at work in the field a monster tiger suddenly sprang out of the thicket and attacked the father. The lad, seeing his father's imminent peril, leaped upon the tiger, regardless of costs, putting him to a speedy and ignominious flight. It is to be hoped that the father would have been as ready to risk life for his son.

15th. This story is unfit for translation.

Son toward Step-mother (*two cases*).

16th. Losing his mother early, this youth fell into the hands of a step-mother, who treated him with the proverbial harshness.

One winter day his father ordered him to pull his carriage for him. The rope fell from his numbed hand. His father, not knowing the cause, proceeded to beat him when, to his astonishment, the lash split open his clothes and shewed that his wicked step-mother had wadded his clothes with the flowers of reeds instead of the warm cotton with which she had provided her own children. The father, justly incensed at this discovery of her cruelty, was about to divorce the wicked woman, when the little philosopher, with equal generosity and thoughtfulness, pled his father to spare her, saying: "Mother here, *one* son cold; mother gone, *all of us* will be orphans." The step-mother, hearing this, repents forthwith of her misdeeds. The boy was Min Tzu-ch'ien, one of Confucius' pupils.

17th. This lad's step-mother was always accusing him to his father of want of filial love, so he determined to give a heroic proof of his sincerity and virtue. He resolved to melt her heart by gratifying her palate. In midwinter he went to the ice-bound river to fish for carp; but failing to break a hole our hero, nothing daunted, pulled off his garments and proceeded to melt a hole with the warmth of his naked body. In a miraculously short time the ice melted, and out leaped two large carp. These he joyfully carried to his step-mother; who, on learning the facts, repented of her evil deeds. A poet has said: "A thousand ages cannot efface the remembrance of the crack in the ice, nor obliterate the fragrant traces of so worthy an action."

Son toward Parents (*five cases*).

18th. This lad early earned a place in the honor roll by an extraordinary act of filial devotion. The family were poor, and of course had no mosquito-curtains to their beds. The rest of the old folks was much disturbed by the mosquitoes; but the filial son was equal to the occasion. He hit upon a happy expedient. He allowed the village mosquitoes to sate themselves on his youthful blood so that his parents might escape their attentions. A poet represents him to have thus discoursed when they presented their little bills: "I have no dread of you, nor have you any reason to fear me. Although I have a fan I will not use it. I will lie very still and let you gorge yourselves to the full."

19th. This is a specimen of the virtue of a man seventy years of age, whose parents were still living. Fearing that the sight of their aged son should provoke in them the unpleasant thought of their own still more extreme age, and agreeing with Confucius that the difficulty is with the countenance, he adopted the variegated dress and manners of a little child. He would also take two pails of water on a carrrying-pole, and pretend to totter like a child. Falling down, he would begin to whimper like a child. (This story may have some connection with our phrase "second childhood!")

20th. This pattern, being deprived by their early death of the privilege of serving his parents, set up images of them which he served as if living. His wife, moved with jealousy, did not approve of this course, and in his absence pricked the hands of the images with a needle. The son on his return saw blood on the hands and tears in the eyes of the images. He straightway charged his wife with her offence and drove her from his house.

21st. About 2200 B. C. lived Shun. His father was stupid, his mother depraved, and his younger brother proud. Amid these difficult circumstances he shewed such duteousness that the supernal powers were moved. The elephants came to plough for him and the birds to weed for him. The Emperor Yao heard of this, and sent nine of his sons to serve him, then gave him his two daughters in marriage, and finally resigned the throne to him.

22nd. Nothing noteworthy.

Daughter toward Mother-in-law (*two cases*).

23rd. Nothing noteworthy.

24th. The mother-in-law was fond of river-water. To fetch it, the daughter-in-law had to carry it a distance of two miles. She was also very fond of carp, which at much expense of toil were also procured for her. At last reward comes; for suddenly, by the side of the house, there bubbles up a spring of pure water, which was found to be of the same taste as the river water; and strange to relate, a brace of carp were wont to leap out of the spring every day until her death!

Of the foregoing cases eleven, or nearly half, relate to the duty of son to mother; four, of son to father; five, of son to parents; two, of son to step-mother; and two, of daughter-in-law to mother-in-law.

Anyone who looks into the Hsiao Ching can see that Hsiao 孝, the character usually translated filial piety, has a much wider application than with us. Baller, with a view to cover the whole field, translates it "duteousness." But the twenty-four paragons do not wander from the text, and strictly relate to the duties of children to parents, properly including step-mothers and mothers-in-law.

According to our survey, filial love should find its loftiest exponent in the son of heaven, while the lowest and poorest should furnish many examples. Children should endure suffering and risk danger for their parents' sakes (nine instances); when promoted to office remember them, be pained when they feel pain, and perform the humblest duty for them. They should exercise the greatest care and solicitude for them, give them dainty food, even at great expense to the giver, long to see them if separated, and prefer them to office. They should even give up a son for them and surrender a wife for them if she is not in sympathy with their son's love. They should help them when helpless, cherish them when sick. Even when children are old they must not forget filial piety. When parents die, children should make any sacrifice to provide them with decent burial, and cherish them with offerings as if living.

1. The fact that about one-half of the paragons are specifically in the list on account of devotion to their mothers, should be allowed due weight when we dwell on the inferior position of women in China. Let no one be so ungracious as to say that duteousness is easier towards the compassionate mother than towards the stern Confucian father. The lesson here is highly creditable to the Chinese, and we must not hastily discount it. At a lantern exhibition in Honan, Dore's picture of the Prodigal Son was shown to a meeting of new converts. After the various characters had been all pointed out an old man inquired: "Where is the Prodigal's mother?" She would have felt it most. He could not think why the artist had left her out. I do not think that Christianity had taught him this. At any rate the Chinese woman rates highest as mother, though lower as wife and lowest of all as daughter. So, *per contra*, none of the twenty-four are filial daughters, and only two appear as filial daughters-in-law. As to the wife, according to our text, one is so bad as to dishonor the parents' images, and another must do violence to her maternal feelings by standing near while her brutal husband digs a hole to bury their child.

2. It is creditable to the Chinese that so many of the paragons come from poor families (seven cases). To this day it is said that poor families are the ones to produce filial sons. 有命之父母不知孝子, "Lucky parents do not know what it is to have filial sons," *i.e.*, sons of the well-to-do are either not inclined or have no opportunity (to show filial piety).

3. There is in the paragons no trace of the practice which the late Dr. Faber described as cannibalism, but which is, in modern times, the sure road to Imperial recognition, and an imposing Pailou. I refer to the practice of filial sons and daughters cutting out a piece of their own flesh and providing their unwitting parents when ill with a Thyestean banquet in hopes of a happy recovery.

4. It is well to note that according to these stories, heaven, or heaven-and-earth, rewards filial piety as in accordance with what is right; we can hardly say in accordance with their will, for such impersonal entities cannot be so spoken of. In one instance, a heavenly being comes to relieve distress. When we come later

to speak of the ethical basis, we will see how weak this is; but meantime we should rejoice that there is no subject on which conscience, God's representative in the breasts of the Chinese, is so sensitive and responsive.

5. In the management of the family (齊家), this virtue is the chief. It is sometimes said that the Chinese have no homes. But granting that there have been even a few instances like the paragons, who can deny that in these cases the word "home" is worthily employed? though that does not mean that we Christians have nothing to add to the idea.

6. The Chinese are not wrong in emphasizing filial piety and claiming for it far-reaching consequences. It is most creditable to them that they fixed upon it as fundamental. "The fact of fatherhood is indeed primary, fundamental, and universal. Every man, being a son, knows what is involved in fatherhood." (Principal G. M. Grant). Moreover, if we examine the divine principle underlying the fifth commandment, 'the first commandment with promise,' we shall see that the Chinese are right in their far-reaching views of filial piety. Let us hear what the late R. W. Dale says about this commandment: "The promise was a declaration that the prosperity, the stability, and permanence of the nation depended upon the reverence of children for their parents. The discipline of the family was intimately related to the order, the security, and the greatness of the state. Bad children would make bad citizens. If there was a want of reverence for parental authority there would be a want of reverence for public authority. If there was disorder in the home there would be disorder in the nation; and national disorder would lead to the destruction of national life. But if children honored their parents, the elect nation would be prosperous, and would retain possession of the country which it had received from the hands of God." After reading this one need not wonder at the long continuance of the Chinese in the land which God gave them.

But now turn for a little to the other side of the picture and note the defects. 1. The Hsiao Ching, which is at least of Confucian authority, asserts that the "services of love and reverence to parents when alive, and those of grief and sorrow for them when dead, completely discharge the fundamental duty of living men." The paragons accord with this idea; and of course on the face of it we see that the position assigned to this virtue is extravagant, and leads the Chinese into doing ridiculous and even wicked things, under the impression that filial piety demands them. As a result, we have straining after excessive devotion, impossible without improper disregard of the just rights of others. Although filial piety is important, we cannot admit that it is a religion in itself, as the

Chinese people do when they pit it against the worship of the gods' as witness the proverb: "在家孝父母何必遠去燒香, Reverence your parents at home; why should you go far to burn incense?" As if to say, you need no other religion! Love to parents is indeed a natural duty, but there are two other loves—love to God and love to man—which constitute the great commandment; nay, there are three, for self-love is also a duty. Thou shalt love thy neighbor *as thyself;* but the greatest of these is love to God, which seems impossible to the Chinese, who will only admit it possible to *reverence* God.

2. It follows from the extravagant importance attached to this virtue that the moral judgment is confused, so that men condone, or worse, laud to the skies, acts which the most elementary conscience would unhesitatingly pronounce immoral unless warped by a wall-eyed view of their parents as indeed living Buddhas. Thus a boy steals oranges, but as it is for his mother the act is highly praised. To this day no daughter-in-law regards her pilfering from her husband's folks as stealing, because it is "for her mother." A son proceeds to murder his child to save his mother, forsooth! Similarly, vengeance on behalf of parents is regarded as a sacred duty; and not long since, sons used to leap from the top of T'ai-shan in order to save a sick parent. In the Christian sentiment, on the other hand, there is the fullest scope for the discharge of filial duty, without violation of the laws of God or of conscience. "Harmony and unity are secured by the subordination of man's duty to man to man's duty to God."

3. On reading some of these stories, we exclaim again and again: How miserably selfish these parents must have been to allow their children to do such things for them! To this agrees the frequent remark of critics that the Chinese idea of filial piety fosters selfishness. The full tale which their parents exacted from them, they expect to exact in turn from their children, not merely during youth but down to the end of life and for long after death. "He who gives sixteen ounces of filial piety to his parents, will receive one pound of it from his descendants" (孝親十六兩後輩兒孫還一斤). "Sons should be born early, not late" (能生早子不養遲兒). If born late the parents may die before the boys are of any use to their parents, and so the trouble expended on them will be wasted. The 'final cause' of children is the benefit of the parents. The selfishness of parents accounts for the dislike of daughters. Early marriage carries them off to benefit another family. In this connection note that no daughter appears among the worthies except the daughter-in-law, who comes to add to the working force. Some have argued from the supposed composition of the character 孝, viz.

(according to the Shuo Wen), an old man on his son's back,—that the primitive idea is support; and the fact that Confucius scornfully blames some of the people of his time for fancying that the mere providing of food and raiment was filial piety, shews the danger that always existed. The Christian idea is: Honor thy father and thy mother; obey your parents in all things. At the same time the duties of parents are enforced: "Ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord." (Eph. vi. 4). "Fathers, provoke not your children, that they be not discouraged." (Col. iii. 21.) Legge says that no Chinese would subscribe to the teaching of 2 Cor. xii. 14, viz., "The children ought not to lay up for their parents, but the parents for the children." He says it always provoked a storm of opposition when he quoted it. And yet Christian children are constantly assisting their parents with their earnings, and Chinese parents are laying up for their children. If explained to them the passage would appear perfectly natural.

4. In only two of the paragons is there reference to ancestor worship; but to a Chinese this is so elementary a duty that it needs no emphasis. But there must be something radically wrong with a conception of duty which has borne such mournful fruit in connection with the dead. The dead require our services, it is said, and so leaving a posterity is held to be a sacred duty. Hence a train of ills thus summarized by Arthur Smith: "Adoption of children, whether there is or is not any adequate provision for their support, early marriages, and large families with nothing to live on, polygamy and concubinage, always and inevitably a curse." The effect of ancestor worship on progress is sufficiently well known without special mention.

5. Although Chinese, when questioned, admit that filial conduct is pleasing to heaven, in this virtue as in every other the chief motive is not that it is pleasing to heaven, but that it is highly expedient. Utility is the motive. Social order, peace, safety, prosperity, are necessary. Therefore be duteous. Beyond this, gratitude is also dwelt on as prompting duteousness. Thus the paraphrast of K'ang Hsi's Maxim derives all his arguments in enforcing the duty from these sources. How different Paul's precepts to children: "Obey your parents in all things, for this is well-pleasing *in the Lord;*" and again: "Children, obey your parents *in the Lord,* for this is right."

Finally admitting the evils of exaggeration mentioned above, after all, are Chinese children, on the whole, filial or the opposite? Two veterans have expressed themselves on the point. The late Dr. Yates affirmed that Chinese sons are the most unfilial, disobedient to parents, and pertinacious in having their own way, of any nation we ever read of. But the late Dr. Legge roundly dissents from this condemnation. I should be glad to hear the opinions of those present. At any rate we should not be of those who seem afraid to discover virtues among heathen peoples, lest, forsooth, the motives of evangelizing should be weakened. We should rejoice that God hath not left himself without witness in the conscience of the Chinese. Christianity ever perfects; correcting excesses and filling up defects, supplying moral dynamics where there is nothing to help to the attainment of virtue, and teaching the Chinese the greatest lack of all, their duty to a heavenly Father, by union with whom a full-orbed character is alone possible.

The Measuring of a Minister.

BY REV. D. W. NICHOLS.

THE character of Jesus Christ is the most unique this world has ever known. His very uniqueness proves His divinity. He courted the favor of none. He paid no attention to the whims of so-called society. He depended upon the truth and the righteousness of His cause to commend Himself to mankind. He started his mission on a basis that had never before been tried. It was the very opposite of what our so-called wise men would have considered a wise plan. He undertook to conquer this world with a weapon that had never before been tried. The clash of arms upon hundreds of battle-fields in every land had been heard. Nations with carnal weapons had conquered, but to be reconquered by another. Lands had been pillaged and unnumbered hosts slain by marshalled hosts under earthly kings, and the world all the time growing worse. Now comes a new king to conquer the world and make it better by a new method. He builds no forts, he arms no troops with weapons of slaughter. Men and devils arrayed themselves against him, while angels sang his song of triumph of the victory He was to achieve. He stood alone, the world with its most cruel weapons arrayed against him. He launched a thunderbolt from the skies on the compelled attention of mankind. "Repent, for the kingdom of heaven is at hand!" was a call to surrender. He was armed with the weapon of love, which kills and makes alive. He poised his bow, let go his arrow. The message was the same for the king upon his throne and for the beggar on the streets. His message found a responsive echo in the hearts of many who desired to enlist under his banner. Their numbers multiplied. He chose his trusted few from among the lowest, and through his loving grace and heaven-given wisdom, exalted them to the highest eminence to which it was possible for mankind to attain. The good in every land have loved and honored him, while the bad have scoffed and marvelled at his power. He is now the captain of the greatest army this world has ever known. They march to the music of heaven; their tread shakes the earth, their numbers are being multiplied daily. His wisdom in choosing the weapon he chosė is manifest. He conquers and holds men as none other can. With a bugle blast from the throne of God, he has called and is still calling men in every land and among all peoples, and arming them with the all-conquering message to take the leadership in His church to conquer other hearts and other nations. Armed with the sword of his Spirit, He has started us out on a crusade to win this world; and woe be unto the man that dares to exchange the God-given weapon for one of his own or another's creation. Many have done this and been defeated upon many a battle field. They have fought hard, but gained no victories in conquering hearts for the captain of our salvation.

The little army over in Judea were sent forth as sheep among wolves. They fully understood what that meant. What was true to them, then and there, is equally true to us in China. He gave a standard for the measurement of his ministers, *i.e.*, they could have but one Master. They could not serve God and Mammon; that is, they could not serve God and do as the world does. He declared that His word was not bound, and He never intended any faithufl soldier of the cross should be. But there are cowards and traitors in the armies of every nation; and there are traitors in the church of Christ, and have been ever since the days of Judas Iscariot. Men, when facing the enemy, have been known to throw down their weapons and run; others have thrown down their weapons and surrendered, others have not only surrendered, but have actually joined the ranks of the enemy; but their names have never gone down in the history of famous men, but have been a stench unto the good and brave among all nations. But the man who goes down holding up his colors, true to his country and his flag, is the man whose memory we delight to honor. Some ministers of the gospel, through weakness and fear of popular opinion, have compromised the truth and toned down the message of the Son of God, with the result that such ministers have brought shame to themselves, disgrace to the cause of Christ, and condemnation to the souls of men. We are now measuring such men, and find they measure not up to the standard as given by Paul: "For to me to live is Christ, to die is gain." Better a thousand-fold to be ostracized from society, to be burned at the stake of public opinion, to die upon the scaffold of scorn and opprobium than to compromise the word of God in courting the favors of the world.

The attitude of the apostle to the Corinthians should be the attitude of God's ministers to all people. "For I determined to know nothing among you save Jesus Christ and Him crucified."

No man is so scrutinized as the minister of the gospel. He is the target at which the arrows of every man's bow are directed. Can he walk among them without injury? That depends upon his life. If he lives close with God, ever leaning upon the everlasting arms, sheltered beneath the wings of the Almighty, with a conscience void of offence, he can He need have no fear; the air will be filled with a legion of angels to guard him. He must first be sure that he is right with God. If no condemnation comes from above he need have no fear from that which comes from below. If the minister compromises the word of God, or compromises his life to gain the favor of the world, he will have purchased it at far too great a sacrifice. He will be far better off without it. To suffer ostracism would be paradise; while to gain the favor of man, and God offended, would be hell.

Let the minister always seek his message from the Lord, and endeavor to imitate our great Exemplar, Christ Jesus. He never made an attempt at eloquence to gain the plaudits of men; and yet "He spake as never man spake." He made His life, and every word He uttered, speak for the good of man and the glory of God. The minister of the gospel should always feel that it is his duty to "cry aloud, spare not, lift up the voice like a trumpet, and show the people their transgressions and the house of Jacob their sins." He should ever live in that rich experience. "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of prisons to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn." This is the standard by which the minister is to be measured. And no man who claims to be called of God should object to being measured by the standard given by Him, "whose we are and whom we serve."

I am fully aware that as ministers we are not always measured by the law of justice as given in the word of God; but we should rise so far above any other rule of measuring a minister that our critics would be put to silence. The minister should be measured more by his character than his words. Character speaks more eloquently than words,—weigh men's characters. He of the blackest heart and the vilest character may have the eloquence of a Cicero or Demosthenes, while one whose character is spotless, as that of an angel of light, may yet speak with a broken stammering tongue.

Let us imitate the Christ in our messages. He made no mistake. He was always in season and never out of season. His message was always suited to His hearers. He was the same yesterday, to-day, and forever; but His message was not always the same. Note the Beatitudes: "Blessed are the pure in heart," "Blessed are the merciful," "Blessed are the meek," "Blessed are the peacemakers." Such a sermon must have thrilled the hearts of those who heard Him with joy unspeakable. Again: "Come unto Me all ye that labor and are heavy-laden, and I will give you rest." How the weary and burdened hearts must have leaped with new life on hearing such a message. Perhaps many are saying: Oh, give us such a ministry as His—so gentle and kind; no harshness, no rebuking of men for their shortcomings. But hold; let us hear him on another occasion: "Woe unto you, scribes and Pharisees, hypocrites; woe unto you, lawyers; woe unto thee, Chorazin; woe unto thee, Bethsaida." Where are your beatitudes now? Hear Him once more when some of the self-righteous come to Him, claiming to have Abraham as their father. "Ye are of your father the devil, and the lusts of your father ye will do." Again: "Ye generation of vipers, who hath warned you to flee." The gentle beatitudes have changed into the blazing forked lightnings of Sinai. The storm of justice bursts in fury against the wickedness of man. Read the 4th chapter of Luke's gospel from the 16th to the 32nd verse. Here you will find His audience charmed and thrilled with delight at His gracious words; and yet before He closed His discourse, this same crowd is aroused with indignation and seek to kill Him. His message had pricked their conceit and roused their indignation. Men have always attempted to limit the gospel message by bridling the tongue of the ministry.

"Shall I, to soothe the unholy throng,
Soften thy truth, or smoothe my tongue,
To gain earth's gilded toys, or flee
The cross endured, my Lord, by thee?"

No, the scoffs and scorn of mankind cannot hurt us, so to the Cross of Christ we cling; we need have no fear.

"Yea, let men rage, since thou wilt spread,
Thy shadowing wings around my head."

Saul was a great king, because God made him a king. By appointing himself a priest—an office to which God had never called him—he offended a righteous and just God, counting the office of the priesthood other than a sacred office to which God divinely calls men; and for his presuming to assume the duties of this sacred office, God visited him with His great displeasure. I fear there are too many who presume to enter the sacred office of the ministry without having first obtained the divine call and the signet of this call, which is: "Woe is unto Me if I preach not the gospel." There is no mistake in such a call. If a man has such a call, neither men nor devils can intimidate him in his glorious work; nor gold nor silver can tempt him to lay aside this glorious calling. That branch of the Christian church, of which the writer is an humble member, propounds the following questions to those seeking admission into the ranks of her ministry: "Do you trust that you are inwardly moved by the Holy Ghost to take upon you the office of the ministry in the church of Christ to serve God for the promoting of His glory and the edifying of His people?" This question must be answered in the affirmative. Again, in the admonition given by the bishop to those presenting themselves for ordination: "You have clearly determined, by God's grace, to give yourself wholly to this office, whereunto it hath pleased God to call you; so that, as much as lieth in you, you will apply yourself wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures you may wax riper and stronger in your ministry; and that you may so endeavor to sanctify the lives of you and yours and to fashion them after the rule and doctrine of Christ, that you may be wholesome and godly examples and patterns for the people to follow." The man who keeps these vows will alway be found in the work of the ministry until God speaks to him and says: "It is enough, come up higher."

No man is big enough to make an all-round minister of the gospel and yet be entangled in the affairs of the world. Business men who make a success of their business are men who give undivided attention to their business affairs. The true minister of the gospel will find enough in the ministry to occupy his head, his heart, his hands, his all; to him "Christ is all in all."

"Let Zion's watchmen all awake,
And take the alarm they give;
Now let them from the mouth of God
Their solemn charge receive.

'Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart,
And filled a Saviour's hands.

They watch for souls for which the Lord
Did heavenly bliss forego;
For souls which must forever live
In rapture or in woe.

May they that Jesus, whom they preach,
Their own Redeemer see;
And watch Thou daily o'er their souls,
That they may watch for Thee."

The man who devotes himself wholly to the work of the ministry, need offer no apology for the position he occupies, as does the man who devotes a part of his time to the work of the ministry and a larger part of his time to worldly gain.

I once knew a minister of the gospel, a very strong premillennarian, who was preaching on every occasion the immediate second coming of Christ, believing, as he professed, that the time was at hand; and yet a grasping speculator, as though he was afraid Christ would come before he got a few thousands laid up for his family. He perhaps expects the millenniarian to come to him and not his family, if one is to judge him by his actions. "Ye cannot serve God and mammon," so said our great Teacher, who taught by precept and example: "I come not to do mine own will, but the will of Him that sent me." Again: "My meat is to do the will of Him that sent me and to finish His work."

The ideal of the true minister of the gospel is high; but blessed, yea thrice blessed, that man who attains to that high ideal; or like the apostle: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I am also apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, *I press toward the mark for the prize of the high calling of God in Christ Jesus.*" The things behind are the world, the flesh, and the devil. He presses forward that he may be found in Christ, "his living head." This is a picture of an ideal minister of the gospel. Paul is right when he calls the work of the ministry a "calling." It is not a profession, but a calling of God to the noblest work mortal man ever engaged in; co-laborers with God's own Son in the world's redemption. Perhaps some will object to be measured by the standard set forth in this article; but the objector will not be among those whose life is devoted wholly to the work of the ministry.

Where can you find men who command the respect of all classes more than such men as Drs. Muirhead, John, Hudson Taylor, and the late David Hill and Dr. Nevius, and many others one might name? But this is sufficent to illustrate. Men who on entering the ministry *gave themselves wholly to God*, who had called and ordained them to the great work of the ministry of the gospel of His dear Son. Their ordination vows were not rashly made. Such men will not object to being measured by the standard herein given. Paul the apostle, after a life well spent in the ministry, exhorts the youthful Timothy to faithfulness, cautioning him against becoming entangled in the affairs of the world, urging him to be a good soldier of the cross; and, having endured the trials and conflicts incident to a faithful ministry, he exclaims: "I have fought a good fight, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but unto them also that love His appearing." May we measure up to this man of God, who felt, "to me to live is Christ, to die is gain."

*Missionary Dangers.**

BY REV. D. J. MILLS.

A VERY superficial reading of the New Testament gives one an impression of danger, imminent at all times to the early disciples, and especially threatening those who actively and openly engaged in the propagation of the gospel.

"Go your ways; behold, I send you forth as lambs in the midst of wolves," said the Master; and never was any attempt made to hide from His messengers the merciless opposition that would confront them in the world at the hands of men, and not less at the hands of the prince of darkness, from whom they were to daily pray to be delivered.

In the inspired account given us of the founding of the early church, the element of danger looms ever large before our vision. Persecution and intolerance without, heresies and schisms within; the very "pillars" characterized at times by weakness, inconsistency, and fallibility, all threatened to wreck the church of God and quickly scatter the company of believers so lately gathered out from Jews and gentiles.

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* Read before the Tientsin Missionary Association February 19th, 1900. Published by request.

The closing book of the Canon, even if it conveys nothing else to the casual reader, certainly in its vivid succession of figurative scenes, filled "with blood and fire and vapour of smoke," will impress him with the fact that dangers to her very existence would threaten at every step the Bride of the Lamb, and that all the powers of earth and hell would conspire to rob her of her purity. No effort of fiendish malice or diabolical ingenuity would be left untried to pollute and destroy her. The path to the final triumph was indeed to lay through the valley of the shadow of death, "set all along," as Bunyan tells, "full of snares, traps, gins, and nets *here*, and so full of pits, pitfalls, deep holes, and shelvings down *there*," that only by the leading and protection of an almighty hand could there be escape or deliverance.

Missionary dangers, however, may include not only the dangers which are peculiar to the missionary, but also such as are common to all the people of God. The most eminent missionary, as well as the most insignificant Christian, may easily make shipwreck of faith if he neglect to be on the watch against the ordinary temptations of the world, the flesh, and the devil. It was in the common things of life—bread—that the great Captain of the missionary host met his first and perhaps most subtle temptation. Much more than the rank and file of the Christian army, must the missionary give ear to those danger-signals—the "take heeds" of Scripture.

"An evil heart of unbelief" will be fatal to everything. "Take heed!" "Hypocrisy, the leaven of the Pharisees," will disgust and hinder the heathen in China as much as at home. "Take heed!" "Covetousness," like some imperceptible yet deadly gas, will overpower the strongest of God's saints. "Take heed!" "To be seen of men," may be the motive underlying much, even of the missionary's effort and sacrifice, and the applause which the church and world bestow, will be the only reward such service will ever obtain. "Take heed!"

"Take heed!" the word sounds out again and again, "*how* ye hear," "*what* ye hear." "Take heed that no man deceive you." "Take heed to yourselves, lest at any time your heart be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day," the day of His appearing, "come upon you unawares." "Take heed unto thyself and to the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee." "Take heed to the ministry which thou hast received in the Lord, that thou fulfill it."

These and many other warnings found in the Scriptures, the missionary, living often in isolation, where Satan's seat is, and excepting for the great Shepherd of the sheep, himself pastorless—*he* above all people cannot afford to disregard.

"A holy 'missionary' is an awful weapon in the hand of God," but what will the unholy be but a stumbling block, a delusion and a snare?

My purpose, however, in this paper, is to deal not with these general spiritual dangers, much less of dangers to health, to home or person, from riots and rebellions, from "Big Swords" or "Boxers," but simply with some dangers to the missionary's usefulness, as he or she goes on in "the common round, the daily task."

Persecution seldom hinders or harms the work of God; and to the missionary it affords indeed a valuable opportunity for showing that faith in God is a reality; and not life, but the favour of God is the greatest necessity. Few of us probably look back upon our period of missionary life without some feeling of disappointment. We have not seen *all* that we had hoped of God's power and grace, of changed lives and saved souls; and why not?

If this paper deals with common places, my excuse is that the common place is most likely to be overlooked; and to "exhort one another daily," even in the things with which we are most familiar, is a Christian and therefore a missionary duty.

Dangers to the usefulness of the missionary as such, are not perhaps easy of classification, but we will consider them as they stand in relation, first, to the missionary himself; second, to the missionary and his fellow-workers; third, to the missionary and his work.

I. Perhaps the first danger that threatens the missionary himself is to become so accustomed to the abounding evil around that he thinks far less seriously than he ought of the exceeding sinfulness of the sins so commonly committed. Idolatry may even become only interesting. Foot-binding and other cruel customs cease to horrify. The opium vice, he begins to think, is not so bad after all, and Sabbath observance can well be done without! The moral atmosphere benumbs, and there is a danger that instead of converting the Chinese they, in some measure, may convert him; and prevarication and lying, deception and dishonesty, temper and other vices, if not actually becoming a part of his character, may at any rate cease to stir in him those strong feelings of disapprobation with which he formerly invariably regarded them.

To missionaries who are much thrown among the Chinese for companionship there is a danger that they unduly exalt themselves and imagine that their knowledge, abilities, and goodness are far in excess of the actual facts. They measure themselves by the predominating ignorance and stupidity around. The fulsome and specious flattery also of cringing defendants, has its effects; and the result is the death of meekness and humility. Furloughs, the society of one's peers, the study of great books, all have their corrective effects; but the true antidote to pride is found in the word of God; especially the 2nd of Philippians and the example of Jesus Christ.

On the other hand, there are those who too readily conclude that they at least are of no use and can do nothing, that it was all a mistake their having come to China at all! To such the message comes, "have faith in God," who can overrule all mistakes to His own glory and use in His own soveriegn way the soul that is wholly subject to Him.

If it be the want of visible results which leads to such despondency the time of harvest may not be yet. The thought, "In *Thy* favour is life," cheered and upheld the self-denying Bowen of Bombay in his long and arduous yet apparently fruitless labours.

Visible success, while to healthy minds acting as a stimulus to greater and grander effort, may also be a peril. If our expectations are supposed to be realized, it will be the death of all progress, and our chief employment the retailing to ourselves and others the brave deeds that *have* been done instead of afresh girding ourselves for the still raging conflict.

The "Go ye" of Matt. xxviii is repeated from heaven again and again in the Acts and Epistles; and woe to the missionary who can live without preaching and teaching the gospel of the grace of God. Paul the aged, though having fully proclaimed the gospel of Christ from Jerusalem to the shores of the Adriatic, and "having no more place in these parts," far from being content with what Christ had wrought by him to make the gentiles obedient, was still looking forward to work in Rome and far distant Spain. Ever fresh conquests for the cross! The true missionary spirit flaming till the end.

II. In regard to the dangers that beset us as co-workers with others it is not easy to estimate the harm (and the good) we can all do *to*, as well as receive *from*, our fellow-workers. How often have the hearts of tried veterans in the missionary ranks been made sad by the harsh judgments of those who, following after, have concentrated their attention not upon the brilliant successes, but upon the supposed failures and defeats of their predecessors in the war.

It is easy, however, to be wise after the event. It is easy to ignore the fact the our superior knowledge has been only possible, because of the very mistakes which we may cruelly deride or condemn. And after all, were these things mistakes? Have we the power to so put ourselves in the position of those we blame and to so exactly estimate all the difficulties that then surrounded them, that we dare to pronounce an adverse judgment? To do the best possible, though bad compared to what is desirable, is not a blunder. That we can do better, is perhaps only because of the altered circumstances, altered possibly through the very line of action we condemn. In these days there are few of us but what in some sense succeed to the work of others. Other men have laboured, and we enter into their labours. Let us not, even to explain our own failure, disparage their labours; for "with what judgment we judge we shall be judged."

To make our fellow-workers or those around us a common topic of conversation, is most dangerous to harmony and true unity. It is seldom safe to discuss the sayings and doings of others. It is generally impossible in so doing, not to make comparisons and not to exaggerate; and suspicion, if not dislike, may soon take the place of confidence and love. To discuss Julius Cæsar, the latest invention, the Scriptures of truth, or indeed anything rather than those with whom we work and live, may be of real use and benefit; but tale-bearing, gossip, and back-biting (suggestive word!) have grieved the Spirit of God, set workers at variance, and hindered the work in not a few mission stations. To the peculiarities or infirmities of others let us turn a deaf ear and a blind eye, which often indeed, as Mr. Spurgeon once said, will be our best ear and best eye.

Dissension also may arise when individual opinion is stubbornly believed to be the only possible rule of conduct, and pigheadedness is mistaken for firmness, and wilfulness for consistency. Happy are we if like the late Dr. Nevius we can cheerfully help to carry out plans approved by our brethren, but of which we may personally disapprove. Prayer to the God who maketh men to be of one mind in a house, will do much to bring about unanimity of judgment and help us to avoid failing where even Euodia and Syntyche, Paul and Barnabas failed. Cordiality and cheerfulness, carefulness and consideration are qualities which cannot be cultivated too sedulously, and which go far to make our lives a refreshment and a joy to all with whom as missionaries we are daily thrown in contact.

To those who in the home churches are in any way associated with us, there is a danger that we cater unwisely to the demand for results. To satisfy this demand the ignorant and unworthy may be admitted to the church in numbers sufficient to cause the name of the worker to be mentioned everywhere with flourish of trumpets and high eulogium of praise; but the ruin of such work is near at hand ; conversions which were not conversions, and the admission of any but living stones into the spiritual temple, will in the end but overwhelm work and workers in the shame they deserve.

Exaggeration in our correspondence is a kindred evil. Perhaps only the bright side of the work is presented and a false impression is conveyed. Missionary diaries and reports have, by not a few, come to be considered very unreliable reading on just this account. As in other things, so in this, transparent honesty is the best policy. Those whose sympathy is most worth having, want to know the facts, and the story of our disappointments and failures will draw out their prayers for us, as much as our joys and successes, their praise. If we desire to live as we pray, so should we write as we work and work as we write.

The opposite danger of sending to our friends at home pessimistic and alarmist statements which have but little foundation except in imagination, is not so common, but the effect is even worse. We may be often alarmed without good cause if we listen to every passing rumour of the people around ; but we need not harrow the feelings of our home friends by always committing them to paper. And any man who is ordinarily human will soon become a pessimist when he looks only at the difficulties and disappointments incident to missionary work. But again, if discouraged ourselves, we need not discourage others by fears and fancies having no foundation in fact.

In regard to letters arriving *from* home the young missionary at least, by fond and admiring though unwise friends, is often told of the great self-denial and heroic bravery he or she has manifested in becoming a foreign missionary; and if these kind of statements are too constantly expressed, in time there is a danger of their being believed, unless indeed there is wisdom enough to see that what is borne for Christ's sake by the missionary is sometimes no more than, if so much as the merchant bears for sake of wealth or livelihood, the traveller for profit or pleasure, the diplomat and soldier for sake of queen and country.

III. The missionary in the course of his *work* finds pitfalls and stumbling blocks at every turn of the road ; and if he would run swiftly and well he must be on the alert, be circumspect, and quick to avoid these dangers to his progress.

If some Chinese who criticize the missionaries are to be believed, one of the greatest hindrances to missionary usefulness is arrogance. The apostles had to be taught by revelation from heaven the equality of gentile with Jew in the new dispensation, and they found it a very difficult lesson to master. The arrogance of the missionary, if arrogant he be, is often because he supposes himself to come from a better country and a better race, and in consequence in every way, by birth and education, to be far and away a better man than the poor people he is come to benefit. He is right in thinking his own country to be the best under the sun, but the Hottentot and Fuegan believe the same. Arnot in his "Garengenye" relates how, though the Kaffir would often profess to be lost in admiration at the wonders of European life, yet around the camp fires at night, when he was supposed to be asleep, the general conclusion drawn was that Kaffirs and Kaffir ways were indescribably the better! That there are very few Chinese but believe the same of *their* country and *their* ways, is an open secret, and with some reason. It is therefore unwise to force unnecessary comparisons which are odious as well to the one as to the other, and will in no wise help to the reception of the gospel of which such comparisons constitute no part, but will create needless opposition and prejudice against it. Chang Chi-tung may appreciate railways and Krupp guns, and even some things in the manners and methods of Western nations; but imagine the chance of a man converting him who had the idea, and showed it at every turn, that China, as compared to his own country, was in every way inferior!

Neither is it necessary to the belief of the gospel that a man first of all accepts the Newtonian theory of the universe.. He may still believe the world to be flat if he chooses and yet be saved through Christ. Education will make him a better Christian, but is by no means essential to his becoming a Christian.

Pride of race or place, of comparative knowledge or comparative wealth will, in the make up of the successful missionary, in no way help. They are "not of the Father, but of the world."

Over-familiarity, tolerance of rudeness, the too ready confiding of personal and family affairs, will earn the contempt instead of the respect of those about us. It is easy in our recoil from the opposite danger of pride and distance to fall into this other, but again the true path lies between them both.

If in China a native church, "self-supporting, self-governing, and self-propagating," is to be raised up, it will be necessary also for the missionary to rid himself of the idea (if he has such idea) that he alone is capable of preaching and teaching, or of settling matters connected with the church. A kind of modified sacerdotalism, a lording over God's heritage, a most unduly magnifying the office of missionary, and an almost childish delight in being saluted "Muh-sï, Muh-sï," and addressed "Rev." it is feared is not altogether unknown among missionaries, who should be free from these things. If our native brethren are to realize their liberty and responsibility in the church of Jesus Christ, they must not be kept in leading strings because of the desire, perhaps unconscious, of the missionary to be 'some great one.'

Lack of sympathy in the personal and family joys and sorrows of the converts, does not help them to understand the true unity of the body of Christ, and that if one member suffer all the members suffer. While alas! as at home, so in China, it is to be feared that sometimes the pastor knows so little of his flock, that with the exception of a select few, he is really often unaware of their joys or sorrows!

The use of money certainly needs to be specified as a danger to missionary work, according as it is wisely expended or withheld. By niggardliness to those in distress, when for personal comforts and even luxuries no expense is spared, many genuine and sincere enquirers have been hindered and have finally refused to believe in a religion of love which appeared to be so but 'in word or in tongue.' Foolish liberality on the other hand, has not infrequently gathered round the missionary a set of canting hypocrites, whose profession of religion was always a stumbling block to better men and which profession only lasts as long as the loaves and fishes hold out. To avoid these equally serious mistakes, would it not be well to help only where the church helps and to help only in proportion as is helps?

A more intimate acquaintance on the part of the missionary with the prevailing falsehood and deceit around has, on some natures, the disastrous effect of making them suspect the motive of every friendly advance and of every expression of interest in the 'doctrine.' Every one is held to be guilty of playing the hypocrite till he proves himself a true man! In a land like China, however, it is hard to say whether this attitude of suspicion, or the opposite fault of easy credulity which makes a man the easy prey of every plausible knave, is the most dangerous.

Want of tact, the ignoring of etiquette, the disregard of custom, and trampling on prejudice, have often worked havoc in a whole district, giving rise to endless stories and alienating people who would otherwise have been friends.

It is possible, again, to be so afraid of offending, that the verities of the gospel message are lost amid the maze of compromise. We *should* bring the word of reconciliation in a conciliatory way, but we may not forget that some truths are absolutely essential, and that an entrance to life in Christ now, and the joy of heaven for ever, is necessarily impossible except by way of the new birth and cleansing in the blood of Jesus. We dare not adulterate the heavenly manna of the gospel with the earthy products of heathen minds, nor dare we put the Christ in even the

Chinese pantheon, highly as we may think of the heroes and sages of the East. Our Saviour is "in the midst of the Throne," and through Him alone is salvation.

If there is any "danger" in connection with the study of the language it is that it is easy to be content with what is really insufficient for our work. But if we are to grapple with hardened consciences, if we are to adequately instruct the ignorant; if we are to follow the many windings of the Confucianist, and unearth the black infidelity at the back of it all, then we must have Chinese more or less thoroughly at our command. Other things being equal, our usefulness will largely depend upon our familiarity with the language. As ambassadors for Christ we must needs make plain the message of our King.

Above all let us recognize the danger of supposing that merely natural gifts and acquirements can ever produce supernatural results. Souls are only born again of the Spirit of God; and we and our works require to be baptized with that same Spirit, the Spirit of counsel and might, of wisdom and love, if we are ever to be more than a sounding brass and tinkling cymbal. Let us never doubt too the efficacy of prayer offered in faith and the Holy Ghost, nor have to lament as one good man, "I wish I had prayed more." The God of Müller lives.

Our work, as well as our life, is largely made up of little things. We cannot afford to be careless of the smallest detail. "We never know what is important, nor when we are standing at the open door of great opportunities." Pastor Hsi in Hong-tong, Shan-si, a man greatly used of God, was first led to think there might be something good in Christianity by the courteous and dignified demeanour of David Hill. One of our most useful and earnest Christians, a wealthy merchant in Cheo-kia-k'eo, Honan, was converted to God when he only came into our newly-rented "t'ang" from curiosity to look around.

If in this paper the dangers to usefulness are emphasized, it is because this is the special subject under consideration. If they seem many it is not because the list has been exhausted.

We acknowledge and honour with gratitude to God the many who remain true missionaries and true saints to the end. "They still bring forth fruit in old age." Their usefulness, instead of being impaired, grows as the years go by, and will still grow till they are called to serve in the more immediate presence of the King, where we, as they, by grace may yet hear: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

"Is the way difficult?
I will direct thee.
Is the path dangerous?
I will protect thee.

Fear not and falter not;
Let the word cheer thee,—
'All through the coming days,
I will be with thee.'"

◆

A Prayer.

BY CHARLES G. ROBERTS.

For use in the hour of danger. Written with special reference to our besieged friends in Peking, Pao-ting-fu, etc.

O God of Israel, in our grief,
Our prayerful cry ascends to Thee;
On either hand no help we see:
Thou, Lord, alone canst bring relief.
Eternal God, Thy help we crave;
Stretch forth Thine arm of power to save!

While danger, like a heavy cloud,
Thick with the blackness of a storm,
Is gathering o'er in threatening form,
And with increasing roarings loud,—
Eternal God, Thy help we crave;
Stretch forth Thine arm of power to save!

Our hope is centred in Thy grace,
O Source of love that has no end!
We love to claim Thee as our Friend,
Though yet we have not seen Thy face.
Eternal God, Thy help we crave;
Stretch forth Thine arm of power to save!

'Tis when all human efforts fail
We turn to Thee with longing eyes;
'Tis when distressing fears arise
We breathe the prayer which must prevail:—
Eternal God, *Thy* help we crave;
Stretch forth Thine arm of power to save!

Our tearful cries must reach Thine ear:
Thy name and nature, Lord, is LOVE;
O give us cause again to prove
That perfect love which casts out fear.
Eternal God, Thy help we crave;
Stretch forth Thine arm of power to save!

O God of Israel, in our grief
Our prayer to Thee we utter still;
According to Thy sovereign will;
In mercy look and send relief.
Eternal God, Thy help we crave;
Stretch forth Thine arm of power to save!

Amen.

Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

Educational Association of China.

MEETING OF EXECUTIVE COMMITTEE.

THE Committee met May 15th, 1900, at McTyeire Home, and was opened with prayer. Present: Rev. A. P. Parker, D.D., Chairman; Rev. F. L. H. Pott, Rev. J. C. Ferguson, and the Secretary. Miss Richardson was elected to take the place of Miss Haygood, whose decease has deprived the committee of a greatly valued member.

The General Editor reported in substance as follows:—

REPORT OF GENERAL EDITOR.

I. *Publication of Books.*

1. Six hundred copies of the Minutes of the Third Triennial Meeting have been published and placed on sale at $1.50 and $1.00 per copy, for half binding and paper covers respectively, with thirty per cent. discount to members.

2. Three hundred copies of the Biographical and Geographical Terms, authorized by the last meeting of the Association, have been printed and distributed to the members and placed on sale at cost price, viz., thirty-five cents per copy.

3. Six thousand illustrations for hand-books of birds, animals, and astronomy, were imported from Edinburgh.

4. One thousand copies each of Mrs. Parker's Zoology and Dr. Martin's Political Economy, and 500 copies of Dr. Muirhead's Geography, have been published and placed on sale since the last meeting of the Executive Committee.

II. *Financial Matters.*

1. The book sales at the Mission Press for six months ending December 31, 1899, amounted to about $2,026.00, which was subject to a discount of ten per cent. to the Press for handling the stock. The bill for printing for the same term was $2,750.00; the net result for the said six months being to leave us in debt to the Press for $920.

2. We received from the Society for the Diffusion of Christian and General Knowledge $795.65 for sales of books at their depository in Shanghai for the year ending February 28th, 1900.

3. I find on examination of the records of sales of our books at the Mission Press that the sales amount to $668 for three months ending March 31st, 1900.

III. *Answers to Circular Letters.*

Only some twenty-one replies have been received to the circular letters that I sent out some time ago to the members of the Association, making inquiries in regard to school and text books, what books were being made, what others were wanted, suggestions as to how to secure the preparation of such books as we need, etc. While the number of replies is somewhat disappointingly small, they contain some interesting and valuable suggestions, and as soon as it appears that no more replies are likely to come in, it is my purpose to prepare an abstract of the replies received, and forward them to the RECORDER for publication.

In regard to the adverse balance reported by the treasurer, I think the sales of books for the present six months, ending June 30th, will pay it off, or nearly do so.

In any case we have a large amount of saleable books, maps, charts, etc., in stock, and it cannot be long before the sales will clear off our entire indebtedness.

A. P. PARKER,
General Editor.

The treasurer reported an adverse balance in January of $1,649.39. Since then there have been paid out by the treasurer $74.00. A credit of $876.65, and cash in hand to the amount of

$24.00, leaves an adverse balance of $856.74. Report approved.

Dr. Stuart having asked for a supply of books to be placed on sale at the triennial examinations at Nanking, the request was referred to the Society for the Diffusion of Christian and General Knowledge among the Chinese, with a request that he be furnished with the books needed.

The following names were proposed and unanimously elected to membership in the Association: Miss L. M. Stanley, Nanking; Rev. A. J. Macfarlane, M.A., Hankow; Rev. H. O. T. Burkwall, Canton; Rev. J. P. Bruce, B.A., Ch'ing-chu-fu; Rev. A. G. Jones, Ch'ing-chu-fu.

The following resolutions were passed :—

Resolved, That we request the members of the Association to contribute to the educational department of the RECORDER articles of interest to those engaged in educational work.

Resolved, That the committee desires to express to Rev. E. T. Williams their appreciation of his work in that department.

Propositions for the publication of new books were considered, but the work of publishing them was postponed until the finances of the Association justify such expenditure.

J. A. SILSBY,
Secretary.

Examination Scheme.

THE Society for the Diffusion of Christian and General Knowledge and the Educational Association of China have for some time had under consideration the advisability of establishing local examination centres throughout China where Chinese students might be examined in Western branches and obtain a certificate that would have some recognized value.

Rev. E. F. Gedye discussed the subject at the last triennial meeting, and the Association appointed a committee consisting of Revs. A. P. Parker, D.D.; D. Z. Sheffield, D.D.; and E. F. Gedye, M.A., to consult with the committee of the S. D. C. and G. K. already appointed—Revs. Timothy Richard, J. C. Ferguson, and F. L. Hawks Pott.

This joint committee has now agreed upon a course of study and plans for conducting examinations, set forth in the report printed below. While the occurrences of the present summer have doubtless put examinations out of the question for this year it will be well to put this report before our readers.

LOCAL EXAMINATION SCHEME FOR THE CHINESE EMPIRE.

General Regulations.

1.—The examinations will be held on or about the 20th day of the 8th moon. The examination will be in writing.

2.—The examinations will be held in Shanghai, Nanking, Foochow, Tientsin, Hankow, and any city where a competent secretary can be secured.

3.—Candidates wishing to be examined must make application at least a month before the examination, and the application must contain the name, age, occupation, and address of the candidate; accompanying the application a fee of $1 must be forwarded. If for any reason the examination is not held, the money sent in fees will be returned.

4.—A local committee, with a local secretary, will be formed at each centre where an examination is to be held. All applications should be sent to the secretary of the local committee.

5.—No fees are returned in cases where a student fails to appear for the examination.

6.—Examinations are held for three grades—junior, intermediate, and senior. The examination will be held either in Chinese or English; separate schedule having been drawn up for each. In making application the candidates must express what examination he desires to take.

7.—Students obtaining a general average of 60 % will be entitled to a certificate, provided that they do not fall below 40 % in any subject upon which they are examined.

8.—The five applicants passing the best examination of all those examined at the different centres will be granted scholarships at one of the following institutions (to be determined).

9.—Candidates applying for the intermediate grade must have previously obtained a certificate for passing the junior grade successfully; candidates for the senior grade must have previously obtained a certificate for passing the intermediate successfully.

10.—Candidates passing the senior grade successfully shall be entitled to a diploma stating that they have entirely completed the course laid down in this scheme.

11.—All candidates must faithfully abide by the rules for the conduct of the examination. In case of any irregularity the certificate will not be granted.

12.—All examination papers are to be printed in Shanghai and sent to the local secretaries in sealed envelopes, which are not to be opened until the time of the examination, when they will be opened by a properly appointed person, who will be present until the examination is over, and then at once seal all the candidates' papers and send them in a registered packet to the secretary of the Central Committee, stating the time when the examination was held, when the papers were opened, when sealed, and when returned.

Schedule for Examination in English.

—	Mathematics.	Natural Sciences.	History and Political Economy.	English Language and Literature.
Junior Grade.	Arithmetic (including English, American, and Chinese Currency and Exchange).	Geography (Political and Descriptive). Elementary Physical Geography.	History of Greece and Rome.	IVth Reader. Grammar. Dictation. Composition. Translation of English into Chinese, and Chinese into English.
Intermediate Grade.	Elementary Algebra (through Quadratic Equations). Plane Geometry or Euclid (first four and sixth books).	Chemistry. Physics.	Mediæval and Modern History. Political Economy.	Standard Work in English Literature. Grammar. Dictation. Composition. Translation of English into Chinese, and Chinese into English.
Senior Grade.	Plane Trigonometry (up to De Mories Theorem in English Text-books).	Geology. Astronomy.	History of Modern Europe (especially of the XIXth Century).	Standard Work in English Literature. Grammar. Syntax and Prosody. Dictation. Composition. Translation of English into Chinese, and Chinese into English.

Schedule for Examination in Chinese.

—	Mathematics.	Natural Sciences.	History.	Other Subjects.
Junior Grade.	Arithmetic.	Geography (Political and Descriptive). Elementary Physical Geography Science Primer.	History of Greece and Rome. Clodd's Childhood of the World.	Herbert Spencer's Essay on Education.
Intermediate Grade.	Elementary Algebra (through Quadratic Equations.) Plane Geometry or Euclid (first four and sixth books).	Chemistry. Physics.	History of Europe. History of England History of the United States.	Political Economy. Catechism on the Religions of the World.
Senior Grade.	Plane Trigonometry (including Solution of Triangles).	Geology. Astronomy.	History of the XIXth Century.	International Law. Ancient Religions.

Correspondence.

A CHRISTIAN ENDEAVOR LETTER.

To the Editor of

"THE CHINESE RECORDER."

Kindly publish the following letter, received too late for the Conference at Foochow :—

CONGREGATIONAL CHINESE MISSION,
San Francisco, California.

To Dr. F. E. CLARK,
President Y. P. S. C. E.

I now take pleasure in writing a few lines as I had promised. I wish you would convey to all our Chinese endeavorers who assemble in their National Convention in China my most hearty greeting. The members of our Congregational Christian Endeavor Society of San Francisco also send their cordial greetings. May God's richest blessing rest upon all the endeavorers, and may He guide and direct them in all their deliberations, so that they may speedily leaven the whole of China with the gospel of Christ.

Please say to the endeavorers in China for me that I have found the Christian Endeavor Society a very important factor in church work. Its benefits are many. I will mention a few of them :—

1st.—Its very name is excellent.

2nd.—Its pledge shows that an endeavorer *must* have faith with works.

3rd.—Its motto, "For Christ and the Church," is most fitting.

4th.—It starts young Christian people in the work of the Lord.

5th.—Its method of conducting meetings is the best known to develop and train young workers for Jesus.

6th.—Its power to draw others to Christ is great. In other words there are certain classes of people who are entirely out of the reach of ministers, but are accessible through the efforts of young Christians.

7th.—Its members can be very useful helpers to their pastor and the church in hundreds of ways.

8th.—Its united efforts and influences for good are powerful

9th.—Its fellowship with members of other societies, regardless of nationalities, is in accord with the practice of Christianity, particularly with the Scripture which says: "God is no respecter of persons" I want to say that I am *not* talking of what I have heard, but what I have *seen with my own eyes* in America; and also what I have *personally enjoyed* in this Endeavor fellowship.

10th.—Its good work is felt in nearly every country in the world, and I am glad that China has taken hold of this most glorious and progressive movement and that she has already a part in this grand work.

And now my beloved countrymen and fellow-endeavorers. I congratulate you, for you are being greatly honored by the presence of Dr. Clark, who is known, respected, and esteemed in all countries of the world where his work is known. Invite him again to attend your next national convention.

Oh! I do hope that the way may soon be opened in China to have an *International* Christian Endeavor Convention. Dr. Clark is the best man to counsel you in this matter.

Again I congratulate you for what you have done for our benighted people in China; but there is yet *so much* remaining to be done! I know of no better way to accomplish this than by organizing a Christian Endeavor Society in every mission and in every church throughout the whole Chinese empire; and if all the Endeavorers will faithfully and conscientiously keep the pledge and motto of the Christian Endeavor Society this result will be attained.

And now please exhort the endeavorers to continue their good work, never ceasing until "the Land of Sinim" is won for Christ

Yours in Christ,

JEE GAM.

March 13th, 1900.

Our Book Table.

Received from the Commercial Press, υ41 Peking Road, The "Anglo-Chinese Royal Primer," a translation of the Primer of the "Royal School-book" series. Also, "New Orient Primer" and "New Orient First and Second Readers." These seem well translated, and mark an advance in the attempt of Chinese youth to learn English. Such works as these, while not much needed during these months of trouble, will shortly be in great demand in the New China soon to emerge.

Commentary on the Epistle to the Philippians, by Rev. Jas. Jackson. 4th edition. 腓立比書釋義.

We have carefully read this scholarly production, and take pleasure in recommending it afresh to all engaged in teaching New Testament Exegesis.

As has often been remarked, the best books in Chinese are those that have been prepared by those actually engaged in the work of teaching, and taught in the class room before being prepared for the press. This book is very evidently the result of work done in a theological school, and gathers together in a brief compass just those important explanations that it is necessary to teach a class of students in order to make this epistle a living document.

The introductory notes are most admirable. Brief but sufficient comments are given on such subjects as: the city of Philippi; St. Paul's founding of the church at Philippi; the attitude of Christianity toward women, slaves, and the home; the mutual affection of St. Paul and the Christians of Philippi; St. Paul's visits to the church; the contribution of the church towards the support of the apostle; Epaphroditus; St. Paul's imprisonment in Rome; the founding and condition of the Roman church; the reasons for writing the epistle; and an outline of the epistle.

In the headings in the introduction we notice on p. 12 what is evidently an error in printing: 論保羅之敎會 should be 論羅馬之敎會. 乘時應運 is also probably a misprint for 乘機. The former is a heathen phrase and not suitable for a Christian book.

As to the exegetical notes themselves we cannot but admire their conciseness and perspicuity.

Headings are given to each section, and then the verses under each section, the latter being divided up phrase by phrase and commented upon separately.

The most difficult passage in the epistle, ch. ii. 5-11, is discussed quite fully in the notes and further commented upon in an essay appended at the end of the book.

The writer holds to the more conservative view as to the meaning of *’αλλ’ ‘ὲαυτον ’εκένωσε*, and considers the great self abnegation of Christ to be His putting aside the glory that He had with the Father. We are more inclined to the view held by such men as Canon Gore, and think that what the apostle meant was that ‘ Christ laid aside the mode of divine existence in order to assume the human. In a certain aspect indeed the incarnation is the folding round the Godhead of the veil of humanity, but it is much more than this. It is a ceasing to exercise, at least in a certain sphere, and so far as human thought can attain, some natural prerogatives of the divine existence," such as perfect knowledge and infinite power.

We would in this connection call attention to what we believe to be a somewhat inaccurate form of speech. It is the reference to the pre-incarnate Christ by the human name Jesus. This we think should always be avoided. St. Paul uses the double name Christ Jesus. In ch. iii., v. 10, the author should have called attention to a mistranslation in the Chinese version of the phrase "the power of the resurrection." The Greek word *δύναμιν* is used, and this is not correctly rendered by the Chinese characters 用大. Again in ch. iii., v. 20, the body of our humiliation (*τὸ σωμα τῆς ταπεινώσεως*) is erroneously translated by the phrase 身之陋卑.

These characters render the unfortunate phrase "vile body" of the King James version, and not the original. St. Paul never intended to speak of the body, that is, the temple of the Holy Ghost, in such language as this. We make these few criticisms, because we feel sure that so able and painstaking an author would welcome honest criticism and would be glad to have called to his attention a few points that may possibly have escaped his notice.

F. L. H. P.

Editorial Comment.

THE situation in China is still one of the gravest uncertainty. No certain news is to be had of the fate of our friends in Peking and vicinity, for whose safety we have been in suspense for six weeks. Tientsin passed through a dangerous and trying bombardment, but is at last relieved. Shantung has been in a conflagration, and all missionaries have been compelled to flee. What the native Christians have suffered and are suffering none can tell. Most missionaries in Central China, from up the river, have had to come to port; and all feel somewhat as though we were seated in uncomfortable proximity to a gunpowder magazine with men carrying torches near by. Fohkien province, having been visited by the greatest flood of years, has its attention somewhat distracted from the rebellion. Kwangtung and Kwangsi are, like Central China, held in check from rowdyism and violence only by the strictest surveillance on the part of the officials.

Whether Kwang Hsü and the Empress-Dowager are dead or alive we cannot tell. But the usurper, Prince Tuan, while opposed strongly by Jung Lu, is assuming all the pomp and authority of an emperor; and has ordered troops from the south, as well as demanding money and local coöperation from the viceroys and governors from Shantung southward. While the viceroys refuse allegiance to the usurping government in most particulars, and have promised the consuls in Shanghai (now the acting ministers of their respective countries) to maintain peace and order, they have been supplying large numbers of troops for the north, especially from Kiangsu and Chehkiang. Whether this is "carrying water on both shoulders," or what the explanation is, we cannot say. Many reasons conspire to make it the interest of the officials in Central China to maintain order, and they are not so densely ignorant of the outside world as are the Manchus.

* * *

THE Chinese are shrewd prognosticators. The events of the past two months have but fulfilled the prophecies made by many that this year was sure to witness rebellion and calamity. Just how far the superstitions regarding a *Kang-ts* year in which there is an intercalary eighth moon, served to bring to a focus the influences which were sure sooner or later to cause trouble, no one can say. Doubtless these superstitions have a good deal to do with the present crisis occurring as it has.

Opinions vary as to the actual causes of the crisis. It is evident that the Boxers, the Manchus, and the soldiers in the north are actuated first of all by the race-hatred, the antipathy to foreigners, which is on the surface of this movement. But is it true that this cataclysm is the fault of the mission workers in China as has been charged by some? The missionary will not shirk his due share of the fault if fault there be. That missionaries have never been mistaken in their methods we dare not say. That the Chinese would love all foreigners, even if missionaries never made mistakes, we cannot say. Since the days when it was said, "They that turn the world upside down are come hither also," the missionary has brought with him not peace, but first the sword. We are not disheartened that a great trial as of fire has come upon China, nor would we be should the whole cause of the trouble be seen to devolve upon the missionary enterprise. What causes for hatred of foreigners there are lying outside the missionary body we need not here inquire.

* * *

We are giving in this issue all the information obtainable to date (2nd August) in regard to the missionaries in the disturbed sections in the north, as well as in other parts of China. It is not practicable to give a list of those who have gone to Japan, or are now in the several ports of China. We trust anyone who has reliable information as to the whereabouts of missionaries who have been driven from their stations, and whether actual damage has been done to property, etc., will communicate the same to us. We are constantly in receipt of inquiries by letter and by cable in regard to the welfare of missionaries, and attention to this request will be of great advantage to the whole missionary body.

Missionary News.

Persecution in Shantung.

We quote from letters just received from Chefoo, which bring vividly to mind the deep suffering endured by our native Christians. Their faith is indeed more precious than gold, which perishes even though it be proved with fire. Dr. C. W. Mateer writes, on July 17th :—

"The drama of blood is going on with increasing violence up here. Persecutions are raging all over the province. The officers are arresting Christians and beating them till they promise to adjure their faith. The governor pays no attention to the protests of the consul. The distress of our people is heartrending, and we are utterly powerless to help them. No news of the loved ones imprisoned in Peking. Certainly this situation is without a parallel in the history of the Christian era!"

Mrs. C. R. Mills writes: "Our hearts are torn with anguish for the native Christians. I have just been listening to such a pitiful story of the treatment given to our young native pastor and a Christian doctor at Lai-chow-fu. They have been beaten until there is no flesh left on their bones. They have suffered this rather than retract. It is quieter here in Chefoo than it was two weeks ago."

News from the Provinces.

MANCHURIA.

The Protestant missions of this province are under the direction of the United Presbyterian Church of Scotland and the Irish Presbyterian Church, with agents of the B. and F. Bible Society working in conjunction. The work has been very encouraging of late, and these Societies report some 20,000 communicants, with large numbers of enquirers. The Christians have suffered severe persecution, and many have been killed, while others have been beaten, robbed, and driven from their homes. All the missionaries have escaped, except Rev. T. S. W. O'Neill, who remained at Fa-kou-men and subsequently joined the Russians at Tie-ling.

There has been a pretty general destruction of mission property in Manchuria. At Moukden the United Presbyterians had five residences, two hospitals, a girls' school, and a native church,—all destroyed. The residences, school, and chapel of the Irish Presbyterians and the book depôt of the British and Foreign Bible Society have also been destroyed. The mission residences and hospital at Liao-yang, of the United Presbyterians, are reported destroyed; no report of their property at Kai-yuen and Ashi-ho. At Chin-chow and Kwang-ning the Irish Presbyterians have lost their residences, hospitals, and churches. There is no report of the property at K'wang-ch'ing-tse and Kirin, nor of the British and Foreign Bible Society's depôt at Kirin. A sad sequel is the death of Mrs. Westwater at Arima and Mrs. Greig at Vladivostock.

The port of Newchwang has been protected by foreign troops, the Taotai co-operating to keep order.

CHIH-LI.

This province is the great storm-centre of the present anti-foreign and anti-Christian outbreak. Many missionaries have been killed, much property has been destroyed, and in some sections there has been a general slaughter of Christians.

At Peking the American Board, the American Methodists, American Presbyterians, and the London Missionary Society were strongly established. The Society for the Propagation of the Gospel also had work in Peking, and the Rev. Wm. H. Murray superintended the agency of the National Bible Society of Scotland and carried on his notable work for the blind. The American Bible Society had a book depôt at Peking, and the Christian and Missionary Alliance had an interesting work carried on by several lady missionaries.

All the mission property in Peking has probably been looted and destroyed; native Christians have been killed, and for a long time there seemed little ground to hope that any of the missionaries shut up in Peking since the 8th of June had been spared. The general massacre of all foreigners has been reported again and again, but as often denied.

Latest advices from Peking give ground to hope that the British, American, and Japanese ministers were alive about the 20th of July, and although many at the legations had been killed or wounded, there is ground for hope that a number of the missionaries are among those who are still alive.

News has also come that the forces of the Allies are on the march to Peking and that before many days anxiety regarding our Peking friends may be relieved.

When communication with Peking stopped there were a large number of missionaries at the capital. A few had gone to Pei-tai-ho and other sanitariums, but the summer exodus had barely commenced, and the Methodist Conference had brought some from other stations into the city to attend its meetings. At T'ung-chow the American Board missionaries had gathered for their annual mission meeting, and when the Boxers appeared these were escorted "for safety" to Peking.

We believe that the list given below of the missionaries shut up in Peking is very nearly correct :—

AMERICAN BOARD.

Of Peking :—

Rev. W. S. Ament, D.D.
,, C. E Ewing, wife and two children.
Mrs. John L. Mateer.
Miss Ada Haven.
,, N. N. Russell.
Miss V. C. Murdock, M.D.
,, E. J. Sheffield.

Of T'ung-chow :—

Rev. Chauncey Goodrich, D.D., wife, and three children.
Dr. J. H. Ingram wife and two children.
Rev. E. G. Tewksbury and family.
,, H. S. Galt and wife.
Miss J. G. Evans.
,, Luella Miner.
,, M. E. Andrews.
,, A. G. Chapin.

Of Pang-chuang :—

Rev. A. H. Smith and wife.
Miss Grace Wyckoff.
,, Gertrude Wyckoff
Rev. F. M. Chapin, wife and two children.

Of Kalgan :—

Rev. Mark Williams.
,, J. H. Roberts.

AMERICAN PRESBYTERIAN.

Rev. C. A. Killie and wife.
,, C. H. Fenn and family.
,, Jno. Inglis, wife, and child,
,, J. A. Wherry.
,, J. L. Whiting.
Miss J. C. McKillican.
,, E. E. Leonard, M.D.
,, B. C. McCoy.
,, G. Newton.

METHODIST EPISCOPAL.

Of Peking :—

Rev. F D. Gamewell and wife.
,, G. D N. Lowry, M.D.
,, H. E. King.
Mrs. Ed. K. Lowry and children.
Miss E. Young.
,, Alice Terrell.
,, Gertrude Gillman.
,, C. M. Jewell.
,, A. D. Gloss, M D.
,, Emma Martin, M D.
,, Lizzie Martin.

Of Tientsin :—

Rev. G. R. Davis.
,, W. T. Hobart.
,, W. F. Walker and family.
Mr. J. V. Martin.
Miss E. G. Terry.

Of Tai-an :—

Rev. Geo. W. Verity.

(Mrs. Verity and other Taian missionaries escaped to Japan).

CHRISTIAN AND MISSIONARY ALLIANCE.

Miss D. M Douw.
,, A H. Gowans.
,, Amy E. Brown.
,, H. E. Rutherford.

CHURCH OF ENGLAND.

Rev. R. Allen.
Miss Lambert.
*Deaconess I. M. Ransome.
,, E Ransome.
Rev. F. L. Norris.

LONDON MISSION.

Rev. J. Stonehouse and family.
,, T. Howard Smith, wife and child.
Miss Smith.
,, Shilston.
Mr. Reggin.
Miss Saville, M.D.

SCHOOL FOR THE BLIND.

Rev. Wm. H. Murray.
Rev. Chas. Cheeseman.

INTERNATIONAL INSTITUTE OF CHINA.

Rev. Gilbert Reid, wife and child.
,, Wm. B. Stelle.

IMPERIAL UNIVERSITY.

(Formerly missionaries.)

Rev. W. A P. Martin, D.D., LL.D.
,, Joseph Bailie and family.
Dr. Robert Coltman, Jr., and family.
Mr. F. Huberty James.
Rev. J. M Allardyce.

Dr. J. Dudgeon, well known in missionary circles, and Rev. Prof. G. F. Wright, M.D., and son, of Oberlin College, who were visiting at T'ungchow, are among those who were shut up in Peking.

Safe.

The following Peking and T'ung-chow missionaries are in America :—

American Board.

Mrs. Ament and children.
Miss J. E. Chapin.
Rev. D. Z. Sheffield and wife.

American Presbyterian.

Mrs. J. A. Wherry and children.
,, J. L. Whiting and children.
Rev. A. M. Cunningham and wife.

Methodist Episcopal.

Rev. H. H. Lowry, D.D., and family.
,, I. T. Headland and family.
Mrs. G. R. Davis and children.
,, W. T. Hobart and children.
Miss Anna E. Steere.

The following Peking and T'ungchow and Tsunhua missionaries are reported to be in Japan or in places of safety in China :—

American Board.

Mrs. Geo. D. Wilder and family.
,, F. D. Wilder.

Methodist Episcopal.

Dr. N. S. Hopkins and family.
Miss M. Croucher.
Rev. J. F. Hayner and family.
Mrs. G. D. N. Lowry and children.

Church of England.

Rt. Rev. Chas. P. Scott and wife.
Mr. A. C. Moule.

Others.

Mrs. J. N. Allardyce, and three children are in Australia.
Mr. M. L. Taft and family are in Europe.
Miss K. B. Winterbotham, in Tientsin.

Pao-ting-fu.

There has been much anxiety concerning the missionaries at this important centre. The dispatch received by Sheng Taotai and kept by him for one or two weeks before making it public, has been confirmed from other sources, and is true without any reasonable doubt. All the missionaries, Protestant and Catholic, have been killed, the mission property has been destroyed and there has been a general slaughter of Chinese Christians. Sixty Roman Catholic priests and nuns are reported massacred. The following Protestant missionaries were probably among the slain :—

American Board.

Rev. H. T. Pitkin.
Miss A. A. Gould.
,, Morrill.

American Presbyterian.

Rev. F. E. Simcox, wife, and three children.
Dr. G. Y. Taylor.

China Inland Mission.

Rev. B. Bagnall, wife and child.
Rev. Wm. Cooper, who was visiting the station.

Safe.

Rev. and Mrs. Noble, in U. S. A.
Rev. Geo. H. Ewing and wife, in Japan.
Mrs. A. P. Lowrie, in U. S. A.
Rev. J. W. Lowrie, in Tientsin.
,, J. A. Miller and family, in Chefoo.

The English Methodist missionaries of Tang-shan and those of the London Mission at Ts'ang-chou, Chi-chou and Tung-an escaped, but their property has been destroyed, and the missionaries lost nearly everything, except their clothing.

Tientsin.

The Tientsin mission residences were located on the Taku Road, between the foreign settlements and the native city. They were occupied by American naval and military forces, and all, except the residence of Mr. Aiken, were saved, although more or less injured in the bombardment. The chapels in the native city were destroyed, and Christians suffered severe persecution, many being killed.

The Tientsin missionaries have all escaped, except those who were shut up in Peking, and most of them are now in Japan.

Miss R. R. Benn, of the American Board, and Mrs. King, M.D., of the London Mission, are said to be in Tientsin assisting in the care of the wounded.

Tsun-hua.

Dr. A. H. Hopkins and family, Rev. J. F. Hayner and family, and Miss M. Croucher, of the American Board, have escaped to Japan.

Shuen-teh and Huai-luh.

The China Inland Mission property at Shuen-teh and Huai-luh has been destroyed, but the missionaries escaped to the country, where they are supposed to be in hiding, but in great danger. At Shuen-teh were Mr. M. L. Griffith, wife, and child, and Mr. R. M. Brown. At Huai-luh, Mr. C. H. S. Green and wife, and Miss J. G. Gregg.

Kalgan.

There is reason to hope that Rev. W. P. Sprague and wife and Miss Engh have escaped to the north. Mrs. J. H. Roberts is in America.

SHANTUNG.

It is believed that all the missionaries in the interior of Shantung have escaped to the ports of Chefoo, Wei-hai-wei, and Tsing-tau, have taken refuge in Shanghai and Japan, or else have embarked for the home-lands. Governor Yuan Shih-kai about the end of May told them he could no longer protect them,—he could only escort them to the coast; and afterward, when Mr. Jones, of the English Baptist Mission, telegraphed through the Tientsin consul about property, the governor replied that he could not guarantee its safety, but that compensation would be made. Perhaps the governor has done all that he is able to do to protect the life and property of foreigners, but his position is a very difficult one, and there has been widespread and severe persecution of Christians at the instance of many of the officials, and much destruction of property. At Wei-hien a mob attacked the house in which Rev. Mr. F. H. Chalfant had taken refuge with Misses Boughton and Hawes and some Chinese; the other members of the Mission having gone a day or two previous. Mr. Chalfant kept it at bay for two hours, and then escaped with his company while the mob were quarrelling over the contents of some boxes which had been packed for removal and were found in the court. Mr. Chalfant reached Tsing-tau in company with a few Germans, who escorted them from the mines, some miles distant from Wei-hien. The mission property was looted and burned. Six residences, a school, chapel, two dispensaries, and a hospital were destroyed. The American Presbyterians and the English Baptists had strong and flourishing missions in Shantung. There were also missions of the American Board, Society for the Propagation of the Gospel, China Inland Mission, American Baptists, English Meth. New Con., Swedish Baptists, and several unconnected missions. The communicants connected with these missions must have numbered some 20,000. This province was one of the greatest and most interesting mission fields in the empire.

At I-chow-fu the Presbyterian mission property has been partially looted by soldiers. The Ch'in-chow-fu English Baptist mission property has been looted and destroyed, the officials giving full sway to the looters and actively assisting in the persecution of the Christians.

The property of the English Methodists at Lao-ling has been destroyed, but the missionaries escaped.

The persecution in Shantung has been widespread and severe. There has been a general destruction of mission property, and hundreds of Christians have been slaughtered. The ports of Chefoo, Tsing-tao, and Wei-hai-wei have been protected by foreign gun-boats, but grave fears are entertained regarding inland stations.

Pang-chuang.

Rev. H. D. Porter, M.D., and Miss M. H. Porter, are in Chefoo; Mrs. Porter, Dr. A. P. Peck and wife and Dr. E. R. Wagner and family are in U. S. A.

HU-PEH.

Severe drought in Hupeh has made the people desperate, and there have been many threatenings, but we have heard of no serious outbreaks. Most of the missionaries are believed to be in places of safety.

The Wesleyan Mission property at Ta-ngan fu and at Liang-chow-wan has been looted, but the missionaries have escaped.

SI-CH'UEN.

The governor, formerly Taotai at Shanghai, has promised protection to all missionaries congregating at three centres, viz., Ch'eng-tu, Chung-king, and Sui-fu. He seems to be doing all that he can to preserve order.

KIANG-SI.

The governor and other officials have shown a disposition to protect foreigners, but there are increasing evidences that there will be widespread trouble in this province. At Rao-cheo the C. I. M. premises were looted and destroyed by fire, but no lives were lost.

Dr. and Mrs. Judd have arrived at Shanghai, and other missionaries have either left the province or are travelling toward the coast *via* Kiukiang.

SHANSI.

The persecution in this province has been most violent and widespread. The governor is one of the most rabid of all the foreign-hating officials in China, and has been active in the instigation of all kinds of persecution. It is feared that a large number of missionaries and many hundreds of Christians have been massacred. The C. I. M., with their Swedish associates, had 91 missionaries in this province. The English Baptists and the American Board also had extensive work in Shansi, and there were a number of unconnected workers besides.

Rev. Evan Morgan, of the English Baptist Mission, telegraphs from Hsi-an-fu on the 28th of July that fifty missionaries have been massacred in Shansi, and there has been fearful persecution of Christians. Eleven missionaries are now starting from Hsi-an-fu to the coast.

SHEN-SI.

The governor at Si-an-fu wired to the Swedish consul-general that he would do his utmost to protect the missionaries and their property, and if they decided to return to Hankow to afford them proper military protection *en route*. All the C. I. M. missionaries have been called in, and are on their way to the coast.

HONAN.

Cheo-kia-k'eo, Si-hua, and Shæ-k'i-tien, where the C. I. M. have been laboring, have all been rioted and the mission property destroyed. The missionaries succeeded in escaping, and most of them are travelling to the coast through An-huei.

Two missions have been working in this province, viz., the China Inland Mission and the Canadian Presbyterian Mission. Dr. McClure, Dr. Menzies, with their families and Miss M. S. Wallace, M.D., were on their way to Pei-tai-ho, when they were warned by telegraph of their danger, and escaped to the coast.

The rest of the Presbyterian Mission were notified of impending danger and started southward for Hankow. After travelling for some days they were attacked by a mob and barely escaped with their lives. Dr. Leslie was severely wounded, and will probably be maimed for life Mr. Goforth was seriously wounded in the back of the neck, and narrowly escaped death. The missionaries reached Shanghai after an arduous journey, but thankful that all their lives were spared. In all there were twenty-one men, women, and children in this party.

The Norwegian missionaries of Yu-ning-fu and Sin-yang, who seemed to be in desperate straits, have since been heard from, and were on their way to Hankow.

KANSUH.

Missionaries from this province are travelling to the coast *via* Si-ch'uan.

CHEHKIANG.

While there has been no general destruction of foreign and mission property in this province, there has been a widespread persecution of Christians, in some cases with the connivance of officials.

Chu-ki.

The next day after the missionaries left Chu-ki their residence was looted and burned and two native catechists narrowly escaped. Five hundred soldiers were sent to quell the disturbance, and they caught and beheaded four men. It is said that the Christians in this district have had their houses pulled to pieces or burned, chapels have been destroyed and Christians driven from their homes and robbed of their goods.

Kin-hua.

The families of Revs. Holmes and Bousfield, Baptist missionaries, had left their station and were at their sanitorium on the hills some miles away, when they were informed that a band of desperadoes was coming to attack them. They hastened back to Kin-hua, where rioters attacked them, and they were compelled to flee to the yamên for protection. There they remained for two days, when the magistrate told them that he could protect them no longer and they must leave, otherwise the rioters would attack and destroy his yamên. They asked for a guard, and only after considerable delay and the promise of $900 Mexican, was a guard of twenty soldiers obtained. After much suffering and hardship they at length reached Shanghai. They were robbed of their goods, and the mission property was also destroyed.

Wenchow.

There has been widespread and severe persecution of Christians in the Wenchow district, and several native Christians have suffered violent deaths, one of them being the native pastor of P'ing-iang.

The whole of the foreign community at Wenchow was compelled to leave at one time, the Chen-tai and Chih-fu showing no disposition to protect them, although the Tao-tai was friendly. It being proved that the Chen-tai and Chih-fu were largely instrumental in stirring up the recent troubles, they have been dismissed from office and sent away from Wenchow in disgrace.

The China Inland missionaries at P'ing-iang escaped, but their property has been looted.

Between P'ing-iang and Wenchow lies Sui-an. Here the persecution has been most violent and the Methodist and Roman Catholic mission property has been destroyed. It is reported that soldiers have since been sent to this locality, that a battle has been fought with the rioters and a number killed. The district is now said to be quiet.

Ch'u-cheo.

A riot took place, endangering the life of the prefect, who was exporting rice, enhancing its price. The hsien rescued him, assuring the people that their wrongs would be redressed. The C. I. M. missionary was not involved. This place should not be confounded with

K'u-cheo.

From this place an unconfirmed report has come that the prefect has been killed by the "vegetarians," and the missionaries massacred.

Shao-hsing.

A report that there have been anti-missionary troubles here has been disproved by a telegram from Mr. Meadows.

Tai-chow.

In this district the Chinese have been greatly incensed against the Roman Catholics, who secured the decapitation of Wan In-tê.

Rev. W. C. Godson, while out on a boat, was attacked and led off by a band of men, who would, no doubt, have killed him had he not been able to prove that he was not a Roman Catholic.

Ningpo and Hangchow.

There are extensive mission interests at these ports and considerable foreign property. Most of the missionaries have left, but as yet there has been no rioting. The consuls have urged their nationals to leave, especially the women and children.

GENERAL NOTES.

The C. I. M. has given a free hand to all its missionaries to take such measures as will secure their safety and to come to the coast when necessary, and in the most turbulent districts all missionaries have been recalled.

The consuls are calling in their nationals from the interior stations and advising all in the ports who can do so to leave for Japan or the home-lands. It seems probable that many weeks, perhaps many months, will intervene before work can be safely taken up in the inland stations of provinces north of the Yangtze.

The missionaries and nearly all the foreigners, especially the women and children, have left Canton and Foochow and the surrounding country.

There has been a general exodus of foreigners from all Yangtze ports except Shanghai, to which place many have come for safety.

At Shanghai there is a volunteer force of about a thousand men and from 15 to 20 foreign gun-boats are kept anchored in the harbor. All is quiet here and in southern Kiang-su

Missionary Journal.

MARRIAGE.

At T'ai-cheo, June 26th, Robert Grierson and Jennie H. Sherman, C. I. M.

BIRTHS.

At Chou-p'ing, Shantung, June 10th, the wife of Rev. Frank Harmon, E. B. M., of a son.

At Foochow, June 28th, the wife of Rev M. C. Wilcox, Ph.D., M. E. M., of a daughter.

At Shanghai, July 16th, the wife of G. A. Stuart, M.D., M. E. M., Nanking, of a son.

At Ma-t'ou, Wei-hai-wei, July 17th, the wife of C. F. Hogg, of a son.

DEATH.

At Fan-ch'eng, July 11th, 1900, Janet Eleanore, daughter of Rev. and Mrs. James A. Slimmon, of Hsiu-chên, Honan.

ARRIVAL.

At Shanghai, July 7th, Rev. T. Richard, S. D. C. K., from U. S. A.

DEPARTURES.

From Shanghai, June 20th, C. J. and Mrs. Anderson and child, Misses D. Lindvall and Elizabeth Petterson, of C. I. M., for America.

From Shanghai, July 9th, Rev. and Mrs. R. H. Bent and children, A. P. M., Chi-ning-chow; Rev. and Mrs. J. Y. McGinnis, Mrs. M. A. McGinnis, S. P. M., Kiang-yin; Rev. W. D. King, G. M.; Mrs. Dr. Barrow and child, M. E. M., Tai-an-fu; all for U. S. A.

From Shanghai, July 14th, Miss C. E. Hawes, A. P. M., Wei-hsien, for U. S. A.

From Shanghai, July 18th, Rev. and Mrs. C. W. Pruitt and family, S. B. C., Hwang-hien, for U. S. A.

From Shanghai, July 21st, Miss I. P. Rhind, C. M. A., and Miss M. King, C. I. M., for America; Rev. and Mrs. J. MacIntyre and daughters, U. P. C. S. M., Hai-cheng, for Scotland.

From Shanghai, July 30th, Mrs. A. D. Cousins and two sons, L. M. S., Wuchang; Mrs. T. E. North and children, W. M. S., Wuchang, for England.

THE

CHINESE RECORDER

AND

Missionary Journal.

Vol. XXXI. No. 9. SEPTEMBER, 1900. { $3.50 per annum, post-paid. (Gold $1.75.)

The Imperial Decree.

Psalm II.

Why do the nations rage,
And the peoples imagine a vain thing?
The kings of the earth set themselves,
And the rulers take counsel together,
Against the Lord, and against His anointed, saying,
Let us break their bands asunder,
And cast away their cords from us.

He that sitteth in the heavens shall laugh,
The Lord shall have them in derision.
Then shall He speak unto them in His wrath,
And vex them in His sore displeasure:
Yet I have set My King
Upon My holy hill of Zion.

I will tell of the decree:
The Lord said unto me, Thou art My Son,
This day have I begotten thee.
Ask of Me, and I will give thee the nations for thine inheritance,
And the uttermost parts of the earth for thy possession.
Thou shalt break them with a rod of iron,
Thou shalt dash them in pieces like a potter's vessel.

Now therefore be wise, O ye kings:
Be instructed, ye judges of the earth.
Serve the Lord with fear,
And rejoice with trembling.
Kiss the Son, lest He be angry, and ye perish in the way,
For His wrath will soon be kindled.
BLESSED ARE ALL THEY THAT PUT THEIR TRUST IN HIM!

God within the Shadow.

BY REV. P. F. PRICE.

"Careless seems the great avenger; history's pages but record
One death grapple in the darkness 'twixt old systems and the Word,
Truth forever on the scaffold, wrong forever on the throne.
But that scaffold holds the future, and behind the great unknown
Standeth GOD within the shadow, keeping watch above His own."

Soon after arriving in China the writer was conducted, with other new-comers, to see for the first time a great Chinese temple. There were all the paraphernalia that we are all so familiar with, the noise and crowds and buying and selling without, the empty worship of dumb idols within. But however we have read or heard of these things, there is no such impression as when our eyes first see them. and as we stood there, our hearts filled with strange emotions at the first sight of idolatry, one of the ladies in the party broke the silence by repeating that verse in Isaiah, "This people have I formed for myself; they shall show forth my praise." It seemed strange to speak of God's purpose at the moment when we beheld their alienation from God; but so it was when the words were spoken the first time. It was of erring, sinning Israel that God announced this gracious purpose. And as we read in the Word of God concerning Israel, may we not read in the providence of God concerning the Chinese people that the Almighty God has formed, spared, kept them for himself, and that they shall show forth his praise?

One of the most remarkable facts of all history is God's sparing China so long. Egypt, with her ancient and analogous civilization, belongs to the dim past. Assyria, Babylon, Greece, Rome, Macedon, old India, have all passed away. Only China remains. Of that ancient forest one tree alone stands, though it has weathered four thousands winters. Human judgment has said again and again: "Cut it down; why cumbereth it the ground?" Divine mercy and the divine purpose have said: "Spare it a little longer." God has kept China from entire collapse. Morally, China is rotten to the core. Dr. Arthur Smith has said of the various religions of the empire: "A result of the union of all beliefs is the debasement of man's moral nature to the lowest level found in any of the creeds." And that moral corruption has been finding a lower and lower level. It might have been supposed that such a rotten structure would have collapsed long ago, but there have been some beams that have kept the old building together. The reverence for superiors, the general patience and peaceableness and industry of the people, the modesty of the women, these and other admirable qualities of the Chinese have kept them from hopeless moral collapse.

In the providence of God the Chinese people have, in spite of untold diseases and dangers, been preserved from destruction. The ravages of climate, and the utter and universal disregard of all sanitary laws might be thought to be causes sufficient to decimate the population, but over against these destructive causes God has set a wonderful physical vitality. Famines have slain their thousands and floods their tens of thousands. Dr. Faber says there was war during 900 years of the Chow dynasty, during which millions were slain. It is estimated that the Taiping rebellion drained the life blood of 20,000,000. Six millions died during the great famine of 1877-78. War, pestilence, and famine have so done their work that it would be hard to find anywhere in history such a wholesale periodic destruction of human life. Yet the population, instead of declining, has been on the increase, and we are face to face to-day with a population of no less than 400,000,000 souls, the most tremendous responsibility ever laid upon the church of God!

God has kept China from division into separate states. While the Jews, their contemporaries, have been scattered to the ends of the earth the Chinese have held together. Many causes might have seemed to be at work to separate them, but there have been the cementing forces of one great sage, one written language, and one paternal government, so that the rulers of China have governed more people for a longer time than any other succession of kings, emperors, or presidents in the whole history of the world. God has averted the assimilation of China with other nations. When the Most High divided to the nations their inheritance He divided China on the north by the mountains and the great desert, on the west and on the south by the mountains, and on the east by the trackless sea; and for long years natural environment and human prejudice hemmed her in and barred outward interference. But the tendencies have been different in our day. Within sixty years China has had three foreign wars—and counting this now in progress four—and has lost a part of Manchuria and all of Corea, Formosa, Burmah, Siam, Tongking, Hongkong, Kiaochow, Weihaiwei, an average of more than one dependency each decade. There has been abundant talk of partitionment among the powers. Suppose there were. England would take her share, and her rule would be beneficent. But Russia would have a good portion of the north, and France a large slice of the south; and Russia's intolerant religious rule would be a blight, and French aid to Rome's temporal power would be a backset to Christian missions. But China has been kept a unit. We may thank God for that. Even should division now come, such progress has been made that it would be hard to set the dial of Protestant missions backward. And should China still remain—as we devoutly hope it will—one people, we cannot believe but that the present upheaval will have brought a larger measure of the precious boon of religious liberty. God has given to China a unique position among the nations of the world. Napoleon said of China: "There sleeps a giant; let him sleep." But we have seen that giant awakening! And when he does awake the world is going to know it. When the Chinese begin in great numbers to turn out the results of their industry and imitative skill there will be a panic in the markets of the world. When a great army learns to be soldiers as a few regiments have now, they will be reckoned as a great power. And when through intercourse with other nations the moral influence of this, the greatest branch of the family of nations, begins to be felt, that influence will be immeasurable, either for good or for bad.

God has kept back China from the too rapid progress of civilization and commerce without Christianity. We know too well that modern civilization carries with it not only enlightenment and progress but also vice and corruption; and a people morally weak assimilate the bad more rapidly than they do the good. Now it has been thought. by even those who labored and hoped for the highest good of China, that the land would have been opened to the entrance of Western civilization long ago, but every apparent opening has proved a disappointment. Commerce reached China long before missions, but now the tables are turned and missionaries have penetrated where commerce cannot go. Is there not the purpose of God in it that the missionary may lay those true substructures of truth and righteousness on which all true civilization rests? Then again we are not as Japan or India, where the works of Hume and Huxley and Paine and Ingersoll contend the ground with the gospel. Our problem is simpler, for we meet more of apathy than of intelligent antipathy. The Chinese need exposition more than argument, persuasion more than polemics; and when they do accept Christianity they accept it as they do one of their own proverbs, something beautiful in itself that can be nothing else than true. And that old enemy of the gospel—conservatism—becomes its ally in helping to link the people fast to the new faith.

God has kept China from the sway of corrupted religions. It is a profoundly impressive fact that the Christian religion has existed in some form or other in China for eleven centuries. Nestorianism entered China in the seventh century and lingered until the thirteenth, but all that is left of Nestorianism now is an ancient tablet. In the thirteenth century Romanism appeared, and we must not forget that at that time the Roman, even as the corrupted Jewish church when our Saviour came, held the true oracles of God.

This church met with varying success until the first part of the eighteenth century, when it reached a great height of power and influence. High dignitaries throughout the empire were numbered among the converts, and even the uncle of the Emperor Kang Hi himself was baptized, and space within the Imperial palace grounds was granted for the building of a church. In one province alone there were said to be 100 churches and 100,000 converts. In a visit throughout the empire the Emperor showed marked favor to the Jesuits everywhere. It was Rome's opportunity. What if she had taken it! What if the blight of Romanism had spread over the land as it has over South America, over Cuba, and the Philippines! But political ambition,—from which may the Protestant church ever be delivered,—arose, and Rome lost her opportunity; and now after the lapse of two centuries more she has never regained what was lost in the reigns of Kang Hi and Yung Chin. We cannot forget that in the Nestorian and Roman churches there were and are men of courage and consecration, whose self-denying purpose may well provoke us to emulation. Yea, there were martyrs among them, and through these two churches, no doubt, thousands came to a knowledge of the true God and eternal life. But they became unsteady in doctrine and unscriptural in practice, and God took the opportunity from them and gave it to another, even to the Protestant church of to-day. What is the Protestant church going to do with that opportunity?

God has most signally and significantly opened China to the gospel. It is the glory of the Most High that He works when and where and how He pleases. He makes the wrath of man to praise Him and makes His people willing in the day of His power.

Two events happened in England in the year of our Lord, 1792, that would seem to have no more connection than the north and south poles; yet these two events have been linked together in a most wonderful manner. One was the sermon of William Carey, the shoemaker of Nottingham, from the text Isaiah l. 2, 3; the other was the delivery of a royal commission to Lord McCartney to proceed as England's first envoy to Peking in order to obtain certain trading privileges for Great Britain. Carey's sermon was the beginning of a great movement to give the gospel to the world; McCartney's expedition was the beginning of commercial and political events that would operate to throw China open to the entrance of the gospel. God laid His hand upon a man who had prayed that he might be sent to that field that was the hardest, and where the difficulties seemed the most insurmountable. And when Robert Morrison ended in Macao in 1834 that laborious life that forms the first chapter of Protestant missions in China, the clouds were gathering and the prospect seemed almost as dark as when he first had landed. But God was working and making ready those causes that led to the war of 1842 and to the opening of the five ports (Shanghai, Amoy, Foochow, Ningpo, and Canton) and to the ceding of Hongkong. And the LORD had so prepared His church through the example of Morrison and his co-laborers and successors, that within the space of two years—and it could have scarcely been sooner in that day—the five ports were occupied by thirty or forty missionaries; and within fifteen years the number had increased to one hundred.

Yet they were confined within the ports, and they longed to lengthen their cords and press into the great interior. And it is said of Dr. Medhurst that he used to pray in those days, "O Lord, scatter Thy servants!" And God was preparing an answer to that prayer. In His wisdom He was working together for good two different tendencies—the passions of men and the prayers and labors of His people toward the same glorious result.

Causes were already at work that led up to the French and English war, which ended in the treaty of June, 1856, throwing China open to the entrance of the gospel. And since then on, through the Taiping rebellion and the Tientsin massacre of 1870 and the war with Japan, through riot and massacre, God has been working. Every advance in open doors has come through war and disturbance and bloodshed.

On the one hand, God has been overruling the wrath of man for the breaking down of doors that have been locked and barred and bolted for centuries. And on the other hand, He has been preparing His people for the work.

And what shall we say of the upheaval through which we are passing? We can believe that the same guiding hand is in it. But may we not go a step further and see some reasons even now why God has allowed this? At the close of the war with Japan we thought that the time had come for reform, but we were disappointed. Again when Kwang Hsü began to show a firm hand in 1898 it seemed that our hopes were realized, but all those hopes were blighted.

God has chosen His own time. It is a time when the trans-Siberian railway is not yet completed, though it was planned to be, and had it been Russia might have appeared as a different factor ere this on the scene. It is a time when all the great powers are aroused as never before and are in strange and unexpected accord. As long as two years ago representations, which failed, were made regarding the present anti-foreign movement, for which Christians were then chiefly suffering. But in the providence of God it was not checked then. It has been allowed to go on until it is evident to the whole world that the hostility is not only anti-Christian but anti-reform and anti-foreign, and until those involved are not only, as heretofore, unoffending missionaries and defenceless native Christians, but include all classes up to the very representatives of the great powers themselves. And though it is a sore and bitter trial, and though the sufferers are many and the persecution widespread, we can but believe that through the settlement will come such peaceful and permanent results as will exceed our fondest dreams in the past.

Can we doubt that God is through His providence breaking down barriers and opening wider doors? And then it will be the part of the church to go in and through the power of the Spirit, which alone can convert, and by renewed zeal and devotion win the Chinese to the allegiance of the cross.

God has marvellously blessed the beginning of Protestant missions in China. Compare the triumphs of commerce and the triumphs of Christianity. Compare the triumphs of diplomacy and the triumphs of Christianity. Compare the results with the difficulties encountered. Think of the hundred thousand Christians and the power of Christianity in the land, our enemies themselves being judges. Look at the educational work, the medical work. Look at a great army whose life-work is service in the field. They have left home and broken tender ties; often shortening their lives or separating from their children; burying loved ones in a strange land, or laying down their own lives mayhap; enduring all the ills that Paul ever endured, and all simply for the "well done" of their Master. See how there has been greater increase within the past eight years than in the first eighty years of Protestant missions. In spite of all human failures and mistakes and imperfections what hath God wrought in the beginning of Christian missions in China!

And now look at the marvelous imprint of the Divine Hand: a great nation with a vast population, but with such resources as would support five times as many; this nation kept through the centuries, through a thousand causes that might have brought moral collapse, or material destruction, or national dismemberment; kept from assimilation with other nations and from the vices of civilization without Christianity; kept from corrupt religions which nearly won their way; and now in our day being thrown wide open to the entrance of the gospel, with the direct seal of God on the beginning that has been made.

So we are confident, knowing that He who has led still leads His people, His church. However the minds of men may be beclouded as to the issues at stake or the ultimate results, God's purpose is clear and unchangeable. The hearts of kings and the minds of governments are in His hand, and He will turn them whithersoever He will, and His church is dear to His heart. He will sacrifice kings for her sake. Empires rise and fall, but the church of God remains. The storm may rage, but He guides the storm, and the good work that He has begun He will undoubtedly perform.

A Letter to the Ecumenical Conference on Foreign Missions.

FROM PROF. GUSTAV WARNECK, D.D., HALLE, GERMANY.

HONORED SIRS, DEAR BRETHREN: It is with painful regret that I find myself prevented from personally attending the Ecumenical Conference on Foreign Missions. But I must at least send you a written word of greeting, with the assurance that I am with you in spirit, and that my prayers accompany your proceedings. May our great high priest and king lift up His hands upon you and give you such a blessing that the glorious work of extending his kingdom in the non-Christian world, in which we are all engaged, shall receive a far-reaching impetus, an inward and outward furtherance, from this important Conference!

The historical and theoretical study of missions has been my special work for over thirty years, embracing more and more the full extent of the field, and this work has become my very life. As a veteran, therefore, in mission service, perhaps I may venture to call your attention to a few thoughts and wishes which have occupied my mind, and which are as much based on missionary experience of the past as they appear to me of importance for the mission work of the future.

Looking back upon the very small beginnings of the missionary activity of the nineteenth century, which to-day has assumed truly vast dimensions among the ancient Christian churches and in the non-Christian world, the Ecumenical Mission Conference cannot but have the character of a jubilee centenary celebration in the most specific sense of the word. We cannot render sufficient praise to God that He has opened the door of faith for the heathen in this century as never before. But let our praise be a sincere and humble *Soli Deo Gloria*, and let us avoid even the appearance of any praise to men.

The success of mission work hitherto achieved may by called great or small according to the light in which it is viewed. In making our estimate let us endeavor to be both careful and sober. *Sophrosyne* is also a great mission virtue, likely in the long run to win more friends for the missions at home and to be of greater service abroad than pious rhetoric endeavoring to startle by exaggeration.

The nineteenth century is rightly called a mission century. As regards the number of mission workers, the total of mission expenditure, the extent of mission enterprize, and the organization of mission activity, this century has no equal in former missionary periods. Through God's grace much has been done; but we ought to have the humility and the courage to examine honestly whether everything has been done well. Only a rigid self-righteous adherence to preconceived theories shuts the eyes to the teachings of experience, which show us our mistakes. A conscientious examination of our missionary methods, based on the facts of mission history, appears to me to be one of the chief purposes of the great Conference now meeting in New York.

The mission century behind us has accomplished great things, but greater things are expected from the one before us. The longer we study them the more clearly should we not only understand theoretically the special mission problems but also be better able to solve them practically. This, however, cannot be done by catchwords. Rhetorically dazzling, these catchwords are more apt to confuse than to enlighten, and not seldom they are romantic will-o'-the-wisps, showing a wrong road on which much generous energy is lavished almost uselessly, and to return from which requires rare courage. Solid work is the only road by which to arrive at an intelligent understanding of the mission problems, and wisdom and discretion alone will help to solve them.

What we need besides expert mission directors is, above all, missionaries really capable for their great work. The general cry is more missionaries. And let me add emphatically more *men*. But the petition that the Lord of the harvest should send forth laborers into His harvest has also reference to the quality. Missionaries must be weighed, not only counted. Spiritual equipment is, of course, the chief consideration. But the experience of more than a hundred years should prevent us from falling into the mistake of thinking that this alone suffices without a thorough training.

It is a hopeful sign of the increase in missionary interest that a growing enthusiasm for the work is spreading among young men and students. May God raise up from among them large-minded men with real insight into the mission problems, determined to make this service their calling for life, and not willing to turn aside after the first few years have barely completed their apprenticeship.

Very energetically are the watchwords promulgated nowadays: "Expansion," "Diffusion," "Evangelization of the World in this Generation." I will not deny that, in view of the present openings all the world over, such mottoes are entitled to consideration; and so far as this is the case I certainly have no wish to weaken their force. But without due limitation and completion I consider them dangerous. The mission command bids us *go* into all the world, not *fly*. *Festina lentè* applies also to missionary undertakings. The kingdom of heaven is like a field, in which the crop is healthily growing at a normal rate; not like a hot-house. Impatient pressing forward has led to the waste of much precious toil, and more than one old mission field has been unwarrantably neglected in the haste to begin work in a new field. Patience fills a large space in the missionary programme, and to patience must be added faithfulness in steadily continuing the great task of building up in the old mission fields. Here are ripening harvests calling for reapers. The non-Christian world is not to be carried by assault. Mission history should also teach us not to specify a time within which the evangelization of the world is to be completed. It is not for us to determine the times or the seasons, but to do in this our time what we can, and do it wisely and discreetly. The catchword "diffusion" is really a caricature of evangelical missions if its antithesis, "not concentration," leads to the destruction of organization. If evangelical missions are suffering from one lack more than another, it is the want of organization, in which the Roman Catholic missions are so much their superiors. Nor will the great spiritual war which the missions are waging be decided by hosts of *francs-tireurs*, but by organized concentration. The many so-called free missionaries are not an addition of strength to the evangelical missions, but a waste of strength. Neither is it well to go on establishing new missionary societies; rather let the watchword be "join and support the old and experienced ones." Nothing is more painful than for old, established societies to be obliged to reduce their work because new undertakings are absorbing men and means without making up for these losses by their own successes.

Perhaps the greatest of all mission problems is the implantation of Christianity into the foreign soil of heathen nations in such a way that it takes root like a native plant and grows to be an indigenous tree. No doubt the first object of mission work is to bring the individual heathen to faith, and through faith to salvation. But the object of mission work must be also national and social, to permeate whole heathen nations with the truth and the power of the gospel, to gather in them a Christianity, and to sanctify their social and national relations. If the native Christians become estranged from their national and popular customs Christianity will never become a national and popular power. There is great danger of confounding the spread of the gospel with the spread of European or American culture; and, so far as I can see, this danger has by no means been avoided everywhere. If I am not greatly mistaken, a chief reason why the success of missions is not greater is to be found in the fact that the national character is lacking to-day in so large a part of the Christianity of mission lands. A not inconsiderable percentage of the native helpers (Chinese, perhaps, excepted) and of the young people who have passed through the higher schools is more or less denationalized and miseducated. Hardly any mission has been exempt from this experience, but it is chiefly noticeable in many English and American mission fields. We must have the courage to see this if there is to be an improvement. Where the evil is not even seen, how can it be remedied?

Whilst a proper attitude to the customs of the natives has in many cases not yet been found, another side of the problem in question claims particular attention, namely, the fostering of their own language. Without doubt evangelical missions of all nationalities and denominations have, in the course of this century, produced excellent results as regards native languages; there are among evangelical missionaries linguists to whom is due a position of honor in the science of languages. Also the principle is generally accepted: Each nation has a right to hear the gospel in its mother tongue. On the other hand, the fact cannot be denied that this principle is not always put into practice in our preaching and teaching. There are plenty of missionaries who never become independent of the help of the interpreter—nay, more: who have scarcely understood the language problem at its real root. This problem is the difficulty of becoming so completely acquainted with the spirit, the whole mode of thinking and reasoning, of the foreign people as to be able to render Scripture terms into their language so that the truths of the gospel, naturally foreign to them, shall be fully understood by the natives. This is perhaps the greatest intellectual task which may be demanded of the missionary. As a foreigner to them, he must himself understand the natives before they can understand him. The New York Conference should press for more energetic endeavor in this direction than hitherto. English has become the language of intercourse throughout the wide world, but that must not tempt us to make it the language of missions. The missionary command does not say: "Go ye and teach English to every creature." Not more, but less, English in the missions—this should be the watchword of the twentieth century in this respect if the great missionary problem is to be solved.

One more point in conclusion. It is now generally acknowledged among evangelical missions that the aim of the work is the formation of independent churches of native Christians. This has only been perceived in the course of the work ; the beginnings of missionary activity seldom took the roads to reach this goal. And to this day there is in many missions a neglect in this respect which should be remedied. On the other hand, too much haste and unwise impatience have been shown in placing native churches on an independent footing, especially where republicanism has joined hands with ultra-independent theories. The result has been unsatisfactory everywhere. It has even damaged the young churches, because they were not yet ripe for full independence. The latest experiment of this kind, the so-called Ethiopian Church in South Africa, is generally admitted to be a danger actually threatening Christianity there. Here we have another great mission problem, toward the solution of which catchwords will not help. It can be solved only by slow and solid work, carried on with patient wisdom and keeping the end aimed at always in view. The great majority of those upon whom our missionary efforts of to-day are exercised cannot be treated as Englishmen or as Americans, nor as the Greeks were treated in apostolic times. Differences of race, of education, and weakness of character forbid it. Let us pray for both patience and wisdom, that we may, under the guidance of the Holy Spirit, become in every respect true educators, and not spoilers, of the heathen nations to whom by the will of God we are permitted to bring the gospel.

An Object Lesson in Self-support.

BY DR. H. G. UNDERWOOD, KOREA.

(Concluded from page 392, August number).

As to some of the plans followed in our work.

First. We do not foist a completely organized church, as we understand it in the home land, upon the native infant church. We have had for a number of years one general session, composed of missionaries annually elected for the purpose who have oversight of all the churches that were under the care of the Presbyterian missions in this land (at the present time we have only two such sessions), and this session delegates power to sessional committees or to a missionary to organize work. For societies working under the Presbyterian Council the reports of 1899 gave 188 churches, and yet among them all we have not a single, fully, and completely organized Presbyterian church in Korea. At the present time, with our membership of over 3,000, the nearest approach to a perfectly organized church is one which has two elders-elect and a board of stewards to look after its temporal affairs. In each place where there is a church there is a local leader responsible for the church services, and a board of stewards, or in the older churches, of deacons, takes charge of church property, and with the church leaders has general oversight of the work. *The organization is as simple as possible*, and the leader may be one of the deacons or an elder, if they have them.

Second. We endeavor *to plan our church architecture in accordance with the ability* of the natives to build and the *styles of houses* generally used. This is a very important feature in the successful carrying out of this plan of self-support, for immediately that we foist on the natives a foreign style of architecture beyond their means it is imperative that we provide the building. Consequently we have for our large centres well-built, solid, tile-roofed churches, but in the small villages we have small thatched-roofed chapels, and even these in many cases represent no little self-denial and sacrifice.

Third. As noted above *we try to place the responsibility of giving the gospel to the heathen upon the Christians ;* our aim is that every Christian shall become an active worker. We try to make every one feel that it is his privilege to tell others of Christ ; and in fact we refuse to receive into church membership a man or woman who tells us that he has never tried to lead others to Christ. We still further strive to make the church realize that it is their duty to send the gospel to regions beyond, and that if they are not able to go themselves others should be sent. As a result, from a number of congregations the most intelligent Christians will be sent out to other places; in some cases their expenses are paid by the natives, in some cases they pay their own expenses ; in some of the churches evangelists are permanently employed by the church to give all their time to this work, and thus the gospel is spread. When these evangelists are so employed, we allow the natives to settle their method of payment, which often follows the native method of giving so many bags of grain, so much fuel per year, and perhaps the use of a house.

In some cases where a helper is allowed by the mission, the missionaries associated with that station will allow the use of half the salary of the helper for each of two men, some native church or individuals guaranteeing and supplying the other half.

Fourth. It is the mission policy that there shall be, wherever congregations warrant it, *church-schools supported by the church,* and under the supervision of the missionary in charge, stewards, deacons, or elders as the case may be. The Chang Yun church above referred to has one school, which is attended by both the boys and girls of the congregation. This is entirely supported by the natives. This school takes the pupils through the principal Chinese primary books, Old and New Testaments, gives fair grounding in arithmetic, geography, universal history, and elements of natural science. The Sai Mun An church has two schools—one for boys with two teachers and one for girls with one teacher. The course aimed at is the same as that carried out in Chang Yun, and the church pays one-half of the expenses of the two schools and the mission pays the other half. It is the aim of the mission to make all its church-schools entirely self-supporting. They are for the sons and daughters of the Christians, but they are also patronized by outsiders, and thus are becoming a valuable evangelistic agency.

The mission has now a number of church primary schools in different places, which are largely supported by the natives ; from these schools there are now coming out young men and boys who have learned all that such schools can teach, but who have a strong desire for further instruction, who are ready to work to obtain it and whom their parents and guardians are prepared to send and support at such schools. It is the aim of the mission to provide such high schools or academies at its larger stations; the mission must provide the foreign teacher, the salaries of most of the native teachers, the beginning of an educational plant; but from the start the current expenses, the lighting and heating, janitors' wages and the board of the pupils will be entirely borne by the natives, and they are prepared to give a considerable sum toward the establishment of such an institution. From what we have seen in the past we have no doubt but what a rigid adherence to this principle will in but a short time give us institutions of this grade, whose only expense to the Board will be the salaries of the missionaries.

Fifth. In the training of our workers we meet with the most serious problem and the one as yet unsolved, but we believe, as we go on step by step, God will solve it for us.

We see no reason to believe that in the early church there was a regular stated pastorate, and we are not yet urging this upon the Koreans. However, some few years ago the Sai Mun An church did issue a call to one of our most able workers to come up and take charge of its work, and the little Chan Dari church has now, for the past two years, told the young man who started the work there to give most of his time to preaching of the word, and has promised to supply whatever he or his family may lack. In God's own time a regular pastorate will be established, but at the present time we have no distinct theological seminary in mind for the immediate future.

Once or twice a year the leaders in our country and city work are gathered together in Bible and training classes. These classes generally last about a month, and with the Bible as text-book we try to direct the studies of our leaders and to fit and prepare them for their work. One or more missionaries are usually associated in these classes, and church history, outlines of systematic theology, and Bible exegesis are taught. The practical is never lost sight of, and these class meetings are always made times of special evangelistic activity in the cities in which they are held.

In addition, on our evangelistic tours a number of these men accompany us; sometimes at their own expense, sometimes at the expense of the church to which they belong, and sometimes the expense is borne by the missionary. In this way these men receive a practical training in preaching and organization that they could get in no other way. The foreign missionary with such a company has his peripatetic school, and generally finds himself forced to be prepared to answer questions on almost every subject and in almost every science. I had to take a night march to do our work before the steamer left, and while travelling from the close of one service at 9.30 in the evening to the next preaching place at 3.30 in the morning we had a most delightful six hours' study of astronomy with our class of eight leaders.

A large number of the churches freely entertain the missionary and his company while he visits them, and so he in turn entertains their leaders for a month at the training class held in the city. This entertainment is not always accepted, as some insist on paying for their own food, and in most of our country circuits, even in the larger classes, the expenses are largely paid by the natives themselves. It must not be understood that a general invitation is given to all who care to attend these classes. *The aim is to have only the picked leaders*, and of these only the ones specially asked by the missionary in charge of their circuit are entertained. Although open to any one, *all others must provide for their own entertainment*. This privilege is quite largely taken advantage of; some men paying their own expenses and others being paid for by friends or native churches. Similar classes have been lately started for women workers, the expenses of which have, to a great extent, been voluntarily borne by the natives.

At the present time it is our aim to take these leaders, and by means of these summer and winter training and Bible classes, supplemented by the practical training that we can give them by associating them with us in our work, and having them accompany us in our itinerating evangelistic tours and assist us in the organization of churches—to train up a class of thoroughly equipped leaders, well grounded in the faith, who know their Bible and are able to give a reason for the faith that is in them.

As the work develops, and better trained men are required, and a permanent native pastorate is demanded, the more regular theological seminary will be necessary, but not till then, and when this is the case the way will be open for it.

Sixth. A decidedly new departure in mission work has been made in the matter of books and publications for the natives. They not only pay for them, but *pay a price that very nearly approximates the cost of production;* the rule having been adopted by the missionaries that the price shall exceed the cost of the paper, and latterly the Korean Religious Tract Society has raised its price to almost the entire cost of preparation, and its sales keep up.

Seventh. The same element is made to appear largely in our medical work, the natives are expected to pay for all their medicines, food, etc., while in the hospitals, and when taking medicine from the dispensaries; no one of course is turned way; medicine is gratuitously given to the poor, while the rich are expected to pay full price for medicine and for visits to their homes.

We have endeavored to present to you a FEW OF THE FACTS from Korea and a general outline of the plan followed. We do not pretend that the last word had been said, or that there is nothing more to be discovered, but that God has blessed the system in Korea we have, I think, given ample proof. After the first fifteen years of work in Korea, the Presbyterian churches, which have followed this system, are able to report 186 out of 188 native churches self-supporting, with a baptized membership of over 3,000, contributing during the year nearly 7,000 yen, and almost entirely supporting and carrying on their own work.

The Unity of the Church.

BY REV. WM. MUIRHEAD, D.D.

THIS is one of the great teachings of holy Scripture. Christ earnestly prayed for it and brought forward His union with the Father as the ground and standard of the union of His disciples with each other. He urgently inculcated this duty upon them as all important in personal character and conduct and in the constitution and history of the church. The apostles enjoined the same thing on those to whom they wrote. They were to be united in faith and love, and where it obtained they were commended in the highest manner as an evidence of their Christian profession and as a means of influence on those around them. Our Lord in praying for it said that it was specially in this way the world would be led to believe that the Father had sent Him. The fact is that the more clearly and fully this spirit of union and fellowship and action is realized and shown on the part of the followers of Christ, the more will there be a corresponding exemplification of His character and teaching, an illustration of His great object and aim, and an attainment of the end He had in view in the conversion and salvation of men.

There are, however, so many diversities among those who bear the Christian name as to make their unity a matter of serious question. There are such grievous inconsistencies and apparent disagreements in the lives and characters of many professing Christians, and even of those who stand high in the list, that the idea of peace and harmony, in the sense indicated, is looked upon as having little or no reality. Alas for the infirmities of human nature and the seeming contrarieties in the Christian church, arising, to say the least of it, from the imperfection of Christian character and experience. At the same time let it be prominently maintained that in the case of such as are the true followers of Christ—and happily they are without number—there is most gratifying evidence of their union in Him and with each other in all the essential elements of Christian life.

Christ illustrates this subject in a striking manner. He calls Himself the true vine, and those in union with Him are the branches. Now the various branches of a tree may differ from each other in outward form and appearance, but they are equally connected with the parent stock and have the same essential character throughout. So in regard to those who bear the Christian name; such as are really united to Christ, however distinguished in some respects from one another, say in outward circumstances, nationality, training, and such like, still bear the same fundamental relation to Him, whose name they bear; they partake of the same spirit of promise and unite in forming the one mystical body, of which Christ is the head, as He is the true vine, of which they are the branches.

A remarkable definition of this matter is given by the apostle in Ephesians iv. 1-6, on which we shall make a few brief comments as being descriptive of the real character and unity of the church, the elements of which they consist, and the manner in which it is to be attained and observed.

Paul reminds the Ephesian Christians of their divine calling and their duty in regard to it. He urges them to act with all lowliness and meekness, with long suffering, forbearing one another in love. There was need for such characteristics in the case of those who had received that divine calling, in order that it might be rightly represented, and that they might secure the end and object supremely connected with it, the peace and harmony for which they were inspired by the Holy Spirit, and whose continued presence and power in their experience and conduct were dependent upon it. Following this we have a striking account of the spiritual character and condition of a Christian church, the elements composing it, and by which it claims to be distinguished. A thorough consideration of these points is needful for the understanding and realization of the unity in question, as it bears on our own Christian character and in relation to the native churches with which we have to do.

1. There is one body, that is, one church. All who are the real followers of Christ are one, like the branches of a tree or the various members of the human frame. It matters not what distinctions obtain between them; as already referred to, these do not affect their relation to Christ or their standing in Him. Only let them be united to Him as the word of God enjoins, and they have an equal right and title to all the blessings of fellowship and communion with Him.

2. One spirit, that is, the Holy Spirit, inspiring, animating, pervading the whole man like the life everywhere existing in the human body. It is only as that spirit obtains, in His characteristic gifts and graces, that we have any ground for supposing we really belong to Christ and are in union with Him. "If any man have not the Spirit of Christ, he is none of His."

3. One hope. "Even as ye were called in one hope of your calling." We are professedly called to be the followers of Christ by a divine and spiritual impulse, and are thus led to entertain the hope of acceptance in the beloved and admission into His presence for evermore. The blessed hope of heaven is our inspiration in union with Christ.

4. One Lord, the Lord Jesus Christ, our Lord and Saviour. He is our Lord in this capacity and has claims upon us of the highest and uppermost kind. We gladly acknowledge this and bow in grateful and adoring submission at His feet.

5. One faith, the faith of Christ—His divine person, incarnation, holy life, atoning death, resurrection, and ascension to glory. Our faith is fixed and centred in Him in these respects. He is thus our Saviour from sin and all its consequences, and we are transformed into His likeness through faith in Him.

6. One baptism. We are thereby dedicated to the one name of the Father, Son, and Holy Ghost, devoted to the worship, service, and love of God in this manner, and are under high obligation to act accordingly.

7. One God and father of all, who is above all and through all and in you all. That is, in the infinitude of His being, in the material character of His relationship, in the supremacy of His government, in the universality of His presence, and in the consciousness of His gracious indwelling, He is our God, and we are united to Him, and form together one in Him.

What thoughts are these for our prayerful meditation and daily life! How suggestive in reference to our own Christian character and in relation to the Christian churches with which we have to do in the onward course of our missionary work! How much should we make known this divine idea and seek to promote it among the native Christians that they might realize and act upon it to a far greater extent than they may otherwise be expected to do—their union in Christ and their union with each other in Him. There are divine possibilities in this aspect of the case to which we are called to reach forward, and of which as yet we have only a faint conception. So is it even at home. We feel that for the most part we are really and truly one in Christ Jesus, that the native churches we are called to form are in the same connection, that the language of the apostle on the subject is no less applicable to them than it is to us; only the union in question in all its high characteristics may well be urged upon their observance in the most effective manner, that the differences which obtain amongst them at our instance have no force or reality in the matter of their Christian life, or on the fact of their union with Christ and acceptance in Him. We desire this subject to be ever borne in mind and aimed at in our work and service, that the prayer of our Lord may be fulfilled in the experience of our native brethren, and that the result following upon it may be attained, that the world may believe in His divine mission for the salvation of the world.

Foregleams and Danger Signals.

BY REV. WM. REMFRY HUNT.

THE greatest race in the world seems to be for supremacy. The glittering prizes of wealth, power, and authority have drawn all nations, peoples, and civilizations into the arena. It is a tremendous contest. Whether we look from the moral, political, or commercial view-point, we are impressed with the fact that the competition becomes keener as newly-trained contestants come up to the line.

Although one of the last to enter the circle, the "imperial race," as Dr. Williamson loved to call the Chinese, seems by no means to have chosen the rear point in the race. It will not be the purpose of this article to discuss the place China should take in the scratch; suffice to notice the position she has herself assumed.

"In all studies," says the Right Hon. W. E. Gladstone, "the light shines inward from without." The application and demonstration of this principle, as applied to Chinese evangelization and emancipation, is obvious. Perhaps more truly can it be said of China than of any other nation, "And strangers shall build up thy walls and their kings shall minister unto thee." The question of the hour is, "What profiteth it?" How far, and in what way, and to which ideal, are the Chinese looking, after the peculiar and costly period of their elementary schooling in enlightenment and civilization.

Considered with regard to her opportunities for industrial advancement and general progress she has had coveted advantages. The trouble is that China has apparently not profited by these. The position assumed pictures the Chinese lifting their heads proudly over the science and inventions of the centuries and crying out with cynical arrogance, "I have more understanding than all my teachers."

It is this detestable race-pride of the Chinese which has built the most massive walls, dividing her from social, commercial, and political intercourse. If China had been willing that others than the sons of Han should be allowed to 出入相友 (go and come as friends) her isolation would long since have broken up and Sinim would be enjoying a better place than it does to-day in the comity of nations.

Only as we live in the realm of faith can we discern the faint and distant dawn of a larger day. By force of circumstances, rather than by any inherent energy, the nation is being aroused. All around us are evidences that a new life is imminent. Christianity demands that Asia must be born again. The "higher education" theory advocates her redemption along the times of material and secular advancement. The point where this argument must converge is right here.

China must learn that *religion* and *conduct* must be identical. The lessons of current human history emphasize this. China has crystallized through looking backward. It is simply a demonstration of the philosophy of history. As witness the ruin of ancient Egypt, Persia, Greece, and Judea. Is there not hope, however, that China may be like

"Iron dug from central gloom
And heated hot with burning fears,
And dipped in baths of hissing tears,
And battered with the shocks of doom
To shape and use."

It is as Matthew Arnold has said: "Brilliant Greece perished for lack of attention to *conduct*, steadiness, character.........The revelation which rules the world of to-day is not Greece's revelation, but Judea's; not the preëminence of art and science, but the preëminence of righteousness." China is undoubtedly the greatest heathen nation in the world. The fruits of heathenism lie everywhere around us. There is decay and darkness everywhere. The population, education, industries, politics, and ideas of religion are stationary. It has produced after its kind. It could not have done otherwise.

Heathenism cannot be tabulated. It is a horrible thing. It is deadening. It is filthy. It is devilish. It must have been born in hell for, like its father, the devil, it is a lie from the beginning. In his Roman letter Paul has painted the type of character which is generally the product of non-biblical religions. Milton expresses it,

"Black it stood as night,
Fierce as her furies, terrible as hell."

Like three elaborate candlesticks the three religions of China stand as placed in massive temples in high places, but they have neither substance, light, nor heat; and they represent the cold and formal mythology which neither educates nor saves.

One of the saddest thoughts to us lies in the fact that many lamps go out in this impure atmosphere. This is the danger signal hoisted! What does it mean? It is plain upon the tables, and he who runs may read. Surely the greatest peril of the times and that which is threatening to undermine the whole range of missionary effort, is on the tendency of the times to secularize missionary life and activities.

The government colleges and proposed universities want the light and education of our best missionaries; but they are extremely careful to restrict them in speech and manner, lest they should christianize as well as educate and civilize. China is perfectly willing, and even anxious, to have her heathenism whitewashed with Western science and teaching, but she is neither willing, nor pleased to "repent and be baptized for the remission of sins."

In writing a timely warning to the Corinthian church on the question of the dignity of the Christian ministry the apostle wrote: "Therefore seeing we have obtained mercy we faint not; but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully, but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God. But, and if our gospel is veiled, it is veiled in them that are perishing, in whom the God of this age hath blinded the thoughts of the unbelieving, that the illumination of the gospel of the glory of Christ, who is the image of God, should not dawn upon them." (II. Cor. iv. 1–4.)

We may be permitted to use the figure used by Rev. Phillips Brooks, D.D., in his beautiful sermon on "the Candle of the Lord." Speaking of brilliant but useless and fruitless lives he says: "There are unlighted candles; they are the spirit of man elaborated, cultivated, finished to its very best, but lacking the last touch of God. As dark as a row of silver lamps, all chased and wrought with wondrous skill, all filled with rarest oil, but all untouched with fire, so dark in this world is a long row of cultivated men set up along the corridors of some age of history, around the halls of some wise university, or in the pulpits of some stately church, to whom there has come no fire of devotion, who stand in awe and reverence before no wisdom greater than their own, who are proud and selfish, and who do not know what it is to obey."

It is evident, especially to those who watch the currents of modern missionary activity, that there is a tendency too much in the line of compromise. We shall gain nothing by yielding to the fascinating will-o'-the-wisp allurements of classic mythology. All is not gold that glitters. Aerolites that fall from the heavens are not stars. Milton writes of lurid flames which kindle an unearthy glare around the regions of darkness. Shall we appoint a commission of earth's highest critics to appropriate and utilize these phenomena?

This is precisely what China wants us to do. Let us not become too much involved in heathen wreckage, lest we go down with it in its ruin. We must openly rebuke sin. We must preach righteousness. To yield in one point is to endanger the promise of victory. The apostle Paul met this same temptation with the pedantic philosophers and voluptuous magistrates of Asia Minor. But he conquered by "keeping his body under." He submitted himself to severe discipline, "lest having proclaimed the gospel to others I myself should be a castaway." What an exhortation is this to us to-day. Let us "give all diligence to make our calling and election sure," and in this luxurious, self-seeking, worldly age we should feel that *necessity* is laid upon us, and with the apostle be able to realize that "woe indeed is there for me if I should not *evangelize*" (*ουαι γαρ μοι εστιν, εαν μη ὐαγγελίζωμαι*). This is surely the stewardship intrusted to us.

It would be interesting as well as instructive, and perhaps even of practical interest to the entire missionary community, if we could have a symposium on "the evangelization of China" treated in the pages of the CHINESE RECORDER. The greatest need of China to-day is not a foreign-drilled army, or a new and powerful navy. These are all right in their place. Nor would it be enough if the government were crying out for colleges on Western principles, costly and well equipped universities, richly stored arsenals, industries, railways, mines, quarries, and other aids to using and utilizing the natural resources of the country. In these things there is prospect of developing internal wealth and of gaining external power. This would be all right if the Chinese did not think this the essence of Christianity. This would be to build from the top. China, like Japan, has wanted the new wine in the old bottles, the old garment patched with new cloth. They are proud enough to think they can run this ship filled with tremendous and powerful machinery without either chart or compass.

Need is the interpreter of truth. Our whole civilization is evidence of this. While we must adjust ourselves to these changing conditions in the corporate life of nations we must not lose sight of the fact that even adjustment has its limitations. The gospel is superior to all other faiths and forces. The same challenge that it threw down to Romans, Greeks, Celts, Teutons, Persians, Jews, and Mahommedans, it repeats to-day in India, China, and Japan. Christianity is on trial in Asia. It will ascend to its millennial coronation so far as it is true to the original creed and charter of the great commission. These "marching orders" of the church have had no revision.

In these days of shifting scenes and trying transitions let us stand faithfully on the divine word and seek to know the Father's purpose. Let us "listen for the signal to take the next step forward in the progress of His great plan" and to utilize every legitimate agency in the employment of the divinely ordained means necessary for the instruction and training of the Chinese in "all things that pertain unto life and godliness, through the knowledge of Him that called us by His own glory and virtue." This is the New Testament method. It is the safest agency. It will produce the best results. The apostles went out after prayer, preparation, pentecost, and power. They were "witnesses in Jerusalem and in all Judea and Samaria and unto the uttermost parts of the earth." It thus began at home, reached the neighbours, and then went out to all the nations.

"*Go* ye therefore and make disciples of all nations." As Sir Walter Scott said: "Go" is a verb in the imperative mood. It is also connected with omnipotence. The "all power" immediately precedes it. It also surrounds it, supports it, gives it dynamic force, and assures it of universal and triumphant victory.

"Would'st thou go forth to bless,
Be sure of thine own ground;
Fix well thy centre first
Then draw the circle round"

until "the wilderness and the solitary place shall be glad; and the desert shall rejoice and blossom as the rose."

The "Exodus" from North Honan.

Story of the flight of the members of the Canadian Presbyterian Mission, as told by T. CRAIGIE HOOD.

EVERYTHING seemed perfectly quiet in North Honan when on June 4th Drs. McClure and Menzies, with their families, and Dr. Margaret S. Wallace set out by houseboat for Pei-tai-ho via Tientsin. We had no thought of being disturbed, except perhaps that a famine, whose certain coming became every day more evident as the rain held off, might cause us trouble. Scarcely a week had gone by when news came to us of the Pao-ting-fu trouble, and we found our mail service cut off and our communication with the outside world broken. This gave us no alarm, however, and we expected that a few weeks would see things righted. But this was not to be the case. On June 14th we received, via Liu-ch'ing, a telegram which ran somewhat as follows: "Travelling toward Tientsin unsafe, foreign troops rescuing Peking, all escape south." We decided to stand at our post until we should have greater reason than this seemed to give for leaving. We could not think that the Boxer trouble would spread so far inland. But the very next day, June 15th, a local disturbance arose. That morning a Chinese woman was washing the upstairs windows of Mr. Mackenzie's new foreign-built house at Ch'u-wang, when some women on the street caught sight of her and immediately started the report that just as the clouds were gathering and the rain beginning to fall the "foreign devils" were seen waving a cloth with strange characters on it, and this drove the clouds away. A fruit-seller spread the report through the town, and soon a mob of about 1,000 people were at the compound gate clamoring for admittance, and could scarce be restrained even by the officials. The days that followed were anxious ones. Every few days the mob would become frantic and threaten the lives of the missionaries. Reports from the north of alleged Boxer successes, and a report that Dr. McClure and party had been murdered, added fuel to the fire. Still the officials and the native Christians said: "Don't go," and we hoped to be able to stay. On June 25th we received a telegram from Dr. McClure, who had escaped with his party to Chi-nan-fu, having been stopped by the P'ang-ch'wang missionaries in time to prevent their running right into the death-trap before them. This telegram said: "Powers occupy Taku, consuls urge all foreigners leave, come immediately to Chi-nan, steamer waiting." This, added to the local troubles, decided us to leave. We thought that with a good escort we could get through to Chi-nan and thus have only six days by cart instead of two weeks should we have to go south to Fan-ch'eng. But at the last moment the officials refused to give us an escort across the portion of Chili province lying between us and Shantung, nor would they send ahead to arrange for an escort. Moreover, carts would not go that route for any money. We were compelled to take the southern route. On June 27th the Ch'u-wang friends left their station and came to Chang-te. They left not a day too soon. The night before had been spent by them in a Chinese home that was kindly thrown open to them. The mob had already begun to loot some of the houses that night, and next morning, a couple of hours after they left, their houses, dispensaries, hospital buildings, and chapel were being torn down. We left Chang-te with ten carts early next morning, June 28th, having been provided with a good escort. On July 1st we reached the Yellow River, and there joined the members of our third station, Hsin-chen. They were travelling with Messrs. Jameson, Reid, and Fisher, of the Peking Syndicate, who had a good escort.

All that week we wended our way to the southward; the two parties keeping pretty well in touch with one another, always stopping at the same town over night. Saturday, July 7th, we reached a region which seemed to be very much disturbed. Our escort had gradually dwindled down till we had none at all. Mr. Jameson felt that his escort was not sufficient to protect both parties, so he decided to leave our party at Hsin-tien while he pressed on thirty *li* to Nan-yang-fu to ask for an escort for us and for his own party. We had scarcely got settled in our inn at Hsin-tien when the mayor of the town came to us and told us that a gang of about 100 were going to attack us and rob us. He advised us to buy them off with a few tens of silver, but we refused, for we felt that this would not ensure us against their even then taking what might be left. We barricaded our inn doors with carts, etc., and prepared to defend ourselves as best we could, meanwhile sending word of the threat to Mr. Jameson. The night passed without our being disturbed.

About 8 o'clock next morning word came from Mr. Jameson that the official would neither see him nor give him or us an escort. We must all get through as best we could. Mr. Jameson had already shared his escort with us. We left the inn at Hsin-tien at about 8.30 a.m. The streets were packed with people, and over the city gate hung hundreds of spectators upon the wall. The crowd outside the gate has been estimated at 10,000. But these were not the *fiends*, except that now we think they took a fiendish delight in watching us pass on to what they thought was our doom. Outside of this crowd we were passing along an ordinary deep Chinese road where there was showered down upon us a perfect hail-storm of stones, bricks, clubs, etc., etc. The carters whipped up the animals and made a mad dash to get through, but the mob shot and slashed and pounded the mules till they were killed or disabled, and thus brought us to a standstill. My cart was wedged in among four or five others. My first glance about me told me that the fearful fight was on. The swords and spears and clubs were now turned, not against the mules but against the missionaries. In front of me Mr. Griffith was sitting in his cart; the blood streaming from his forehead and hands. The second stone thrown at him had smashed his revolver in pieces. A sweep with a sword had been aimed at his head, but his hat prevented it making a very deep gash. He sprang from the cart, and seizing a club that lay near, defended himself against the brute who was attacking him. On my right Mr. Mackenzie was valiantly defending his wife and little son, while his upper garments were literally saturated with his own blood. On the left was Mr. Goforth, being beaten over the head with clubs, any blow from which was enough to kill him had he not been able to ward them off to some extent. When I glanced toward him again the blood was streaming from an ugly sword-gash in the back of his head and from a cut in his left arm. The ladies and children had been ordered from the carts, and stood in different places while the stones and bricks flew about them in all directions. I did not see Dr. Leslie attacked. I am thankful I did not see that awful *hacking.*

Well, all this and far more (for I haven't said anything about the soldiers who fought so nobly for us and who were slashed and stabbed and trampled under their horses' feet right before my eyes) passed before me in far less time than it takes to tell it. Stones hurled in at the front of my cart told me that it was time to leave it. I got down and seized a rock and thought that with this I'd try to keep the fiends at a safe distance. In a few moments there came a lull in the fight; all seemed to be busy with the looting, except the brute who had attacked Mr. Griffith and had also attacked Mr. Mackenzie several times. He still stood and threatened to kill us, while he swung his sword about his head in the fiercest fashion possible. I think I never saw such a hellish look on a human face. At last he snatched a pig-skin trunk that Mr. Griffith threw to him, snatched it as a ravenous wolf would snatch a child, and ran off to his companions to see what it contained. Some of our number had already escaped from the scene of conflict, and we who were left, taking advantage of the lull, gathered ourselves together into a little company and began to walk slowly away. We were twice surrounded by men with swords and daggers and compelled to give up our watches, rings, etc. They even took parts of our clothing, leaving us barely enough to cover ourselves. It was an hour or so before we knew that every member of the party had got away alive. Mr. Goforth was quite seriously wounded. He and his family were taken in by a Mohammedan family and kindly cared for. Dr. Leslie was very seriously wounded. Mr. Mackenzie and Mr. Griffith's wounds were of a superficial nature. The rest of us (seven adults and five children) had escaped practically without a bruise or a scratch. Dr. Leslie had been hacked twelve or fifteen times. There is scarcely any hope that he will ever have the proper use of his right leg or his right hand again. After he had received all these wounds, and he and Mrs. Leslie were away from the carts altogether, a fiend came up to attack them again, and would have killed them (the doctor surely couldn't bear much more) when, raising his revolver in his left hand the doctor sent the last bullet he had into the fiend's face and drove him away, we believe to pay for his morning's folly with his life. Just at this stage my "boy" whipped out one of the carts, picked up one of the ladies and one of the children and Dr. and Mrs. Leslie, and thus they escaped after having passed through the ordeal of being searched on the way as we had been. When we overtook the cart the doctor had lost so much blood that he could scarcely speak. One of the ladies tore her underskirt into bandages and Dr. Dow hastened to bind up his wounds. The carter took him on for five or six *li* and then declared he would go no farther. We had to carry the doctor into a small guard-house by the roadside and lay him on some straw mats. There we were with no food, no "cash," and no means of going forward. A crowd soon gathered about us again, and again was our story told, but do you think a single heart was touched? Those hearts were hard as the nether mill-stone. Words couldn't move them, blood couldn't move them, distress couldn't move them, God couldn't move them without a miracle.

Towards evening a military official from Nan-yang-fu and twenty or thirty horse-soldiers came along, and we hoped they would help us. Word had been sent to the officials of the robbery, and these soldiers had been sent out to look into the matter. Shortly after they reached us our carts unexpectedly came along, and we got on them, expecting that the soldiers would escort us into the city, whither it was necessary for us to go, as our only hope of getting money. But instead of escorting us they deliberately rode off and left us to get along as best we could. The crowd from the city came out for half a mile or more to meet us, and as we passed on, it gathered *fiends* as a flood gathers *débris*. We managed to get into an inn, but we weren't the only ones who got in. Officials were sent for, but would do nothing to keep the crowds out. They ordered us to leave at once. We *demanded* (we could afford to talk strongly, it was a case of desperation) food and money and protection. They brought us food and nineteen *tiao* and promised an escort of twenty horse and forty foot-soldiers and said we must go at once. We refused to move until the escort should appear; we waited in vain; at least as far as that number of soldiers was concerned. At last eight or ten foot-soldiers appeared, and as it was after midnight, and things were *black*, we concluded we had better start. The people told us we would not be allowed to get out alive. The soldiers and officials went to our servants and tried to persuade them to leave us as we were all to be killed. The Roman Catholics of the place were defending themselves in a "chai," and we were to be murdered before this to terrify them. Why we were allowed to escape we shall perhaps never know. In getting out of the city Mr. Griffith and Paul Goforth (aged nine) were mysteriously separated from the party, and we saw nothing more of them till midnight next night when they managed to overtake us. That day we passed through a very disturbed region. Thousands of people rushed wildly through the country. They would gather in mobs by the roadside and await our coming. If we were stopped once that day we were stopped thirty times and would have been robbed as often had we had anything they could take. The carters made matters worse by driving at a mad rate. Imagine, if you can, what Dr. Leslie must have suffered as he lay flat in the cart, his head bumping over the axle, and his wounded limbs jolting about. Imagine what the women and children suffered, for all the carts were practically without quilts, cushions, etc. That night at Hsing-yie-hsien the officials offered us four *tiao*. Mr. Jameson had heard of the robbery, and immediately sent a man back to meet us with fifty taels of silver, and this reached us in time to enable us to refuse the four *tiao*. However, those officials gave us a splendid escort, and next day, although thousands of people lined the roads, neither man nor boy dared open mouth against us, so well did those soldiers do their work. We reached Fan-ch'eng that evening, Tuesday, July 10th, about 8 o'clock, just fourteen days from the time the start was made. The members of the Peking Syndicate supplied us liberally with silver, and they and the Hsin-chen friends gave us what clothing they could spare. There was a real "community of goods" for the remainder of the trip.

Both parties boarded the house-boats shortly after midnight the next night, and were escorted down the Han river by two Chinese gun-boats provided by Chang Chih-tung We reached Hankow in about ten days, having been towed for the last three hundred *li* by a steam launch sent out by the Consuls at Hankow. At Hankow we boarded the *Kiang-yü* immediately on our arrival there, and we were able to feel that the hard part of our journey was past. We arrived in Shanghai on Tuesday, 24th July, just four weeks from the time we had left our station. Here we were met by Dr. McClure, who informed us that all the other members of our mission were safe; he and those with him having escaped via Chi-nan-fu to Chefoo. God was indeed good, in that He spared the life of every member of the mission. The flight had been hard, but its lessons for us were not a few. We were shown how helpless we are and what a mighty God is ours. We understand more fully than we ever before understood the greatness of that greatest of all the great needs—the need of giving the gospel of Jesus Christ to the heathen, especially the Chinese heathen.

The Reform Movement in China.

BY ISAAC TAYLOR HEADLAND.

THE present uprising in China is in some respects the result of the reform movement which began more than two years ago. Let us follow the gradual growth of the reform movement and see how one condition has been the logical outcome of another until the present condition has been reached.

From the time of the introduction of Christianity into China until the present the Missions of all churches have had schools connected with their work, and from these schools have gone out a great number of young men who have taken positions in all departments of business, and many of State, and revealed to the officials as well as to many of the people the power which foreign education lends. An imperial college was soon established by the imperial customs service for the special education of young men for diplomatic and other services, and from this school have gone out young men who are the representatives of the government as consuls or ministers in the various countries of Europe and America; and these, together with the students who were sent to Europe and America, have had a vast influence in governmental affairs, though in only a few cases directly connected with the government at home.

This influence was such that the government began the establishment of schools and arsenals, with which there were connected numerous scholars, who did a large amount of translating and publishing of many books which had had a molding or controlling influence on Western governments, or which were the outcome of conditions in the West. In addition to these were many tract societies which published a healthy kind of religious literature and a "Society for the Diffusion of General and Christian Knowledge," which published translations or digests of not only the most noted books on religion, but also such books as Mackenzie's "Nineteenth Century," Strong's "Our Country," Bellamy's "Looking Backward." These, with all kinds of scientific books on astronomy, physiology, chemistry, physics, geography, and other subjects of a like nature, were distributed among the students at their annual or triennial examinations, and were sold at Chinese shops, not only at the open ports, but in many of the large cities in every province in the empire.

This class of work brought out a noted utterance from the pen (or brush) of the great Viceroy Chang Chih-tung, a man who ranks with Li Hung-chang, in which he urged that the members of the diplomatic body in various foreign countries translate or secure the translation into Chinese of all the best books in the languages of the countries in which they happen to be stationed. He called the old conservatives "mossbacks" and urged that the printers and booksellers in all the open ports print large editions of good books on government, international law, political economy, and kindred topics, and scatter them broadcast throughout the land. This book was printed by the Tsung-li Yamên and advertised by yellow posters on the walls in all the streets of the capital as well as in other cities.

The fever for reading these books was so great as to tax to the utmost the presses of the ports to produce them, and some of the societies feared that a condition was arising which they were unprepared for. Books written by such men as Dr. Allen, Dr. Mateer, and Dr. Martin, and even the large dictionary by S. Wells Williams, and the English-Chinese edition of the Four Books by Dr. Legge, were brought out in pirated photographic reproductions by the book-shops of Shanghai and sold at from one-tenth to one-fifteenth of the cost of the original work. Authors soon discovered that they must protect themselves, and the pirates were in some cases compelled to deliver over to authors the stereotype plates which they had thus made, to avoid being brought before the officials in litigation.

It was while this was going on that the matter was taken up by the government and introduced into the examinations; it compelled the students to be examined in mathematics and other phases of Western thought if they hoped to secure their degrees. This, of course, made certain phases of Western education very general among the official class; and what gets to the official class becomes more or less known, with a greater or less (usually less) degree of accuracy, by the people. For although the Chinese have no newspapers, as we look upon newspapers, yet every man, woman, and child is a herald, gazette, or journal, to be read by his next door neighbor; and though his information is not correct it is nearly as correct as that of similar news-carriers of the West, and serves, as these do, to awaken the people to a realization that something is going on somewhere else in the world.

While this book-making was going on in the ports, business intercourse with China was gradually growing. The telegraph was carrying messages from one end of the country to the other; Chinese merchants were carrying on commerce by means of a large steamship company; trade grew up in cloth, nails, clocks, watches, toys, lamps, and afterwards in candies, wines, and liquors; and then all kinds of groceries, dry-goods, and general merchandize began to be carried to the interior cities, towns, and village fairs, and the Chinese began to use the goods of the people whom they had learned to hate as "foreign devils."

This desire for foreign goods, toys, and inventions, very early in his life reached the child Kwang Hsü (the present Emperor) and became a passion with him, so that it is said that the part of the palace which he occupied was a very museum of all the most ingenious contrivances, wonderful inventions, and attractive productions of the West. These were collected and presented to him by officials, who hoped through them to secure his favor and obtain official position. Phonographs, telephones, gramophones, graphophones, and every kind of *graph* and *phone* which was calculated to open the eyes of the young man or tickle his fancy, were purchased for him, presented to him, or bought by him. So that it is probable that few people in the world had a larger collection of the wonders of modern invention than the young Emperor himself.

But when he had passed his majority his tastes began to change. He stepped out of the kindergarten into the school. He took up the study of the English language, which opened up to him the portals of a new world. And when the ladies of China presented to the Empress-Dowager the New Testament printed with new type, on special paper, bound in silver, incased in a silver box, which was again inclosed in a plush case, the young Emperor the next day sent to the office of the American Bible Society to purchase copies of both the Old and New Testaments, such as that Society was selling to his people. He began at once the study of the Gospel of Luke. Of this I have positive proof, because one of the members of the church of which I was five years pastor was a gardener and florist, and took flowers and produce into the palace daily, where the eunuchs became so interested in the Bible and kindred topics that it was with difficulty he could get away when he went in to trade with them. On one occasion they gave him his dinner so that he might stay longer and talk with them; on another occasion they gave him three hundred ounces of silver, saying that he need not return it, but that they would take it out in flowers; on another they invited him and my assistant pastor to dine with them; and on still another occasion three of them came with him to call on me that they might have a view of a "foreign devil" and his home.

To the study of English and the Bible by the young Emperor is largely due the waves of influence that passed over the officials and their sons. There was, not only at Peking, but throughout the empire, a rush toward the requirement of foreign languages, especially English, and a knowledge of all kinds of foreign affairs. Letters and telegrams came to us at the Peking university from all over the empire asking us to reserve room for the senders in the school; and with the letters came the price of tuition, that the place might be obtained. Among those who came were the grandson of the tutor of His Majesty, several graduates of various degrees, among whom were men of rank, and the sons of wealthy men who had not yet obtained degrees. Schools were established for the teaching and study of English; some private, others under patronage of the government. Constant requests came to our graduates to teach English in official families, so that my assistant pastor, who was a good English scholar, was permitted to give up his salary as a preacher and to teach English for a living, which work he continued for some two or three years, all the time preaching for nothing and dropping seeds and spreading an influence in those official families, which will prevent their ever being opposers of Christianity or the church in the future.

But toys and inventions, the study of English and the Bible by the Emperor, were only methods of trying his wings for longer flights. He soon began a thorough investigation of all phases of foreign learning. He began to purchase all kinds of foreign books which had been translated into Chinese, as well as all kinds that had been written in Chinese by foreign scholars, or by Chinese versed in foreign learning. These books embraced such topics as international law, political economy, chemistry, physics, botany, astronomy, mathematical books, books on medicine and kindred topics, together with books on all phases of Christianity now preached or taught in the Middle Kingdom. During this time an eunuch from the palace came to me daily seeking a new book for His Majesty, and I was forced to look through the Tract Society, our own university publications, and finally through my private library, even giving him my wife's medical books. The eunuch said that he dared not return a single day without taking back something new, though it were nothing but a sheet tract. Not long after the *coup d'état* a man came to me and, kneeling, begged me to save his life and let him join the church, saying that he was a friend of this book-buying eunuch who, he said, had been banished by the Dowager, and he was himself in danger of losing his head.

It was during the time the Emperor was thus engaged in the study of foreign affairs that the young scholars of the empire organized a reform club in Peking for the promotion of foreign learning, and subscribed and sent for all the leading newspapers and magazines of both Europe and America. It was hoped that these young men would be an element in China which would bring about a reformation similar to that brought about in Japan. Nor is this hope entirely abandoned either by those who know them or by the young scholars themselves; for though at present they have all lost their official positions they are continuing their foreign studies and preparing themselves for a time, which will soon come, let us hope, when the empire will begin a movement which will not end until the richness of its resources and the quality of its people shall have been realized by the Western world.

The Emperor then began to issue a series of reform edicts, the most remarkable that have ever been issued, perhaps, by any ruler in any country in the same length of time. Grant that they were too hasty, it must be admitted by every careful student of them that there is not one that would not have been of the greatest possible benefit to the country if they had been properly put into operation. Let me summarize them:—

1. The establishment of a university at Peking.

2. The sending of Imperial clansmen to foreign countries to study the forms and conditions of European and American government.

3. The encouragement of art, science, and modern agriculture.

4. The Emperor expressed himself as willing to hear the objections of the conservatives to progress and reform.

5. Abolished the literary essay as a prominent part of the government examinations.

6. Censured those who attempted to delay the establishment of the Peking Imperial university.

7. Urged that the Lee-han railway should be carried on with more vigor and expedition.

8. Advised the adoption of Western arms and drill for all the Tartar troops.

9. Ordered the establishment of agricultural schools in the provinces to teach the farmers improved methods of agriculture.

10. Ordered the introduction of patent and copyright laws.

11. The Board of War and the Foreign Office were ordered to report on the reform of the military examinations.

12. Special rewards were offered to inventors and authors.

13. The officials were ordered to encourage trade and assist merchants.

14. School boards were ordered established in every city in the empire.

15. A bureau of mines and railroads was established.

16. Journalists were encouraged to write on all political subjects.

17. Naval academies and training-ships were ordered.

18. The ministers and provincial authorities were called upon to assist the Emperor in his work of reform.

19. Schools were ordered in connection with all the Chinese legations in foreign countries for the benefit of the children of Chinese in those countries.

20. Commercial bureaus were ordered in Shanghai for the encouragement of trade.

21. Six utterly useless Boards in Peking were abolished.

22. The right to memorialize the throne by sealed memorials was granted to all who desired to do so.

23 Two presidents and four vice-presidents of the Board of Rites were dismissed for disobeying the Emperor's orders that memorials should be presented to him unopened.

24. The governorships of Hupeh, Kuangtung, and Yunnan were abolished as being a useless expense to the country.

25. Schools for instruction in the preparation of tea and silk were ordered established.

26. The slow courier posts were abolished in favor of the Imperial Customs Post.

27. A system of budgets as in Western countries was approved.

I have given these decrees in this epitomized form so that all those who are interested in the character of this reform movement in China may see the influence the young Emperor's study had upon him. There is not one of the decrees that would not have been a most useful move for the Chinese government to make; and if the Emperor had been allowed to proceed, putting into operation all of them, as he did some, China would at present be close upon the heels of Japan in the adoption of Western ideas.

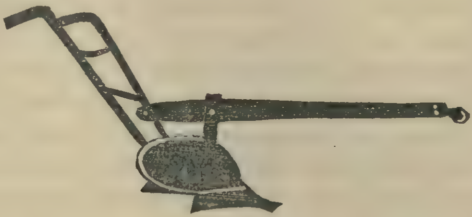
It must not be supposed that these were simply decrees and that nothing was accomplished. The Peking and Nanking universities are in operation, not as unrestricted as they might have been had the Emperor been allowed to proceed in his own way, but still they are active and living. The Imperial Customs Post is about as good as the postal system of any other country. The Bureau of Mines is employing Western engineers and making an effort to open up the country. Naval academies are in operation, and a host of young men are still quietly going on with their studies, both in China and in other countries, hoping that the time will come when the knowledge they are now acquiring may be used in the development of the country they love as ardently and patriotically as we love ours. Indeed it is one characteristic of these young reformers that they develop a patriotism which is akin to that of the West.

The extent of this reform movement it is not easy to estimate, and what will be the result is not easy to predict. It was this movement that opened up the intensely anti-foreign province of Hupeh and transformed it into a province where railroads are to be built connecting the north with the south. It is opening up the great mining province of Shansi and the lumber region of Manchuria. It is starting railroads which will be the great thoroughfares from north to south and the great lines of trade for the whole empire. That a large proportion of the people understand that foreign countries are constantly talking about the division of China is evident from the fact that. in the first place, the Chinese are the greatest gossips in the world, and in the absence of newspapers every one is a reporter; and, in the second place, there are newspapers published in all the ports which are circulated throughout a large part of the empire.

The result of the present uprising and foreign complications it is impossible to predict. It might be one of two things: First, the empire may be divided, which is very unlikely. Russia has indicated no desire to have it divided; all she wants is a controlling influence in the north. Great Britain, America, Japan, and Germany have no desire for a division. and so. as I think, there is no probability of division. The second thing that might happen is the overthrow of the conservative party and the Empress-Dowager and the restoring to power of the conservative party under some able leader, which is a consummation devoutly to be wished.—*The Outlook.*

Kolar Mission Plough.

WE take the following from the *Indian Witness*. It may be suggestive to some of our friends in the north and others engaged in industrial work.—Ed. Rec.



Why spend forty days ploughing with a country plough when a Kolar Mission plough will do the work in ten days? These ploughs are made with finest tempered and polished imported mould board and shares of plough steel. (Not a cheap plough of untempered, unpolished boiler plate steel.) Handles of spring steel. Wood beam of select, fibrous wood.

8 inch size for medium grade bullocks, Rs. 17.0.0.
7 do. light do. „ 15.0.0.

Disc ploughs, chilled iron ploughs, cultivators, etc., to order. For circulars address—The superintendent Kolar Mission, Kolar, Mysore.

☞ There is also a good chilled iron plough with wooden handles instead of iron, for Rs. 13.

Ploughs are not exactly in our line. But we believe so strongly in the advantage to agriculturists in using the Kolar Mission plough that we deem it a duty to call public attention to this valuable implement. Especially do we desire to see native Christian agriculturists possessing this plough. It is the "result of years of consideration and practical experiments, growing out of the belief that Indian methods of tilling the soil must be radically modified if a chronic state of hunger among the great masses and the frequent occurrence of famine are to be averted."

If the man who succeeds in getting two blades of grass to grow where only one blade has previously appeared, is a benefactor of mankind, surely the Rev. W. H. Hollister, who has devoted much patient effort to the solution of the plough problem, must be considered one of the foremost. For the Kolar Mission plough has been thoroughly tested, and the testimony is that it is every way vastly superior to any plough at present in use in India. The bottoms are manufactured to order with special care by Deere & Co., Moline, Illinois, the largest manufacturers of ploughs in the world. Nothing better of the same size than these bottoms can be had for the same money in any country.

With no other motive than to encourage the use of the plough for the benefit of the users, no less than to encourage a most useful mission industry, we have had three ploughs sent to Calcutta, that missionaries and others residing in or visiting Calcutta may have the opportunity of seeing these excellent implements for themselves. They may be seen at the Methodist Publishing House, 46 Dharamtala Street, Calcutta. To encourage Indian Christians to use them a friend offers to pay the freight to any railway station of Bengal for ploughs to be used by the class referred to. The offer to hold good for three months from this date.

The ploughs are manufactured at Kolar, Mysore. Correspondence and orders should be addressed to the superintendent, Kolar Mission, who will be glad to furnish printed circulars, price lists, etc.

Educational Department.

Rev. E. T. Williams, M.A., *Editor*.

Published in the interests of the "Educational Association of China."

Our Backward Swing.

BY WM. REMFRY HUNT.

WHEN the forces of moral reform and religio-political reconstruction were set in motion, with the Imperial sanction, some few years since, the promise of China's early regeneration was counted as almost assured. No sooner, however, had the results of scientific progress and Western learning begun to manifest their removing as well as establishing tendencies than we were confronted with a peril of the first magnitude.

It was discovered that we were working on peculiar material and endeavouring to enlighten with the highest lessons of Christian civilization an ancient-loving and conservative race, who are not even educated to a point of toleration to modern ideas.

The "reactionary movement" instigated by the anti-foreign party in Peking, under the Imperial patronage of the Dowager-Empress and her confrères, did not merely originate with the idea of arresting educational reform. It was part of a long planned and determined *plot* to rid the empire of the hated foreigner and all his multiple machinery for the evangelization and education of the masses, which was interpreted as being the thin end of the wedge for the purpose of draining the resources and gaining for our governments the "hills and rivers, lands and lakes" of the Celestial kingdom.

The present reverse is due to psychological as well as political causes. It is traceable to the unrest of a dying religious system. "Culture or civilization, taken in its wide ethnographic sense, is that complex whole, which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society."* This deals with the evolution of the trinity of man's being, in body, soul, and spirit, and solemnises us in regard to the wide range of the regeneration required to be effected.

Educational reform in China must meet its reverses with good grace and courage. In fact *reform* is hardly the word suited to the times. Regeneration is the clarion call of all true educationalists in China, *because if the moral change is to be permanent it must be so ensured by vital spiritual causes.*

All great and permanent changes cost. History shows too how these have been of gradual growth. Not infrequently they are accompanied by a loss of balance of power. This is the philosophy of succession. As the building of the moral and industrial life of the nation has gone on there have been, of course, occasional accidents and not a few calamities.

The field was an immense one to begin with. The survey had to be made, the land marked out, and the pathway found through all the *débris* of hoary superstitions and venerated customs. Besides all this, Christianity had to acclimate itself to its new environment.

Pride of race has been injured. The nearing of the grander and newer structure has been a striking and painfully convincing contrast to the relative worth of the old and the new. Considered from these view-points it is not a surprise that there should have been a collision of the conservative with the progressive energies of the people, and the result is a temporary reverse—a backward swing of the arm—preparatory to the strong and steady course of the resistless law of advancement.

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* Vide "Primitive Culture," by Ed. B. Tylor, D.C.L., LL.D., F.R.S., Vol. I. Chapter I.

In and through the varied agencies and departments that are so energetically at work in translation, teaching, guiding, and training in the colleges, schools, hospitals, naval and military academies, as well as in the offices of the telegraph, railroad, and mining companies, besides the unparallelled consecration of the highest and lowest Christian scholarship and culture, it is safe to say the provinces have been adorned with the choicest gifts of grace and wisdom. How such self-sacrifice, heroism, and patient devotion could be suspected, misconstrued, and misinterpreted it is difficult to imagine ; yet the present disorder is largely traceable to religious distrust and native superstition.

In China as in other lands religion will prove itself to be a great revolutionizing factor. Its demands of the Chinese when asked to give up their dearest conservatisms in religious rites, ancestry, gods, and customs—and that by foreigners whom they have for ages hated with a bitter hatred—seems to them to be arbitrary in the extreme. Christianity proves itself to be the harbinger of both the olive branch of peace and the din and clash of the sword. *Via crucis via lucis!*

What the probable effect of all this chaotic revolution may be upon the future of educational work it is difficult to prognosticate. Whether also the beginning of the end of Chinese exclusion and anarchial tendencies will be effected by peaceful solution or by the melting of the disturbing elements in the furnace of war it is difficult even yet to define. One thing, however, seems to have been determined. The powers are agreed that China is to be no longer the menace to the peace and progress of the world.

While we do not uphold the "guarding of the cross with Krupp guns" we incline to the opinion that the Peking tragedy and the heinous crime of the government against national honor and morality, has laid China open to stern rebuke and chastisement, the result of which seems inevitably to point, notwithstanding diplomatic pledges to preserve "territorial integrity," to the hastening of the further partition of the empire.

Whatever is in the near future, in the mighty changes, in the political and commercial relations of China with the world, it will be true that missions will be prosecuted with more and more vigour. Plans may be readjusted, methods readapted, ideas clarified, and the general *régime* of missionaries be made more conciliatory with native ideas of patriotism and honor. These will be some of the lessons learned.

Our backward swing is but the drawing of the bow. Progress must win. It is in the air. China must reform or be recast! There are no other alternatives. The work of education will go on. Missions will triumph. The old will give place to the new; and future generations reading the history of these sanguinary struggles will ask in wonder why their ancestors fought so wildly and died so bravely in the losing game of fighting to cherish error and to prevent the demonstration of that inexorable twin-law—the triumph of right over might and the "survival of the fittest."

Our Book Table.

The *China Review* for June and July, 1900.

With articles by E. H. Parker, E. Von Zach, J. Edkins, and others.

Transactions of the Asiatic Society of Japan. Vol. XXVII. Part III.

The whole number is taken up with an elaborate and well illustrated paper on the Cultivation of Bamboos in Japan, by Sir Ernest Satow, K.C.M.G.

We acknowledge with thanks the receipt of the annual report of the Shanghai Municipal health officer, Dr. Arthur Stanley, for 1899. It contains a number of well arranged statistical tables, notes on infectious diseases, public health laboratory, sanitation, food, etc., all of which go to show how much care is taken and what an expenditure of money must be made every year in order to help the inhabitants of Shanghai live as long and as healthily as possible.

The Fortunate Union. Chapter I. Translated by Robert K. Douglas. London: Kegan Paul, Trench, Trübner & Co. Price 5 cents nett.

As the title indicates, this is a translation of Chapter I. of a very popular Chinese novel, and is intended as a text-book for beginners in Chinese. The text is in vertical columns with the Romanized attached to each character, while underneath are very full and satisfactory notes, followed by the English translation. If this venture on the first chapter meets with success it is proposed to follow with the remaining seventeen chapters. The name of Dr. Douglas as translator is sufficient guarantee that the work is well done.

A System of Chinese Short-hand, adapted to the Amoy colloquial. By Rev. Alex. Gregory, Wooler, England (formerly of Amoy). To be obtained from the secretary of the E. P. Mission, Amoy. Price 25 cents.

This is an attempt on the part of Mr. Gregory to utilize the Pitman system of phonography to represent Chinese sounds, and with the hope that it might be applicable, with very slight modifications, to all the dialects of the empire. In the January, 1892, RECORDER Mr. Gregory expressed himself as to the disirability of such an attempt, and now he has himself carried the idea into practice. We commend the pamphlet to those who are interested in work of this kind.

Editorial Comment.

THE relief of Peking the past month was an event which probably carried joy to more hearts than any single event of modern times. Lucknow, Ladysmith, Kimberly, Mafeking, stirred the hearts of many, but never have the nations been so represented as in the little company who held out so long and wondrously in Peking. At the same time our joy is chastened with the thought of the sufferings which many have had to undergo, and some are still undergoing, in their attempts to reach places of safety. The prayers and sympathies of God's people everywhere go out for them.

* * *

WE give in this number of the RECORDER accounts of the trials and sufferings—in part only, for all cannot be told—of two different parties of missionaries, in their escape—the one from Honan, the other from Shansi. It is difficult to conceive of anything more heart-rending, more indescribably awful than that through which these men, women, and children passed. One would have said that it was impossible for flesh and blood to endure such hardships and deprivations, heat and hunger, blows and curses, and every conceivable and nameless torture, and yet survive. In the midst of it all, however, we do not forget that the eye of Omnipotence looks down and sees a great deal more than we see, and has known every groan, heard every cry. What His purposes are in permitting all this we do not yet understand, and may never understand in this life. But no one, who truly knows Him, distrusts Him.

> "Blind unbelief is sure to err,
> And scan His works in vain;
> God is His own interpreter,
> And He will make it plain."

We have heard no cry for vengeance, and we question if any one of the sufferers asks for it. But there is a cry of justice, that some of the principals in the perpetration of these awful crimes be lawfully dealt with.

* * *

THERE may be other stories, yet to be told, of just as great trials and sufferings as those through which these friends passed, but we trust not. But in this connection we cannot but remember that many of our Chinese fellow-Christians have passed and are passing through very trying times, being beaten and robbed, imprisoned, tortured, their property destroyed or taken away, and they themselves a curse and a by-word among their people. Often they have no one to appeal to for succor, no redress for injustice, no place of refuge open. They must suffer on, and many of them perish. The earnest prayers and heartiest sympathies of God's people are certainly with them. And God is with them too.

* * *

AT present the China missionaries are very much in evidence, not only here in China but also on the other side of the globe. Lord Salisbury has turned his attention to them and given some very good advice (we do not say that it was all such) to the Church Missionary Society, some of which may well be passed on to other Societies. It certainly is well, always, for the missionaries to be cautious and discreet, but sometimes, it may be, not quite according to Lord Salisbury's ideas.

And what of the future? What are these hundreds of missionaries, now waiting in Shanghai and a few other ports of China, and in Japan, to do? Is there any prospect of a speedy return to their fields and work? We fear not. It looks as if there were to be months and months of waiting. A government of some kind must be established, guilty officials must be punished, and last of all, and perhaps most difficult, the powers must come to some mutual arrangement among themselves. We must confess the end does not seem near.

* * *

ARE the missionaries responsible for the present crisis? Yes and No. If furnishing good literature, books on history, geography, astronomy, mathematics, philosophy, morals, and religion, many of which fell into the hands of the Emperor and others and caused the Reform Edicts—books and literature, the tendency of which, like Paul's preaching, was to turn such a country as China "upside down"—then the missionaries are responsible, though we can scarcely see how they are to blame. But there are other matters to be considered which have had a powerful influence in bringing about this crisis and which have perhaps exasperated the Chinese even more than the missionaries' literature and preaching. There was the war with France of a few years ago and the appropriation of a no small slice of Chinese (so-called?) territory. There was the Japanese war, followed by the appropriation by Russia of just so much of Manchuria as she might be disposed and able to occupy from time to time. There was the seizure of Kyiao-chow, followed by the friendly (?) ceding of Wei-hai-wei and Kowloong; the opening up of mines and railroads, which was thought by the Chinese (stupidly, of course, but nevertheless a very important fact) to disturb the repose of the dead and bring calamity upon the living. Some of these innovations of civilization were introduced in a manner not calculated to quiet the prejudices of the Chinese, or disabuse them of the thought that their nation was certainly to be cut up into morsels for the benefit of the all-absorbing foreigner.

There is another element to which we refer regretfully, and that is the attitude of the Roman Catholics towards the Chinese officials and their taking the law into their own hands in the matter of lawsuits, etc. We are sure that this has been deep cause of hatred not only on the part of the officials but also of many of the people. Altogether we think the present movement is anti-missionary, anti-merchant, and anti-modern. The missionaries are certainly responsible, but we cannot think blameworthy. The powers are certainly largely responsible, and, in many respects, far from blameworthy.

* * *

A BRIEF notice in one of the Shanghai daily papers recently announced the death at San

Francisco, California, of Dr. D. B. McCartee, on June 17th. Dr. McCartee came to China in 1844, the same year with Drs. Happer and Culbertson and Canon McClatchie, and was probably the oldest China missionary living. Up to 1871 he was located principally at Ningpo, having been for a short time stationed in Chefoo. His later years have been spent in Japan. Though a medical missionary he was always much interested in evangelistic work and prepared a number of tracts, such as Western Scholars' Reasons, Fundamental Principles of Christianity, Brief Discourse on Repentance and Faith, etc., which have passed through many editions here in China, and some of them been reprinted in Japan. While skillful as a physician he was versatile as a linguist, being familiar with Latin, Greek, and Hebrew as well as Chinese and Japanese. For a number of years his home has been in Tokyo, Japan, from whence he seems to have returned to the United States, doubtless with the intention of spending his last days in his native land. And so another link that connected us with the early days of missionary work in China has been sundered.

* * *

Dr. Clark sends us a postal card from "near Irkutsk," saying they had now been twenty-nine days on the way, and had come 2,500 miles. They had been delayed by the sand-banks on the Amoor and Shika, being stuck for days at a time. The rail was even worse, and they had been six days going seven hundred miles! He feared they would miss the London Convention after all. We trust, however, that they were able to make better progress further on. To miss the Convention would not only be a great disappointment to them personally, but a great loss to the Convention.

Later word says they were forty-five days crossing from Vladivostock to St. Petersburg, and would probably just be in time for the Convention.

Missionary News.

Dr. J. M. Swan writes from Canton: I think the Chinese Recorder is to be highly complimented on the amount of information gathered and published in the last issue. It was just what many of us have been longing for. It was a great comfort for me to learn of the safety of friends whom I had supposed were in great peril if still living.

Mission work has practically closed in this part of the field, except the Canton hospital, which has been able to continue work as usual and with good attendance. Hence I am tied here pretty close; my family being in Macao, where almost all the missionaries have gone, either there or Hongkong. We anxiously await news from Peking, as we still feel much doubt as to the news to hand thus far showing safety of foreigners.

Rev. F. Brown, Tientsin, writes: It may interest some of your readers to know that the General commanding British troops has requested me to accompany the force to Peking as an intelligence officer; the appointment has been pressed upon me, and I have consented to go, not for the big pay offered but for humanity's sake. Thus it is seen missionaries are *sometimes* sought after by the government officials.

Honan.

Rev. and Mrs. Stokke and deaconess Ingeborg Pederson escaped from Ru-ning-fu.

They have been in very hard straits, barely saved their lives.

The mission station (American Norwegian), the only one in the city, is robbed and demolished. The dwelling houses have been wrecked.

The missionaries lost all their property. Open hatred was shown by the city officials.

The fifteen days journey down to Hankow was one of continuous peril. Only in Ying-shan-hsien, Hupeh, kindness was shown to the fugitives. The Hsien mandarin did all in his power to lighten the difficult flight.

Escaped from Shansi.

A TERRIBLE STORY.

Of all the provinces Shansi holds the record for diabolical massacres and barbarities. At one time it looked as if not a single foreigner could by any possibility escape the murderous purpose of Yü Hsien, whom our Ministers so supinely allowed to be made governor there. Fortunately some have escaped. A party of refugees from Shansi arrived here [Hankow] to-day, after encountering such sufferings and hair-breadth escapes as will be difficult to find a parallel anywhere.

The party consists of Mr. and Mrs. A. R. Saunders with two children (other two of their children died on the way) and Mr. A. Jennings and Miss Guthrie, all from Ping-yao; Mr. E. J. Cooper and two children from Lu-cheng (Mrs. Cooper, Miss Rice, and Miss Houston also from that city were killed on the way or died from injuries received); Mr. and Mrs. A. E. Glover with two children, and Miss Gates from Lu-an. All are members of the China Inland Mission, and of the nineteen who started five perished.

The story they tell is as follows: All was quiet in Ping-yao up to the 25th of June. The magistrate was friendly, and had issued a proclamation denouncing the Boxers and promising protection to foreigners and Christians. We were aware that there was trouble on the route between us and Tientsin, but did not know much as to what was going on, or anticipate danger. On that day, however, we received a letter from Tai-yuan enclosing a copy of a proclamation which had just been issued by Yü Hsien, the governor, in which the people were informed that China was at war with foreigners, and that all foreign devils must be destroyed. On the back of that we learned that our magistrate was having his favourable proclamation taken down from the walls, and that a mob had already begun to demolish our chapel in the city. Later on, in the evening, a mob arrived at our house in the suburb, and we were driven to take refuge in the yamên. The magistrate declared he could not help us. He had received orders no longer to protect foreigners, and bade us depart in peace. At length, in answer to our entreaties, he agreed to send us to Tai-yuan, 150 *li* distant, under escort, so we started north for the capital. We got within 20 *li* of it without adventure when we met a native Christian, whom we knew, fleeing south. He implored us to turn back as the Inland Mission had been already burned, the Roman Catholic establishment pulled down, and all the foreigners were in the Baptist Mission compound surrounded by a great mob, who were threatening to burn it with all who were inside. On this we turned back towards Ping-yao, and our escort at once left us. We had not much money, and the people demanded exorbitant prices for everything, even for the simple permission to pass along the road. We sold our clothes and pawned whatever would pawn, including our wedding rings, and in this way reached our station at Lu-cheng, safe but stripped.

Lu-cheng had not yet been rioted, but only two days' peace was allowed us when, with the friends there, we had to flee for our lives at midnight with nothing but one donkey-load of bedding and clothes and a supply of silver, which we divided up amongst the party. Which direction to take we did not know. To go north again was out of the question, and eastward to Shantung was equally impossible, so we made for the south, hoping to get through Honan and Hupeh to Hankow. But we had only got 49 *li* from Lu-cheng when we were stopped at a large village by some two hundred people, who demanded money. We could not satisfy them, so they seized our donkey, and in sheer wanton mischief tore all our bedding and clothes to pieces. Then they stripped us next, taking each person's clothes, hat, shoes, and stockings, and little store of silver, leaving us nothing, ladies and children alike, but a single pair of native drawers each. In this affair we lost the natives who were accompanying us, some of whom we fear were killed, while we were driven along the road by men with clubs. It was a terrible situation. The blazing sun burned us to the bone, and some of us had not so much as a little piece of rag to wet and put on the top of our heads. At every village we were attacked and driven from one to the other with blows and curses. The villages there are very thick, and, before we got clear of the mob from one the mob from the next had already arrived to take us in hand. Neither food nor water could be obtained. How we contrived to exist we hardly know; for days our only support was found in the filthy puddles by the road-side. When we reached a city it was a little better. Apparently each magistrate was anxious that we should come to our end in the next county, so when we went to the yamên they would give us a little food and send an escort to see us safely over the borders of that particular yamên's jurisdiction. Arrived at that point, the escort always left us, and we had to struggle on as before.

Miss Rice was killed on the road fifty *li* north of Tseh-chau-fu in Shansi. That day both she and Miss Houston sat down on the road-side saying they would willingly die, but walk another step they could not. In the previous city the magistrate had given us a small piece of silver which we had to carry in our hand, having nowhere else to put it. We thought we might be able to hire a cart for these ladies with this piece of silver, so two of us went to a village to negotiate. The villagers refused the cart, but at the same time they pounded our knuckles with a stick till we dropped the silver, and then drove us down the road away from our party. Just then it began to rain, and the party, with the exception of the two ladies, retired for shelter to an empty guard-house near. There a mob fell upon them and drove them on, and in this way the two helpless ladies got left and were beaten to death. Nothing could be done till Tseh chau was reached, when the magistrate sent back to enquire. Miss Rice was found to be already dead, but Miss Houston, although dreadfully injured, was still alive. She died afterwards at Yun-mung in Hupeh, and the body was brought on to Hankow for burial.

The crossing of the Yellow River was one of our most trying experiences. The yamên had placed us in carts, and promised to send us over. But as soon as we were in the boat the carts drove away, and the boatmen ordered us to land again, as they declined point blank to have anything to do with us. For two days we sat on the bank of the Yellow River not knowing what to do. We were like the Israelites at the Red Sea. Pharaoh was behind; neither right nor left was there any retreat and no means of crossing over. On the third day the boatmen unexpectedly changed their minds and took us over.

The first city we came to south of the river was Chang-chou. The magistrate here was bitterly anti-foreign, and said had we only arrived twenty-four hours sooner he would have had the pleasure of killing us all. His orders were to allow no foreign devil to escape, but the Empress-Dowager had taken pity on them, and he had just been instructed to have them all sent as prisoners into Hupeh. Accordingly, from this point we were sent on across Honan, from city to city, as prisoners, by the yamên, some in carts and sometimes mounted on the hard wooden pack saddles of donkeys. For food they gave us bread and water, and nowhere showed us any kindness till we reached Sin-yang-chou, the last city in Honan. Here we were no longer treated as prisoners, and here we met with the Glovers from Lu-an, who had arrived there after a similar journey. The Hupeh magistrates were exceedingly kind. At the first city, Ying-shan, we were supplied with food and clothing and kept in the yamên five days, as the road south was blocked by soldiers proceeding to Peking, whom it would not be safe to meet. The Ying-shan native Christians also sought us out and showed us great kindness, as they also did at the cities of Teh-ngan, Yun-mung, and Hsao-kan. Mrs. E. J. Cooper died at Ying-shan of the injuries and hardships undergone, and her body was brought to Hankow for burial. Thus ended at Hankow on the 14th of August a journey of fifty days' duration, of which the wonder is that a single one survived to tell the tale.—*N.-C. Daily News.*

Fuhkien.

Rowdyism and mob violence have at last broken loose in parts of the Amoy districts. Up to last week or ten days ago all the agitation was confined to "wild talk," but, on account of the state of affairs up in North China remaining in such an unsettled condition so long, the sparks of anarchy have been fanned into a blazing flame, and so words have given place to dastardly acts. However the present troubles are confined to the interior, viz., in the Chiang-chiu Fu, along the "north river and Leng-na-chiu districts," *i.e.*, north and west of the city of Chiang-chiu, say, on an average, one hundred and fifty miles north-west of Amoy. Choan-chiu Fu and its dependencies, on the other hand, are all quiet, and in so far as is known everything is proceeding as usual. The explanation of all this is simple. It is entirely due to the different attitude toward existing events and the characters of the two *Taotais*, who stand at the heads of these two Fu. Choan-chiu Fu, under which are Amoy and Choan-chiu cities, has a *Taotai* who is professedly pro-foreign, and possesses some backbone. He has taken every possible caution against any possible outbreaks, and by proclamations has signified his intention to deal severely and speedily with all offenders against foreigners and native Christians. He has given all to understand that under no circumstance nor consideration will he tolerate insubordination or insurrection. The result is as already indicated: everything quiet and running along smoothly. In Chiang-chiu Fu, under which is the city of Chiang-chiu, another state of things prevails. There the *Taotai* is of the jelly-fish type if not actually anti-foreign. He has taken very few, if any, precautions outside of the city of Chiang-chiu itself, where he resides, to protect his people from raids by lawless rioters. Apparently he has no control over his subordinates (at least shows no such signs), nor the affairs pertaining to his district, and hence at present everything is "at sixes and sevens."

This weak, jelly-fish policy has brought its nemesis. The rowdies and riffraff along the "north river," and in the region beyond, have finally become emboldened to begin their fiendish work of desolation of chapels and persecution of Christians as their only way of demonstrating their hatred against all foreigners.

Already the American Reformed Church Mission have had one chapel at Leng-soa looted, and three others located at the following places: Tng-li-jin, Hoe-khe, and E-lang. Loss probably $2,000 or $3,000 Mex.; it is difficult to say now exactly how much. The L. M. S. has fared even worse, having had eight chapels destroyed, located at Theng-chiu, Ho-tian, Leng-na, Eng-hok, Te-hang, Chiang-peng, Sin-hi, and Pho-lam. Estimated loss $20,000 Mex.

Thus far we hear of no loss of life, but in some instances the Christians have been robbed of everything—houses, fields, and even deeds, crops, and all the clothing they possessed, save what they wore.

The one bright ray that pierces this cloud is the testimony of these sufferers in regard to the shelter and protection afforded them by their unconverted neighbors, showing that these present troubles were none of their choosing at all.

It must therefore be said that this state of affairs is a great surprise to some of us, and we do say, in justice to *the people* of this region, noted for their sobriety and industry, that with a *Taotai* of some mental calibre and moral stamina such things could not have occurred here.

A mandarin with three hundred soldiers *has been sent from Amoy* into the disturbed district, so we may hope the trouble will not spread any further.

CORRESPONDENT.

Later.—It has been discovered that the destruction noted above has not been done by local mobs—at any rate not instigated by them—but by a band of ruffians (helped of course by local spirit, of the same stamp), who started on their career of plunder and vandalism from Teng-chiu Fu, two hundred and fifty or three hundred miles north-west from Amoy. Their work has been done most systematically—destroying chapels and robbing people right in order down to Chiang-chiu, and *not a finger raised by the officials* to stop the bandits. It is rumored that they are near or actually at Chiang-chiu, but this has not been confirmed. Whether the members of this band represent "Boxers," or some other secret society, is not known at this writing.

Still later.—These ruffians did appear at Chiang-chiu and threatened to pull down the L. M. S. church there, but they were stopped by the officials, who seem, for the moment at least, to have awakened.

CORRESPONDENT.

Another Visit to Yunnan.

(Concluded from page 377, July number.)

On Monday we called on Mr. Lingle, of the American Presbyterian Mission, who started a mission in Siang-tan in March of this year. We found him, together with Mrs. Doolittle and her daughter, Dr. Doolittle, busily engaged in the not very congenial work of turning a native house into a fit abode for foreign residents. The house is large, and situated within the city wall. It stands in a quiet, out of the way place, and would not do for public preaching. But the locality is well adapted for school work and for private residence, especially where ladies and children are concerned. The presence of the ladies has created a great deal of curiosity and drawn immense crowds of eager spectators. Both mother and daughter must have passed through trying times; but they complained of nothing worse than intense curiosity on the part of the sight-seers. They have nothing to complain of on the score of rudeness or ill-will. Mr. Lingle himself is confident that they have nothing to fear from the people.

It is nearly twenty years since I first visited Siang-tan; and I have still a very vivid recollection of the ignominious treatment received by Mr. Archibald and myself on that occasion. Ever since it has been one of my ambitions to establish a mission at this, the greatest mart of Hunan. Till the beginning of last year there was nothing in the outlook to inspire hope; now, however, we have, not only a mission in Siang-tan, but missions. The change in Siang-tan is something wonderful. None except those who saw the Siang-tan of old can have any idea of the greatness of the change. But it is only an illustration of what is going on all over Hunan. The whole province is ripe for innovations and improvements of every kind. We left Siang-tan on the 14th at noon and reached Chang-sha at 3 p.m. Certain officials called on us, and made no difficulty about our entering the city. We might go in chairs or walk as we liked best. They asked us if we wished to preach and sell books; there being no objection to either the one or the other. They thought it would have been better if we had brought with us suits of native clothes for the occasion; still it was a matter of no great importance. In fact we found them in a most complaisant mood. Right through it was "Just as you will." There was only one point on which they were determined not to oblige us. Last year we bought a house at Chang-sha, outside the north gate. The deed was drawn out in proper form and sent to the district magistrate to be stamped. But, though the property was bought with the cognizance and permission of the officials, the magistrate refused to put his seal to it, or even return it to us in its original form. The British Consul at Hankow has brought the matter before the governor of Hunan and the viceroy of Hu-kwang repeatedly, and in every case favourable replies have been returned by these two high officials. Still the deed has not been stamped and the property has not been handed over to us. On this visit we hoped to be able to put the matter through, but we failed. We communicated with one Yamên after another, but all in vain. One official threw the responsibility on the other, and all seemed equally determined to have nothing to do with the business. They are afraid of the thin end of the wedge. I feel sure, however, that they will not be able to hold out much longer, and that the opening of a chapel in Chang-sha will soon be an accomplished fact.

We entered the city by the great West Gate and came out by the North Gate. I was much struck with some of the fine buildings which we passed *en route.* Many of the shops are large and well stocked. Some of the streets are comparatively wide, and all the streets, whether wide or narrow, are remarkably clean and well paved with large slabs of granite. The population of Chang-sha is supposed to be more than half a million. If I may judge from what I saw of the city I should say that this estimate is rather below than above the mark. The population of Chang-sha is larger than that of Siang-tan; but Siang-tan occupies the first place commercially. I was delighted with what I saw of both the city and the people of Chang-sha.

We went through the city in chairs provided for us by the officials, but walked a part of the way. We had a small escort, but, so far as I could see, there was no real need of any escort at all. There was hardly any crowding, and no rudeness whatever. I never saw a surly look or heard an insolent word all the time I was at Chang-sha. When we returned to our boat about thirty people followed us; but they soon began to disperse, and in less than a quarter of an hour they were all gone. Some scholars came to see us, and all seemed most friendly. With one of them I had a long conversation, and he expressed a strong desire that I should come and live at Chang-sha.

Such was my experience at Chang-sha on this my last visit. This is the first time I have been allowed to enter the city. On my first visit, about twenty years since, I was told distinctly that no foreigner could be admitted within the gates of Chang-sha; the thing being unheard of and the danger being too great. On subsequent visits I was told that the examinations were going on, and that the students would tear me in pieces if I ventured on shore. On this occasion no objection whatever was raised by any one. I am convinced that Chang-sha is about to be thrown open. I think it probable that before this time next year missionaries will be living within the walls of that famous city. The people are prepared for us, and many of the scholars are thoroughly friendly. What keeps us out now is nothing but an official sentiment, a sentiment which is rapidly dying down and will soon be quite dead.

Messrs. North, Watson, and Warren, of the Wesleyan Mission, have just returned from Hunan. They are deeply impressed with the importance of Hunan, and hope to do something towards moving their Society to extend their operations into that province. It is my earnest prayer that their efforts will not be in vain. There is abundance of room for us all in Hunan. They also entered Chang-sha, and, like ourselves, found the people manageable enough.

We left Chang-sha on the 17th and reached Yo-chou on the 18th, having anchored many hours on the way. I spent the night at Yo-chou with my colleagues—Mr. Greig and Dr. Peake. On the following day I was off again for Hankow, and reached home early on Sunday morning, the 20th May. It was pleasant to find myself at home once more and to tell the native church at Hankow the good news respecting Hunan and the work in Hunan.

Shansi, Honan, and Chihli.

During the past month our anxiety concerning the missionaries in Peking has been relieved by the taking of Peking on the 14th and 15th August. Details have not been received, but it is reported that the lives of all the missionaries at the capital have been spared, and we may hope soon to hear from their own lips the story of their experiences during those terrible weeks of danger and privation.

The centre of anxious interest at present is the province of Shansi. It is too early to give full particulars, but it is feared that at least fifty missionaries have been murdered in that province, and these have been killed by the direct order of the notorious Yü-hsien, who was promoted to his present position after the Germans had demanded his removal from the governorship of Shantung.

At the time of the breaking out of hostilities there were stationed in this province over 150 missionaries. The membership of the different missions is reported as follows:—

China Inland Mission, including Scandinavian associates, 91; Christian Missionary Alliance (mostly Scandinavians), 27; English Baptist, 13; Shao-yang Mission (Mr. Pigott's), 11; British and Foreign Bible Society, 2; American Board, 10. Total, 154. There were also quite a number of children. That it was Yü-hsien's purpose to exterminate all foreigners there can be no doubt. The awful story of the way in which men, women, and children were done to death is too horrible for publication. There remains a hope that besides the few who have escaped by way of Hankow some have fled to the north or are still in hiding in the mountains, but this hope is not as well founded as we might wish.

The province of Honan has as its governor Yü-chang, a brother of Yü-lu, governor of Chih-li, who belongs to Kang-yi and Yü-hsien's clique. Although the missionaries of this province have escaped with their lives it is believed that every mission station has been looted, and many of those who have escaped have undergone great hardship and have been robbed and beaten on the road. Several parties have escaped through Honan from Shansi, but it has proved a dangerous and, in some cases, a fatal route, as is seen from accounts given in this number of the RECORDER. In the three provinces of Shensi, Chih-li, and Honan very little remains of mission property; the missionaries have been compelled to flee for their lives, and the native Christians have been robbed, beaten and murdered. In these provinces, and wherever there has been widespread riot and persecution, it has been plainly proved that it has been done with the connivance of officials or at their instigation.

Since the so called "Boxer" uprising began there have been no murders of missionaries reported as occurring outside of these three provinces, with the exception of the murder of the C. I. M. missionaries at and near K'ü-chow, where the uprising was only indirectly connected with the Boxer movement.

We have not attempted to give an account of the Roman Catholic losses during these troublous times, but they have been very extensive and severe. In Nan-yang-fu, in Honan, the Roman Catholic Bishop and sixteen priests gathered their followers into a village which they have fortified and defended, refusing to be beguiled under promise of escort by the civil and military officials. In Chih-li similar action has been reported in one or two localities.

China Inland Mission.

We are indebted to Rev. J. J. Coulthard for the following notes:—

SHANSI.—Information has been received that on June 27th, Dr. Edward's hospital at Tai-yuen Fu was burnt and Miss Coombs perished in the flames. On June 28th all the rest of the foreign community was gathered together in the premises belonging to the B. M. S., and these were fired; and it is further reported that on July

9th the city was given up to riot for a whole day, and it is feared that all the missionaries and native Christians perished. Another report says that thirty missionaries escaped to the east mountains and were being pursued. Eight workers, viz., Rev. A. E. and Mrs. Glover and two children, Mr. and Mrs. A. R. Saunders and two children, Mr. E. J. Cooper and two children, Miss Gates, Miss Guthrie, and Mr. Jennings reached Hankow on August 13th after a perilous and most trying journey. Miss Rice was murdered in Shansi, Mrs. E. J. Cooper and Miss Huston died in Hupeh from injuries received, and two of Mr. Saunders' children from hardships on the road, while Mr. E. J. Cooper's youngest child died shortly after reaching Hankow. These workers came from the stations of P'ing-iao, Lu-ch'eng, and Lu-an Fu. As soon as they reached the borders of Hupeh they were well cared for by the officials acting under instructions received from Viceroy Chang Chi-tung.

Mr. and Mrs. Luther and two children, Mr. and Mrs. Dreyer and a party of eight ladies are travelling through Honan to Hankow. The Taotai of T'ung-kuan, in Shensi, refused to allow this party to enter the province: he said, all the missionaries had left and none could enter Shensi. Had they been allowed to enter they would have been in comparative safety. The Taotai, however, compelled them to go by the dangerous Nan-yang Fu route to Fan-ch'eng (Hupeh). Mr. and Mrs. Duncan Kay and fellow-workers, six in all, belonging to the district of K'üh-wu, are hiding in some high mountain and are being ministered to by an elder of the church, who conveys supplies to them from time to time.

It is reported, through native sources, that Mr. and Mrs. Mc Connell and child, also two ladies, Misses King and Burt, were killed travelling from Ho-tsin to the Yellow River *en route* for Shensi. The reports vary concerning the actual number who were killed: one reports five foreigners and three natives, another seven foreigners and one native.

Mr. D. M. Robertson, of Kiang-cheo, Shansi, has reached Hankow.

LATER NEWS.

On the 28th the following C. I. M. missionaries arrived at Hankow from P'ing-yang-fu, travelling through Honan: Mr. and Mrs. A. Lutley, Mr. and Mrs. F. C. H. Dreyer, Misses J. F. Hoskyn, A. Hoskyn, E. C. Johnson, E. French, E. Gauntlett, E. Higgs, R. Palmer, and K. Rasmussen. Mr. and Mrs. Lutley's two children died during the journey.

ANHUI.—All the workers in this province have safely reached the treaty ports. They have had no trouble on the way.

YUNNAN.—A number of missionaries, Mr. and Mrs. Owen Stevenson, Mr. and Mrs. Harding, Mr. Sanders, and Miss Campbell reached Hongkong safely, and some have arrived at Shanghai.

The workers at Ta-li Fu wired on August 23rd that they were well and safe.

HUNAN.—All C. I. M. missionaries have left this province.

CHEHKIANG.—The report regarding the K'ü-chow massacre has been confirmed. We learn from native sources that Mr. and Mrs. D. B. Thompson, two children, Misses Sherwood, Manchester and Desmond were murdered in the city on July 21st; also that Mrs. Ward and child and Miss Thirgood were murdered on the 22nd July at the jetty outside the city on arrival from Ch'ang-shan; Mr. Ward on the same day at a place 15 *li* from K'ü-chow.

KIANGSI.—It is expected that before this number of the RECORDER will be issued, the missionaries in this province will be at a treaty port.

The last news from Mr. Orr-Ewing, who has been making arrangements to escort the lady missionaries to Kiukiang, was to the effect that he had gone to Kuang-sin Fu to procure the necessary official escort. At the beginning of his journey he was met by robbers, who relieved him of his ready money, but he reached in safety one of the mission stations the same evening.

SHENSI.—All the missionaries have left the Si-ngan plane and Han-chang Fu. Many have arrived, and the rest are being safely conducted to Hankow.

KANSUH.—A party of the Lan-chow lady missionaries left on the 11th of August, and a party of missionaries from Si-ning, Liang-chow, and Lan-chow started on the 21st of August for Chungking. The Viceroy was providing escorts for them.

KUEI-CHAU.—Missionaries from Kuei-iang and other stations are now travelling to Chungking under escort. Workers in the Hsing-i district are travelling to Canton via Kuang-si.

Kiu-tsi-kuan Outrages.

On the highway between Hankow and Si-gan is a wedge of Honan with a mart—Kiu-tsï-kuan. The Hsie-t'ai (major) Lu sent a birthday present to the Chen-t'ai (colonel) at the now notorious Nan-yang-fu. The Chen-t'ai passed on a telegram from the Empress-Dowager containing the order: "Wherever you meet with foreigners you must kill them; if they attempt to escape, you still must kill them."

The Hsie-t'ai assured me he had not seen the telegram that his messenger Su had brought, and allowed to be freely copied. He sent another messenger to the Nan-yang Chen-t'ai asking for definite orders, and promised to protect us five days longer. He got back a proclamation, a despatch, and a letter. The proclamation licensed riot. The despatch forbade protection, and added that Honan does not recognize the Yangtse agreement. The letter ordered utter extermination. He permitted our escape next day and promised that all the property, about 200 cases for the Kansu and Shensi stations, as well as our own things, should be preserved unless he were superseded or a band were sent purposely to work destruction, such as the governor had threatened against the Italian missionaries at Kien-kang, a fortified village near Nan-yang. We purposed to escape during the five days' grace along with the Duncan-Shorrock party, but the assurances of the Hsie-t'ai, both to them and to us, caused us to delay to help the parties that were following them a day or two behind each other. The third party, Mr. Folke's, from Shansi, arrived an hour later than the returned messenger, and we left next morning with them. After our boats had started the Hsie-t'ai gave the Chen-t'ai's letter to his subordinate, the Tsien-tsong (lieutenant). He immediately ordered twelve militia to mount horses and fetch us back. Before dark the Hupeh gunboat men met the party, so that when the twelve horsemen found that our protectors were more numerous and better armed than themselves, they returned and reported that they did not dare to attempt the arrest. On the first day of the seventh moon, three days after our departure, all movables were confiscated and removed to the Hsie-t'ai's yamên. Later, each box was opened and the military officials made their selection and the remaining contents of each box was divided amongst the militia,—all Kiu-tsï-kuan men. It was the Tsien-tsong who broke the Hsie-t'ai's seal and commenced the removal of the boxes.

Dr. Bergin, of Bristol, left over thirty cases, a complete outfit for hospital. The Si-gan Baptist Missionary Society boxes were several boat-loads. Nearly every station in Kan-su and Si-gan has thus been robbed by a man into whose hands their lives and property have been committed for a whole year, and that official told me he had been in office in Shanghai for six months. Each day a Christian was being arrested and flogged until he promised in cash the full value of all his property.

GEORGE PARKER.

General Notes.

Of the 154 missionaries stationed in Shensi only some 45 are known to have escaped.

The officials of Chehkiang province seem to have the riotous element of that province pretty well under control.

The district controlled by Chang Chih-tung and Liu Kung-yi has been comparatively free from rioting, and where trouble has occurred prompt and vigorous action by the officials has insured comparative safety to missionaries and their property.

There has been rioting in Fuhkien province at several places, and the officials have not been blameless, but it is hoped that these disturbances will not be multiplied. A correspondent gives an account of disturbances near Amoy.

The occupation of Newchwang by the Russians and the landing of troops at Amoy by the Japanese are occurrences whose effect upon missionary operations remains to be seen.

More than thirty men-of-war are anchored at Shanghai and Woosung with some 8,000 men on board. Three regiments of Indian troops have been sent to ensure the protection of this port, and the French have sent about a thousand soldiers, consisting of French, Annamese, and Tonkinese troops, to protect their settlement.

Corrections.

The news from the provinces given in last month's RECORDER was carefully gathered from reliable sources, but several corrections should be noted. In the list of Presbyterian missionaries at Peking the names of Dr. and Mrs. Courtland van R. Hodge and Miss Maud Mackey, M.D., should be added. Professor G. F. Wright and son, who were supposed to be among the visitors at Peking, we were glad to learn had left China before hostilities commenced. A note from Dr. Noyes, of Canton, informs us that all the missionaries had not left Canton, but a number of them were remaining at their posts.

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Missionary Journal.

MARRIAGES.

At Kobe, Japan, July 31st, Miss Mary E. Wood, Botecourt County, Va., U. S. A., and Rev. J. A. G. Shipley, M. E. S. M., Soochow.

At Holy Trinity Cathedral, Shanghai, Friday, August 3rd, at 5.30 p.m., Miss L. A. Bovey, L. M. S., Shanghai, and Rev. Donald MacGillivray, S. D. C. K.

BIRTHS.

At Shanghai, August 4th, the wife of Robt. E. Lewis, College Y. M. C. A., of a daughter.

At Shanghai, August 27th, the wife of Rev. J. D. Liddell, L. M. S., Mongolia, of a son.

At Shanghai, August 27th, the wife of Rev. H. Barton, C. M. S., Chu-ki, of a daughter.

DEATH.

At Macao, July 31st, Agnes May Cooney, C. and M. A., Wu-chow, one week before the date appointed for her marriage to Rev. Robert H. Glover, M.D., of the same Mission.

ARRIVALS.

At Shanghai, July 29th, Rev. S. R. Clark, wife, and two children, from England, for C. I. M.

At Shanghai, August 18th, Rev. D. L. Anderson, M. E. S. M., Soochow.

DEPARTURES.

From Shanghai, August 3rd, W. Westwood, wife, and two children, Misses Bessie Webster and Alice Henry, for Australia, Miss R. Oakeshott, for England, and Miss P. Kumm, for Germany, all of C. I. M.; Rev. and Mrs. J. W. Heywood, U. M. F. C. M., Ningpo; Dr. and Mrs. C. J. Davenport, L. M. S., Hankow; Mrs. John Archibald, N. B. S. S., Hankow, for England.

From Shanghai, August 4th, Rev. and Mrs. J. Goforth and three children, Rev. J. A. Slimmon, Misses M. J. McIntosh, M. A. Pyke, and Dr. J. I. Dow, all of C. P. M., for Canada; Dr. Gertrude Taft, W. F. M. S., Chinkiang, for U. S. A.

From Shanghai, August 11th, Rev. and Mrs. K. S. Stokke, Am. Nor. M., Hankow; Rev. and Mrs. C. A. Salquist, A. M. B. U., Chungking; Mrs. Chas. Thompson and two children, C. I. M.; Rev. and Mrs. R. A. Haden and three children, S. P. M., Kiangyin; Rev. and Mrs. O. M. Sama, N. L. M., Hankow, for U. S. A.; Rev. and Mrs. M. Mackenzie and child, Dr. and Mrs. J. Menzies and two children, C. P. M., for Canada.

From Shanghai, August 13th, H. T. Ford, wife, and child, E. A. Jackson, for England, J. W. Bouldin, for America, via England, all of C. I. M.

From Shanghai, August 17th, A. Berg, wife, and two children, Misses Prytz, Fozelklow, Engstrom, and J. Sandeberg, for Sweden, Miss Holth, for Norway, all of C. I. M.; Mrs. J. Webster, U. P. C. S. M., Manchuria, for Scotland; Rev. and Mrs. J. E. Lindberg, S. B. M., Kiao-chow, for Sweden.

From Shanghai, August 21st, G. J. Marshall, wife, and child and Miss L. G. Albertson, C. I. M., for America; Mr. and Mrs. H. C. Kingham, wife, and child, for England, Rev. and Mrs. J. Hartwell and four children, S. B. C., for U. S. A.

From Shanghai, August 27th, Mrs. T. James and five children, for England, L. H. E. Linder and wife and Miss Eriksson, for Sweden, W. J. Davey, wife, and two children, for India, Miss Arpiainen, for Finland, all of C. I. M.; Mr. Isaac Mason, wife, and children, F. F. M., Chungking; Miss L. S. Digby, Miss M. A. Thompson, Rev. and Mrs. D. Callum, Chungking, Rev. and Mrs. W. E. Godson, Ningpo, all of C. M. S., for England.

THE

CHINESE RECORDER

AND

Missionary Journal.

Vol. XXXI. No. 10. OCTOBER, 1900. { $3.50 per annum, post-paid. (Gold $1.75.) }

Seeking to Save: Have we a Definite Plan?

BY REV. C. B. TITUS.

HOW to reach the Chinese still remains an unsolved problem. The experience of workers in other countries sheds some light, but the conditions in China are peculiar. The savages of the Pacific islands were dangerous, but once their fear was allayed and attention gained, the gospel had free entrance to their minds and hearts. Not so here. In some respects it is worse than in Romanized South America. There, deep prejudice exists against the missionary when he arrives, for the priest threatens his members with eternal purgatory if they even listen to the heretical preaching of the Protestants. There, enlighten the laymen and the priest's power disappears. Here, the people profess to heartily despise the Buddhist and Taoist priests, and they laugh at their mud-made idols; yet such is their fear of devils, sickness, and death, that they expend vast sums each year in idolatrous worship and rely on the priests' incantations during their last moments to ward off the devil's imps.

Though for 2,000 years the teachers have been memorizing the ethics of Confucius and other sages, yet they habitually disregard their advice in practice. Until lately they believed themselves the embodiment of the world's knowledge, and that the outside barbarians came as vassals to pick up the crumbs that fell from the table of the "son of heaven." They humbled themselves to listen to a missionary, whose broken speech and lame pronunciation were proof positive of his dense ignorance. Bitter prejudice prevailed. All who went to Chinese schools conned the same old books, so that their distorted ideas of the world and the people therein permeated the whole population.

They were self-satisfied. They wanted, above all things, to be let alone. But outside peoples would come in and conquer them. Helpless they settled down to the slow process of absorbing their conquerors. Their history is a constant repetition of how this has been done. They absorbed the Buddhists with their idols; the Taoists with their awful hell tortures; the Mohammedans and Catholics with their heretical doctrine; and lastly, the Manchu dynasty itself, under the same process, has become corrupt and palsied.

Do we wonder that the Chinese look upon Christianity as only another heretical religion and on the missionaries as setters forth of another strange god? Will Christianity help them any more than Confucianism, which, despite an admixture of all-comers, is still the state religion? False religions have hardened the people until they have even forgotten the true God. And God has given them up to their own lusts (see Romans i. and ii.), and they are reaping the evils thereof, which are legion.

Where is the present fighting-line of the missionary forces? We believe the present-century world-evangelization movement began of God; and that God has used Christian nations as well as men in promoting it. The authorities at Peking have issued strict orders to their officials to see that the missionaries are not molested. The people, smothering their hatred of the foreigner, settle down to their old trick of "taking him in" by absorption. The unwary missionary comes full of enthusiasm for converts. He loves the Chinese with his whole heart. He has heard of their hardness of heart, and is willing to do anything for them if they will only listen to the gospel and believe. He can pay well for servants, and is overjoyed to employ a convert who can actually preach the gospel to others. The home board gladly sends him money to build a house for his health's sake. The heathen children can be brought under the teaching of the gospel through the medium of a day-school, and money comes to employ native teachers and sometimes to erect a foreign school building. The converts are poor, very poor; so the missionary advises, and the home board donates, to these poor struggling disciples of the Master a church home. A large foreign hospital is also erected, and the suffering multitude treated practically free.

But there is an undertow. The wily Chinese sees money in it. The missionary's power is greater than that of his own officials. He conjures up a plan to climb into the sheepfold. He finds that the "doctrine" is the key to entrance. He approaches with humblest mien as a learner. He gets a flattering reception. It works. He comes again, repeats some of the doctrine, and accepts a gift of book. He is good at memorizing, and his answers soon satisfy the most exacting. He is baptized. But now his neighbors persecute him. Poor fellow! the missionary will protect you. A foreigner's card goes to the yamên, and the would-be persecutors are crushed. But the convert's business has been broken up. Ah, never mind, he can tell the glad story of salvation; he is given $6 a month and goes forth. Others try it and become servants at good wages. The people of the region find foreign doctors and hospitals a great boon. The business men of the place are not averse to the expenditure of large sums of foreign money on buildings in their midst.

But good comes out of it all, for there are those into whose hearts the word of life falls as seed into good soil, who believe and obey, and who will yet sit down with Abraham and Isaac and Jacob in the kingdom of God. Let us pray that all China may yet find the light of the world in Jesus.

New missionaries, hearing that hiring the first converts to preach led some to come in for the "loaves and fishes," went to the other extreme and would hire none at all. This checked enthusiasm, and the work lagged. The idea of entire self-support was perhaps chiefly promoted by Dr. Nevius' writings. The trouble with this plan is that at first there is no desire on the part of the Chinese for the gospel. Until a desire is awakened they must be labored with; and to do this, money has to be expended, not only upon some foreign missionaries, but also on some natives to aid in the work. Some natives will take advantage of their position, it is true, but experience has proved that where the best are employed to teach and preach, to sell Bibles and tracts, and otherwise assist in spreading a knowledge of the truth, more have learned of the true God and of Jesus Christ the Savior than in solely relying on the foreign missionary. This plan makes it now possible for new missionaries to come in and reform the work, as they term it, into a self-supporting church.

Rev. C. W. Mateer, D.D., who has been a missionary perhaps longer than was Dr. Nevius, and on nearly the same ground, has recently written that the work in Shantung province, started by Dr. Nevius, was left by him in a critical condition, and was taken over by the Presbyterian Board and a scheme of ministerial sustentation instituted. Each church and station was required to give an annual contribution. This common fund employed a number of native evangelists who had been carefully instructed. Each had several preaching places. The plan proved weak, because the native evangelists too easily received members. The history of fifty-four out of sixty stations has been traced. Of these, fourteen have been entirely abandoned; the members having all apostatized or died. One or two who remained Christians moved to other parts. Five other stations do not meet on Sunday; the members of eight other stations attend service at adjoining stations. The remaining twenty-three stations are organized into eleven churches with elders and deacons. In only one case is a church confined to a station. Of the station leaders one-third have fallen into gambling, opium-smoking, or gone over to the Catholics; one-third are decidedly indifferent Christians; and the remaining third are good men, but none of them have prepared themselves for the pastorate. In the aggregate quite as many have gotten, or tried to get, financial aid out of the church or the foreigners as any other class of men in the church. About fifteen stations were assisted to build or lease houses for services, receiving from $10 to $15 each, or one-fourth to three-fourths the whole expense. The majority of these houses have passed into private hands and are no longer used for preaching places.

This picture from a veteran missionary shows how difficult is the work in China. As we believe nothing is impossible with God, the harder the work the more eagerly we ought to press forward. The grand pioneer missionaries labored in this faith. They have done their work well. We can honor them; the Lord alone can reward them. Conditions are somewhat different now. The missionary forces have settled down to a siege; long or short—the Lord knows, we do not. Ours but to obey Christ's marching order: "Go and preach the gospel." Christ has promised unto those who believe and are baptized, salvation. Oh, that the kingdoms of this world may speedily become the kingdoms of our Lord and Savior Jesus Christ.

Have we a definite plan by which we are working for the evangelization of China? It is admitted that there are local disorders requiring special treatment. But does the work here differ so radically from that in all other countries that we cannot follow the general principles laid down for the guidance of missionaries in all ages and in every clime?

What is Jesus' plan for making disciples? Go to them, into their houses, into all the world. The seventy were to preach, heal, and freely give as they had freely received. The first workers of the new must face the wolves of the old. Be ye wise as serpents and harmless as doves. Jesus found and called His first disciples—Andrew and Peter, James and John. He told them to become fishers of men. To angle successfully one must go where the fish are, learn their habits, bait the hook, and cast the net accordingly. The best do not come beseeching to be caught. Zaccheus was seen in the tree and assured: "This day is salvation come to this house." Matthew was called from the receipt of customs. The eleventh-hour laborers trusted the promise, "Whatsoever is right." The reward is God's free gift, not man's merit. Whosoever forsaketh not all, cannot be Christ's disciple.

That the Chinese should come to the missionary with worldly gain in mind is not strange. The Jews as well as the gentiles sought for precedence and pre-eminence when Jesus was on earth. Let us learn from the Master the true method of dealing with them. He sent away those who would make him an earthly king. To him who wanted an inheritance divided, he showed an all-revealing day of judgment. The rich young man went away very sorrowful because he was told to sell all. To the one who, without counting the cost, declared he would follow Jesus whithersoever He went, Jesus pointed out that He himself had not where to lay His head. In the one who came for healing of the body, Jesus looked for faith in God. And when the multitude followed to the other side, He told them plainly: "Ye seek me not because ye saw the miracle, but because ye did eat of the loaves and fishes. The flesh profiteth nothing; it is the spirit that quickeneth. Believe my words, for they are spirit and they are life." Then many went back and walked no more with Him.

The apostles understood the Master's plan. After the persecution at Jerusalem they went everywhere preaching the word. But those who came to them with worldly motives, as Ananias and Sapphira, Simon the sorcerer and Elymas, were rejected. Those who would sacrifice to Paul and Barnabas at Lystra were restrained and exhorted to turn to the living God. Even on the island of Melita, where the barbarous people thought Paul a god and treated him with no little kindness, Paul did not baptize any, although they honored him with many honors and loaded him with such things as were necessary for his journey. On the other hand, such great helpers as Timothy and Titus were found and set forth as evangelists and overseers of the churches.

What lesson may we thus learn from the Master and His apostles? In brief, that we must not be too quick in receiving for baptism those who first press themselves upon our attention. We must go forth and find the Andrews, the Matthews, the Timothys. The missionary's mistake is not so much from standing too closely by the self-support idea, nor, on the other hand, from putting his converts under too strict surveillance; the failure is oftener because the hearts of the converts are not sincere. Their thoughts are far from God. They are entering for worldly gain. They are even yet making use of a middleman. Let us patiently teach and preach, and abide God's own good harvest time. By their fruits ye shall know them. They must show their faith by their works. They must repent and be born again. Except the Lord build the house they labor in vain who build it. Let us pray that the time may speedily come when not 7,000 but 7,000 times 7,000 in this great empire may be found who will not bow the knee to Baal.

Jesus came to seek and to save the lost. Let us go and do likewise.

Miss Haygood: a Life for China.

BISHOP McTYEIRE has said: "Whenever the Lord would do a work in the earth, a *man* is got ready." It may be added that the making of a great man or a great woman is in itself the greatest work of God in the world. The greatness of any work of God is tested by the amount of Himself which He can put into it. Of all His works in the world, only men and women admit of being "filled unto all the fullness of God." Christ Jesus is our absolute standard of greatness, "for in Him dwelleth all the fullness of the Godhead bodily." His title to be acknowledged as "head over all things" is not only in His divine fullness, but also in His power to make others such full partakers of His nature. As we close this preëminently missionary century, and as our ideals of greatness are becoming more and more Christianized, we are ready to say that the supreme exhibition of the greatness of God is in the making of a great missionary. It is as a truly great missionary, as one in whom God was well pleased to reveal in an exceptional degree the grace and truth of His Son, that Miss Haygood deserves to engage our prayerful thought at this time.

Every great missionary life involves three elements of supreme interest, viz., a call, a career, and a character. We want to know the way in which the Spirit of God led the life on to the crowning decision for missionary service; we want also to know the faithfulness and wisdom with which the chosen one coöperated with God in meeting the daily demands, the toils, the disappointments, and the triumphs incident to working out a great life purpose; we want also especially to know those qualities of character which made the soul responsive to the call of God and enabled it to concentrate its all with unfaltering constancy upon the shaping of a Christ-like career. In each of these respects Miss Haygood's life furnishes very valuable lessons.

Bishop Haygood suggested that the law of heredity had worked toward making Miss Haygood a missionary. "If you ask," said he, "why my sister goes to China as a missionary, I answer, Because she had a Methodist father and mother and Methodist grandparents." Her grandmother seems to have turned to religious uses the very earliest movements of conscious mental life in Miss Haygood. A very close friend writes: "When little more than an infant, she used to lie at the feet of the dear old grandmother and hear her read the Bible and sing the old hymns ('How Firm a Foundation!' being a favorite), until faith and love were interwoven into the very fiber of her child nature." The grandmother, all unconsciously, built her life into the very foundations of that noble missionary career. Miss Haygood's mother practically gave her her entire education, excepting two years spent at Wesleyan College, Macon, Ga., from which she was graduated in 1863, at the age of eighteen. From her mother she received not only rounded intelligence and culture, but also marvelous purity and strength and unselfishness of nature. Her revered father died during her last year at college, and in the severe school of her first great sorrow she began her thorough mastery of one of earth's divinest arts: how "we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God." Between her and her brother Atticus, her senior by about six years, there was a special congeniality, and each helped the other to determine, amid all the myriad voices of life's turning points, which was the voice of God. Such a home life, whose very atmosphere is charged with Christian faith and love and praise, is God's choicest training school for all that enters most vitally into the making of a missionary.

Miss Haygood's special branch of missionary work was to be educational, and for this she had a very thorough providential preparation. She taught with her mother in a private school in Oxford, Ga., where they were forced to take refuge because of the war situation in Atlanta. On returning to Atlanta she taught a private school until the opening of the girls' high school of that place. She at once became a teacher in the high school, and afterwards became its principal. She won the most decided favor of pupils, associate teachers, and the best citizens of Atlanta. Over her pupils, as they testify, she not only wielded the influence of her faithfulness, patience, and noble ideals, but threw the spell of her strong, loving, and commanding personality. With younger teachers her sympathy was very great, and she was most helpful in guiding them through their perplexities and in supplying them with suitable, stimulating reading. When, in 1884, it became known that she was to resign her principalship in order to go to China, the number of Atlanta's most prominent citizens who entreated her to change her purpose, made it apparent that she met the terms of Dr. Allen's appeal for more laborers in China, pleading as he did for "our choicest women, who can't be spared at home."

The more immediate influences leading to Miss Haygood's missionary decision came to her through the church and through missionary friends. From childhood she had been connected with Trinity Church, Atlanta. Her father and mother were among its charter members. She loved the church very loyally, and no one ever made a more faithful use of its means of grace than did she. In 1882, at a prayer meeting service which found its inspiration in the words, "I delight to do thy will, O my God: yea, thy law is within my heart," Miss Haygood received a fresh baptism of the Spirit for service. She now entered upon home mission work with marked energy and wisdom. Her wonderful power for organizing and directing Christian work as well as for doing immediate personal service was called out in ever-increasing measure. Relief work, industrial training, Sunday school work, day school work, church home for old people and children now found a place in her thought and effort alongside her usual service of the church and her activities as principal of the girls' high school. In 1883 her mother died, and she was free to go wherever the most urgent plea for help might call her. From 1882 to 1884 she was in constant receipt of letters from China. Mrs. Brown (née Muse) wrote her very fully of the conditions which she found in China and of the great needs of Chinese women and children. Her heart and conscience began to go out toward China. Dr. Allen was making his "urgent appeal for more laborers in China," especially pleading for women of experience in educational work and women qualified to organize and direct the various other branches of Christian work. Miss Haygood began to feel that it would be cruel both to work and workers should none but the inexperienced and immature consent to answer this urgent appeal. On February 24, 1884, while listening to a sermon by Dr. Potter, she decided to devote her life to the work of Christ in China. In June, 1884, the Woman's Board of Missions accepted Miss Haygood as a special gift from God for China.

In October Miss Haygood left for China, and the farewell service held for her at Trinity Church may perhaps be reckoned among the most impressive scenes in the history of our church. It was called by one a great wedding feast—the marriage of Miss Haygood to Christ's work in China. Her words on this occasion rose to a truly Pauline height of spiritual grace, and she closed her remarks with Paul's prayer for the church at Philippi as found in Philemon i. 3-11. Hundreds are said to have looked into Miss Haygood's face and, after a silent clasp of the hand, to have blindly wept their way out of the house of God. One describing the occasion says:

"No queen ever looked more royally, no saint ever spoke more lovingly, and no martyr, except the Master, ever offered a sacrifice more costly." It was the triumphal close of one life and the triumphal entry upon another which was really not another. Miss Haygood never forgot the days of blessing which were hers while engaged in home mission work in Atlanta. It was this which led her to insist so strongly on the unity of the work at home and in heathen lands. She insisted that the Christian women at home have their part also in the "great commission." It was this memory which prompted her to write, soon after reaching China, those words which thrill with the Master's spirit, "O that every woman in the Southern Methodist Church (who cannot come to foreign lands) would say, 'I give my money, my love, and my prayers to the foreign work; I give my money, my love, my prayers, and *myself* to the home work.'"

Of Miss Haygood's fifteen years of heroic service in China it is impossible to give any adequate sketch. Only its outstanding features can be mentioned. Before considering her work proper it will be well to mention her letters from the field. These letters breathe so much of the Pauline spirit; they show such an insight into the deeper things of the kingdom of Christ, they plead so strenuously for an awakening in the church at home and for the coming of more workers, they set forth such a high ideal of Christian consecration and of the qualifications needed for missionary service, they supply such searching facts to stir the Christian heart and conscience, they are so pure in diction, so free from cant and triviality, so overflowing with Christ-like love and grace and wisdom that they alone are enough to enshrine Miss Haygood forever in the hearts of all Christian workers. No one was ever more truly a living link between the church at home and the church abroad. We cannot but rejoice at the prospect of the publication of these letters.

Miss Haygood's first work in China was the organizing of Trinity Home, where she lived and worked with several other ladies of the Mission for about six years. She writes: "Two days after we landed we began the home-making. No sooner were we settled than Chinese teachers appeared, and study of the Chinese language, with its inexhaustible possibilities and resources for furnishing employment, was entered upon by us. Such work in church and school as has been possible to us has been undertaken, and the days crowned with the tender mercies and loving-kindness of our God, have been full and happy. That we have been happy does not mean that we have not measured time by the coming and going of the American mails, nor that the letters, both coming and going, have not sometimes been tear-stained; but the tears, thank God! have been as gentle as the summer rain, and the promised peace that passeth all understanding has been given in hours of greatest need with its power to quiet the inexpressible longing for home and all that home means." Trinity Home soon became the center of a large and varied work in Shanghai. The Clopton School (the fruit of Mrs. J. W. Lambuth's untiring labors) and numerous day-schools, with their manifold and ceaseless demands, kept Miss Haygood exceedingly busy during these early years, and fully tested her almost unequaled capacity for effective work. She constantly studied how to make the teaching in the schools more intelligently and positively Christian, as well as how to provide the best helps for aiding the newly arrived missionaries to get a working knowledge of the China tongue as quickly and readily as possible. She greatly encouraged vernacular Chinese literature, and has brought all our later missionaries under a debt to her for providing facilities for their early training, which are invaluable.

Early in 1885, Dr. Allen coöperating with her, Miss Haygood formulated a plan for the development of woman's work in China, which has proven monumental. The plan was to raise $25,000 for establishing a high school for girls of the higher class whose parents were able to pay for having their daughters educated. In connection with this school was to be founded a home for missionaries, a home especially for the conservation of the strength and courage of new missionaries while undergoing adjustment of life to the new conditions. It was designed to raise the money by selling shares of ten dollars each and giving a neat certificate of parchment paper to every one who would take a share of the stock. At the meeting of the Woman's Board in June, 1885, the plan was received with great enthusiasm, and at once eight hundred and twenty shares, nearly one-third of the entire amount of stock, were subscribed. Bishop McTyeire wrote: "I cannot refrain from expressing a hearty approval of Miss Haygood's plan. I look upon it as good stock, and beg to take a share for each of my five grandchildren." The response throughout the church was very prompt, and "by the time the money was ready at home a piece of land, most beautifully situated and adapted for the purpose, was secured through the unceasing vigilance of Dr. Allen." By September, 1890, Miss Haygood moved into McTyeire Home, and writes: "I am getting toward the close of my first evening in the new home, and want to write this note before I go to sleep to tell you that I am here. How wonderful are the ways by which God has led us through the past six years to this good hour! More ardently than my words can tell you I long to-night that it should be truly His home, made beautiful and glorious by His indwelling, a true witness for Him in this land, a great light in the midst of the darkness about us." This home has been a place of blessing to numberless people. Here, as had been planned, new missionaries have been received, refreshed, and inspired for their work; here missionaries from the interior stations have come for rest and renewal of life in all aspects; here has been a gathering-place for weekly devotional services, and to some of us the parlor of McTyeire Home was as much a holy sanctuary, where we meet with our Heavenly Father, as a place hallowed by fellowship with Christian friends; here also was Miss Haygood's study, made thrice sacred by the evident presence of the Saviour, who loved and thought and worked hour by hour through her heart and brain and hand.

Among Miss Haygood's earliest forward movements in this new home was the projecting of the first missionary society of our church in China. Of its organization she writes: "Fifty-one names were quickly enrolled as members, and, wonderful as it may seem to you, almost every member had brought her dues for the first month in advance. When the dimes and 'cash' were counted, it was found that they had $2.84. This $2.84 represents an amount of self-denial of which you can scarcely form a conception." Few events of her missionary career gave Miss Haygood any deeper satisfaction than the hearty way in which on that January day in 1891 the Chinese women of our Shanghai Methodism took up work in behalf of their unsaved sisters.

Miss Haygood had to wait until the spring of 1892 for the opening of McTyeire School. The delays of 1891 almost sank out of memory as she invited every member of the Woman's Missionary Society to join her in thanksgiving that God had made the opening of the school possible. She poured out her soul in these sentences: "I am sure that I had a new appreciation on the evening of the 16th of March of all that the children of Israel must have felt when the Jordan was actually crossed and the memorial stone set up on the other side. 'Here I'll raise my Ebenezer!' But the land is yet to be possessed and many battles to be fought. My 'waiting eyes are unto God' for the help which I am sure that He will send in His own good time." The annals of missions scarcely furnish a parallel for the growth of this institution, all things considered. Never has a venture of faith been more thoroughly justified. From the six girls who had entered as pupils at first, it has grown to have more than ten times that number, and from scantily occupying the McTyeire school building it has expanded until it now fills as well the splendid McGavock Memorial. McTyeire Home and School is a monument priceless enough to make fadeless the memory of any Christian worker.

Miss Haygood's health required her coming to America in 1894. Her visit to the home-land told wonderfully upon the whole church. As soon as able—in church, in drawing-room, in the social circle, in sacred life conferences with many young people—she made China's needs and claims a living reality. On returning to China, in 1896, her visits to the various stations where the work of the Board lay, gave her great joy. She found the older pupils more truly Christian in their views of life and duty, and several pupil teachers—earnest, growing Christians—ready in all ways to help on the spread of the gospel. Her first welcome to China had been all that heart could wish, but her second welcome to China she counted among the most sacred and unspeakable joys of her life. The wisdom of her second going cannot be questioned.

Only one or two features of this last period of her life in China can be noticed. Some hopes of long standing were at last to be realized. The opening of the Davidson Memorial Bible School in Soochow in April, 1897, marked a glad day, to which she says she had for years looked forward. The training of Bible women and the effort to reach Chinese women by direct work were at last coming to something like a coördinate place with the educational work. In May, 1897, at the Bible School, there was held a meeting of a week's duration for Bible study and conference as to personal work for soul-saving. The meeting proved to be one of great spiritual power, attended as it was by between fifty and sixty Chinese women and girls who were seeking to know Christ better and to be better qualified to serve Him acceptably. This promises to grow into a regular annual meeting, and has in it untold possibilities of good. In the autumn of 1898 Miss Haygood, while her soul was filled with the joys of the Jubilee Conference, found even those joys surpassed by the deep gratification she found in the completion and opening of the Hayes-Wilkins Memorial at Sung-kiang. This school, like the Davidson Memorial, is designed to "help Bible women to a more thorough equipment for work and to provide a place where Chinese women may have opportunity to study the Bible and Christian truth." It was dedicated by Bishop Wilson on Sunday, November 13, and on the 15th Miss Haygood had a foretaste of what the school and chapel would accomplish, when more than sixty heathen women listened with interested attention while she told them of Jesus and His love.

Miss Haygood still had one more earnest longing, which was that the rapidly expanding work at Soochow should have as its crowning piece a high school for girls answering to the McTyeire

Home and School at Shanghai. This she did not live to achieve, but is destined to achieve in her death. At the recent session of the Woman's Board it was decided to build in Soochow the Laura Haygood Home and School. It is desired to invest $30,000 in the home and school without delay. Fully one-fifth of the whole amount asked for was subscribed by those in attendance upon the Board meeting. It seems certain that the women of Southern Methodism will not be other than prompt in paying this due tribute to the memory of one who gave such a wealth of love and service to the women and children of China in their name and in the name of the Master.

The character of Miss Haygood is so fully revealed in her life that it seems almost needless to portray it. Yet it is so rich in itself, so transparent in its simplicity, that it calls for attention. There are few characters which have been so symmetrical, so marked by the perfect balance of their qualities. Miss Haygood impressed every one with her thoroughly self-effacing love along with her intense personal convictions. One who knew her long and most intimately says: "There was not a selfish fiber in her being." Her power of loving was equaled only by her power of winning love. Love was written in characters of light upon her countenance, love gave its unmistakable note in the sweetness of her voice, and love was instantly and always felt to be the secret of her magnetic personality. Yet no one ever expected Miss Haygood's personal love to bias her judgment as to the path of duty or to lead her to be any other than uncompromising in her Christian convictions and the best interests of the work committed to her charge. Christ was so securely enthroned in the very heart of her being that His voice of love always rang out clear and strong above all other voices, however dear they were to her.

Miss Haygood had the greatest enthusiasm of faith, together with the most submissive patience and power of persistent waiting. She had a faith which defied difficulties, a courage that would venture against any odds in the enterprizes of her God, and yet few knew so well how to endure and not faint, how to wait and not murmur. For one with her intensity of nature, her enthusiasm for her life work, her last months of quiet uncomplaining suffering were a miracle of Christ-like patience. Miss Haygood also combined in a remarkable degree power and sweep of vision with mastery of details and executive ability. She had vision-power, without being visionary; she knew details, without being lost in them. She could see in the homeliest service to an unkempt child a loving ministry to her Lord. There were single days that carried for her the weight and epitome of years, yet all days were sacred in her sight. She could see in the humblest beginnings of a work the promise of harvest blessings which thrilled her very being. She could ascend the mount of God and behold the pattern of divine things, she could descend to the levels of daily life, and by wise planning and masterful practical administration make good among men what she had seen with God. Miss Haygood had also a rich and versatile intellectual life, wide-reaching in its interests and broad in its sympathies, while underneath it all was a deep devotional life. She loved to commune with her Saviour; she could follow Paul with a rare spiritual affinity in his loftiest consciousness of identity with his Lord in His sufferings on the cross and in His glory on the throne; she could so lose herself in her Lord as to whisper in the hour of anguish: "His faithfulness fails not." Yet Miss Haygood looked out upon life with perfect sanity. She had no touch of asceticism, no trace of fanaticism. She was fond of the freshest books, she was open to new truth, she grappled with some of the latest problems of Biblical study. She believed in everything that made human life sweeter and lovelier and richer in all the graces of body and soul. She was passionately fond of flowers. Her all-absorbing love for her Saviour only intensified, in no wise diminished, her human loves and interests. Miss Haygood, with all her rare powers of spiritual insight and varied stores of knowledge, was willing to be taught by any one. Teachableness was ever her spirit. With all the authority she was commissioned to bear, she never betrayed any self-consciousness. She fully exemplified the Master's charge: "But he that is greatest among you shall be your servant." Intensity marked her character through and through. She was intense in her devotion to Christ, intense in her devotion to her friends, intense in her love of truth and intense in her love of souls, intense in her sympathies and intense in her convictions, intense in her activities and intense in her very patience—in fact she was intense in all those elements of character in which it is scarcely possible to be excessive. To many of us she revealed more of the Christ life than we had ever seen before; and now that she is gone we despair of again seeing so full a realization of what He is until the veil of the flesh has been laid aside and we shall see Him face to face and know Him as He is.

No wonder that when the death shadows began to thicken about such a one as she so many sent up the earnest plea to God: "We can't spare her! we can't spare her!" But at the sunset hour of Sunday, April 29, God in His wisdom called her from China to a higher sphere of life. We linger over her farewell words to the Woman's Board: "I hope they will never for a moment think of my time in China as years of sacrifice, but as years of glad and loving service. Had I known the end from the beginning, it would have been all joy to give these fifteen years of service for God in China. He has fulfilled to the utmost to me all His promises to those who leave home and friends for His sake and the gospel's; not one of all His promises has failed me." We are silent before our Father as we hear the cries of so many orphaned hearts as they come to us from China. Yet as we think of all the gracious tributes of loving words, of tears and songs and flowers, with which she was laid to rest, we say of her going to heaven as we said of her going to China: It is but the triumphal close of one life and the triumphal entry upon another life which is really not another. For she herself has said: "I am more and more persuaded that death is only an incident in our continuous life." Many are the hearts that will keep on singing over and over the words with which the service at her grave was closed:—

Sleep on, beloved, sleep and take thy rest;
Lay down thy head upon thy Saviour's breast;
We loved thee well, but Jesus loves thee best—
Good-night!

Only "good-night," beloved—not "farewell!"
A little while and all His saints shall dwell
In hallowed union indivisible—
Good-night!

—*The Review of Missions.*

The Native Pastorate at Amoy; or Another Object-Lesson in Self-support.

BY REV. P. W. PITCHER.

I.

THE method employed for conducting mission work at Amoy has now been in operation for over forty years, but, in so far as my knowledge extends, no single article touching exclusively on this interesting theme has ever appeared; and when a request was made, now more than a year ago, by those in charge of the RECORDER for some person in Amoy to prepare such a paper I was hoping some one would comply. Since, however, every one felt too busy to do so, no paper up to this time has appeared in print. While I naturally shrink from attempting to produce any paper of this nature yet I am moved to do so. (1). Because of a paragraph which appeared in Dr. Mateer's review of "Methods of Mission

Work" in the RECORDER for April, page 12, where he speaks of Dr. Nevius' quoting "the native pastorate at Amoy" to support his argument. (2). Because it involves one of the most interesting missionary topics of the day, viz., self-supporting native churches. (3). Because the present seems to call for some presentation of the *real status of self-support in this region.* As this latter feature enters so largely, in fact enters into every fiber of the method or plan we are to review, it will at once invite attention in considering its inception and development, which has followed during the last half century, or nearly so. First, then, Dr. Mateer rightly remarks in reply to Dr. Nevius' argument: "the case is not really a happy one." The native pastorate at Amoy was indeed a "necessity," but not a necessity on account of lack of funds. Quite the reverse is true, because *on account of funds* in hand from native sources it was possible. It was a necessity occasioned by a natural and healthy development and founded upon an entirely different basis from that advocated in "Methods of Mission Work." The two basal stones upon which the native pastorate at Amoy has been constructed, were and continue to be (1) a trained native ministry and (2) financial capability of self-support. These, we may observe in passing, have stood the test of time and have safe-guarded the permanency of the institutions builded thereon and their future development for all time. And secondly, this being a topic of world-wide interest, read about and thought about by the whole Christian world (though we may be told that "not one in a thousand in the church gives the matter any consideration whatever"), it needs to be studied from all sides and no hasty conclusions reached, and certainly none whatever before careful consideration. If, however, it should be a fact that only such a small percentage of the church people take any interest in the most important missionary topic of the day and concerning which missionary literature abounds, it would show an indifference both to the writers and to the subject simply disgraceful and unsurpassed by any other class of interested people. Can this be true of Christian people? I for one cannot believe it. But how do the people think about it? What view do they hold concerning self-support? What is self-support? What does self-support support? These are important. If there are any fogs hanging over the question they should be blown away. Because in no small measure upon this matter of self-support hangs the destiny, the successful issue of a great part, if not the greater part of mission work, at least in so far as this region is concerned. No one-sided view will suffice. A broad view, broad enough to consider the whole question, is what is needed, broad enough to endorse "old-fashioned" methods though they be. Not merely because they are "old-fashioned," but because of their intrinsic work. In Amoy the principle of entire self-support is ever to the front. Let no one be mistaken on that score, though we may differ in the process to secure it. Probably no company of missionaries believe in self-support more thoroughly than the Amoy missionaries. They are as much concerned about the matter as the most ardent advocates at home or elsewhere. They are just as anxious that these churches should entirely support the evangelistic, educational, medical, and other branches of the work, as the next. More than this could not be asked. Forty years ago they placed their hands to the plow, and have never once looked back, nor have they had cause to regret the measures adopted and followed during all these years.

THE NEED OF FOREIGN SUPPORT.

There is one feature or element in the method adopted here in Amoy which needs a passing notice, and which I consider to be the real strength of the whole system, viz., the co-operation which has ever existed between the native church and the home (foreign) church, a co-operation which comprises the entire evangelistic work and a large portion of the educational, making us all laborers together in this close union. If there is any truth in the old motto: "in union there is strength," it has been found so here. It is this very union that has made the churches stronger to-day than thus otherwise might have been.

It is only necessary here to mention one factor in this co-operation (there are others which will be noted in due time), viz., foreign support. If, for instance, the native churches could only entirely support the native pastorates, together with the partial support along other lines, we have deemed it a wise, business-like, and economical policy to supplement the funds in order to double the force of native assistants, *i. e.*, by providing the support of preachers and teachers. Even then what are the numbers arrayed against sin, darkness, and all the forms of idolatry which abound!

Taking, therefore, some such aspect of the case into consideration, it has sometimes occurred to me that we are frequently in too great haste to place the *whole burden* on the native church. To do so does not seem best. There is such a thing as pushing self-support too far—too far when the home church cuts itself off from participation in *direct work of evangelization*, education. medicine, etc., and not merely in special objects. Cut off this interest in foreign missions and much of the spirit of the gospel is sacrificed and the vital chord that binds the church to Christ is severed. It is just this close connection with world-wide missions that makes the church a living and an aggressive power in the world. Therefore let the home support continue. And it will be found that the spiritual expansion and growth of any church will ever be marked by its interest and share taken in "the last great commission," "Go ye therefore and make disciples of all the nations." Then there is the other aspect, *i. e.*, the effect upon the growth and development of the native church. I venture to say that the rapidity of the spread and development of Christianity in China will be in exact ratio to the amount of finances received from Christian lands; and, conversely, its retrogression (or retardation) will, in the same manner, be measured by the sparse sums which come. So, however ardently others may urge the placing of the entire burden on the native churches, for my part, the better policy—better for the church catholic—seems to be co-operation.

This also has a bearing on the question of self-support, and will affect that matter more than we are inclined to think. To me there is a close connection between the final success of partial self-support (for that is what it amounts to in Amoy, as will be demonstrated in due time) and the wealth the Christian world chooses to consecrate for the extension and development of the kingdom of God in China. The speedy or tardy consummation of entire self-support will be affected by it. More help, more churches. More *thoroughly organized churches*, more prospect of substantial churches. More substantial churches, more reason to hope for final conquest and the consummation of entire self-support.

TERMINOLOGY.

In considering the question of self-support many factors enter very properly into the argument. Among them we may name area, population of the district or the country at large; character and condition of people; extent of work—evangelistic, educational, medical, and the press, etc., etc. These things should always be weighed when comparing results of different methods. But upon these matters I have no desire to dwell, nor is there need to do so. There is, however, another matter of quite as much importance about which I wish to say a word, viz., what does the term "self-supporting churches" signify? Has not the term come to be a good deal like the "Delphic oracles"? Perhaps no two missions hold the same views upon it. To one it means this, and to another that, and to still another something else. What we want to know is whether by "self-support" is meant *entire* self-support or *partial* self-support. People start off with writing about entire self-support when you discover by reading between the lines, as well as by certain admissions made here and there, that it is not *entire* self-support after all. It may come very near it, but things need always to be called by their proper names. Entire self-support, it seems needless to remark, must mean that a church organization *pays everything* (missionaries' salaries always excepted)—*every item of expense* connected with it, no matter whether the organization is composed of one congregation or several, no matter whether there is one helper, or whether there are ten, the only difference being in degree. At any rate, this is the standard this article proposes to raise. An honest presentation of the question requires an honest definition of what we mean by the term. It will not do to say because it is almost self-supporting, we might as well call it entirely self-supporting. "Every tub must stand on its own bottom."

Let me say then that (with one or two exceptions) we have no such thing as entirely self-supporting churches in Amoy, but we have what are called "*entirely self-supporting pastorates.*"

These are but the beginnings however. The ideal is ever before us, and upon these foundations, laid broad and deep, with mutual co-operation from home, we expect to build and realize the ideal—*entirely self-supporting churches.*

THE AMOY PLAN.

Merely for the sake of convenience we will use this designation, but I have never heard anyone ever lay claim to such a title. It is therefore the Amoy plan only because it is one long ago adopted and followed for nearly half a century. The purpose of this paper is not to advocate any plan or method of mission work, nor does it propose to go out of its way to do so; at the same time it is worth while, when considering such matters, to keep in mind plans that support something. A plan that supports nothing, a plan which to-day is and to-morrow is not, is not satisfactory, whether it be called "old-fashioned" or "short cut." Names are nothing, results are everything. "Old-fashioned" or "short cut" will do when either will produce in time, not only entire self-supporting churches but substantial and entire self-propagating churches. Foundations must be laid; and the deeper, broader, and more solid they are laid the better. Upon them we are to build a church which is to flourish and develop and become what we all seek for. May we be wise enough to select the precious stones, keeping out all the hay and stubble as we lay the foundations and build thereon.

And so in submitting our plan I need only say, and then leave it, that here is a plan that has supported something tangible for forty years and produced a work that promises fair to withstand all tests. Others have pronounced it "unique."

This plan contemplates *self-supporting churches from start to finish*, but, *first*, partially self-supporting churches *with liberal aid* and co-operation from home, and, *second*, entirely self-supporting churches independent of foreign aid and direction.

We are still on the *firstly* and are expanding this heading very largely. With a proper amount of backing from home and with patience from all we will in due time pass on to *secondly.*

What this "firstly" means here in Amoy is simply this, and as already indicated, that we have reached and passed a period of progress when "entirely self-supporting pastorates," with a great amount of partial self-support along other lines, are possible. This is the extent of our progress thus far, and if all the facts, area, character of the people, and above all the broad base upon which we are building and the extent of the work in actual operation—evangelistic, educational, medical, etc., are weighed, we believe that all will acknowledge the success which has marked the passing years. And to the founders of these missions we ascribe all the praise.

Before passing on to a more minute consideration of our paper let me pause to present a side object-lesson (which, however, is only a part of the whole) that will illustrate the spirit of liberality prevailing amongst the people of this district. We have a native constituency whose benevolence, in so far as I know, has never been surpassed anywhere. It is not spasmodic, but year after year this beautiful Christian characteristic shines on fairer and brighter. To illustrate, I shall choose the figures from the reports of the American Reformed Church Mission, because I am more familiar with them and have them at hand. No one need for one moment, however, think that this spirit of liberality is confined to or peculiar to the constituency of this mission. Reports from the other two missions would tell the same story of liberality. It is not a characteristic of any one region, nor of any one mission, but all seem to inherit it. And if ever the purse is the thermometer by which we read the spiritual condition of a church, even near-sighted people will find no difficulty here.

			Mexican.		Mexican.
In 1890	899	(net) communicants gave	$2,900.00;	per capita about	$3.20
1891	968	,, ,, ,,	3,382.08;	,, ,, ,,	3.50
1892	1,008	,, ,, ,,	3,894.80;	,, ,, ,,	3.80
1893	1,017	,, ,, ,,	3,923.90;	,, ,, ,,	3.85
1894	1,023	,, ,, ,,	4,628.29;	,, ,, ,,	4.50
1895	1,125	,, ,, ,,	4,351.54;	,, ,, ,,	3.85
1896	1,188	,, ,, ,,	4,586.39;	,, ,, ,,	3 90
1897	1,226	,, ,, ,,	4,827.77;	,, ,, ,,	3.95
1898	1,301	,, ,, ,,	6,164.74;	,, ,, ,,	4.70
1899	1,326	,, ,, ,,	6,458.50;	,, ,, ,,	4.80
		Total ten years=	$45,118.01;	,, ,, ,,	$4.00

It may be observed that in the years 1895-97 there was a slight retrogression, but in 1898 the lost ground was more than recovered. It is not certain what caused this decline. If I were to state a cause, I would say it was probably due to the effects of the plague, more or less prevalent in these regions during that period. I just wish to mention, in passing, that the churches (nine at that time) connected with this mission, for the ten years preceding these indicated above, gave a total of $23,702 Mex., at a yearly average of $2.80 Mex. Another thermometer with clear readings.

(*To be concluded.*)

AMOY, July 26th, 1900.

Possible Changes and Developments in the Native Churches arising out of the Present Crisis.

BY MR. D. E. HOSTE.

AMIDST all the uncertainty confronting us just now one fact stands out clearly; it is that the future is pregnant with change. In some parts of China a condition of affairs has supervened in consequence of the present uprising, which suggests the thought that along with other changes, political and commercial, affecting the country as a whole, we may see a development in the life of our native churches of an important character, and calling for more or less readjustment of the methods hitherto in vogue amongst us. In two Provinces the whole organization of missionary work has been swept away. The same is true of several other districts throughout the country; whilst, with but few exceptions the whole of our work outside the immediate neighborhood of two or three of the treaty ports, has been left by the missionaries. The dangers to our converts arising from this state of affairs are sufficiently grave and obvious; and we have all, no doubt, reviewed the possibilities of the situation with misgiving and concern. Clearly the fabric of our ordinary missionary organization in the field is such that the abrupt removal and prolonged absence of the missionary, must necessarily lead to great changes in its form and character. This point need scarcely be elaborated here. Under the system hitherto generally in force the work has centred round the missionary; executive authority and financial control have been in his hands. For the most part, the native brethren engaged in it have been dependent upon funds administered by him for support, and have held their position at his discretion. Now the tendency of such a relationship is not, to say the least, in the direction of developing in them independence of thought and initiative in action; rather the reverse. Nor can it be regarded as the one most heathly for the missionary. Few natures can wholly withstand the debilitating effects of habitual immunity from serious opposition; to most of us the bracing effects of contact with independent minds, who can withstand our action and combat our views, is wholesome and necessary. It is hoped that these observations will not be regarded in the light of an attack on the system in question. Nothing is further from their aim or intention. Every system has it dangers and drawbacks; and at the initial stages of our work in China one does not see how, as things are, any other would have been feasible. Indeed, so long as there is need for the missionary at all, his relation to the native churches should be one of real authority and effective guidance. But, what we desire is that this authority should be spiritual, and our influence simply the outcome of our character and capacity as spiritual guides and exemplars. How largely these have been elements in the past relationship between the missionary and his native subordinates any one acquainted with the facts can thankfully testify. There probably have been, and are, cases even where the missionary has possessed such exceptional qualities that the above mentioned unhealthy tendencies, in the present system, have practically been inoperative; but, in discussing a system and its characteristics we must regard it, not in its extreme form, either good or bad, but as seen in its average growth and working. And it is, in the view of the writer, undeniable that the system hitherto in general use does tend to produce a relationship between the missionary and his native brethren, which is unhealthy for both, and which practically postpones indefinitely the independence and self-government in the native churches, which all agree in regarding as the goal to aim at. The question is, can it be altered? And, if so, how? It is easy to throw out crude and revolutionary schemes for the immediate demolition of a system which offends us; but those with whom the management of affairs rests have to recognize and guard against the practical difficulties and dangers which any change in an existing order may give rise to. The rightful interests of those who would be seriously affected by a new departure must be considered and provided for; the fact that characters which have been formed under the influence of the old system cannot without time and preparation—and even then only imperfectly—accommodate themselves to the new, has to be borne in mind. In other words, the principle has to be observed that the more closely the outward change in a society can coincide with the growth of the opinions, intelligence, and capacity of its members, the more will it be free from injustice and disorder in the process of its carrying out, and fruitful in its beneficial results to all. The question presents itself whether the present unprecedented condition of our native churches, consequent upon the troubles of the summer may not, in the providence of God, prove to be, to a certain extent, a transition period in the development of their character and independence, leading to some of the very results which are so much to be desired, but the realization of which has, on practical grounds, been hedged round with risk and difficulty. At any rate it seems clear, as said before, that if our absence from our district is prolonged, great changes are bound to take place in the shape of the work. In most cases, though in varying degrees, the continued absence of the one in whom the centre of gravity of power, influence, and initiative have rested, will lead to a period of greater or less rearrangement in the mutual relationships of the native leaders. The points of character which fit a man to be a good paid helper to the missionary, and under him to take a leading part in the management of the work, are different from those essential to independent leadership, with its burdens of responsibility and calls for initiative. For the former position the qualities of tact, receptivity of mind, and skill in details of business, without aspirations to command, are especially needed, and, moreover, are developed in it. Hence it will not be surprising to find that many of these men will, in the new conditions, drop into the background; whilst others, whose very force and independence of character unfitted them for office under the old *régime*, will come to the front; and proving themselves equal to the facing of danger and bearing of responsibility, grow into leadership. How important, if in any district this should prove to be the case, the returning missionary should understand what has occurred; and, whilst not being deluded by factious and unruly men, who, in a time of change often shew themselves, and usurp authority in the name of liberty, be prepared to recognize and gladly welcome the co-operation of those who, during his absence have, in any measure, won the confidence of the Christians and come to be looked up to by them as guides, and who are no longer dependent upon foreign sources for pecuniary support. He must practically recognize, also, that his own relation with these men is an essentially different one from that which he held before with his paid helpers. He must be prepared to find that his plans and opinions are not always received with that docile acquiescence to which he was formerly accustomed. Initiative, direct responsibility for action may, to a considerable extent, rest with the natives rather than, as of old, with himself. Nor will these brethren be free from the faults peculiar to their temperament and position; and the missionary may need at times to exercise much humility and patience in dealing with their self-will and self-complacency. In fact it would seem that the situation may have considerable difficulties of this character, calling for much tact, power of sympathy, and quiet firmness in the foreigner. But, as an heir to the blessings of religious liberty and the rights of conscience he will feel that the disorders, which all history shews arise from a condition of freedom and independence, are as nothing compared to the fundamental injuries to character, mental, moral and spiritual, caused by the bondage of an artificial relationship which, however much the individuals concerned may honestly wish it otherwise, produces uniformity of will and thought at the expense of manhood. In concluding these remarks the writer would say that they are presented with, it is hoped, the diffidence and desire to learn becoming to comparative inexperience, simply as suggestions possibly containing food for thought upon a subject, the magnitude, difficulty, and interest of which is appreciated by all who have been privileged to have a share in the high and holy work of caring for the church of Christ in China.

The Siege of Peking.

BY REV. D. Z. SHEFFIELD, D.D.

THE following brief account of the siege of Peking and the final rescue of all foreigners will only allow space to note general conditions and the more important events :—

There is now complete evidence that the Boxer movement was inspired by the Chinese government; the Empress-Dowager under the lead of high Manchu officials having committed herself to the policy of attempting to drive from the country all foreigners and to recover the national prestige which had been lost by the encroachment of Western nations. Superstition and imposture were blended together in the claims of the leaders of the Boxers that they were possessed by the spirits of departed ancestors, who would help them fight and protect them from injury; and the high officials who gave direction to the movement placed equal confidence in these claims. It is quite certain that if the forts of Taku had not been captured by the allies when they were, the attempt of Admiral Seymour to relieve Peking would have been opposed by Imperial troops. There was a widespread conspiracy directed from Peking to drive out foreigners and destroy their native adherents, and the time to strike—somewhat hastened by the frenzy of the Boxers—was already imminent. Looting and massacre had begun outside of Peking; missionaries and large numbers of native Christians had crowded into central places in Peking for protection, especially into the Methodist premises and into the Roman Catholic cathedral in the north-west section of the city.

Imperial soldiers and Boxers now appeared in great numbers in the streets of the city, and the work of destruction began. The evil purpose of these emissaries of the wicked government ran deeper than had been imagined. Native Christians having homes in the city were advised to remain in them or to take refuge outside of the city. The result was that large numbers of them were destroyed in their homes, or while wandering about in helplessness and despair. The stories of broken families are numerous and pitiful. The Boxers seemed to be possessed with a frenzied spirit of murder, and prayers for mercy were sounds without meaning in their ears. A general attack upon Christian chapels and all foreign residences was made, and the darkness of night was lighted in many directions with burning buildings. The gravity of the situation increased from day to day; the German minister was murdered on his way to the Tsung-li yamên. The other ministers now realized that to withdraw from Peking, under promised Chinese protection, would mean destruction to all foreigners and to the Christian Chinese. It was decided to bring the missionaries into the British legation and the native Christians into large premises across the moat to the east of the legation, vacated by a high Chinese official, and here make the best possible defence until relief came.

Many attacks were made by companies of Boxers, which were easily resisted with severe punishment, but it became evident that the power of the regular soldiers must also be opposed, and the work of careful fortification was begun. Mr. Gamewell, of the Methodist Mission, had already shown his fitness to superintend this work by his thorough defence of the church occupied by missionaries and native Christians before withdrawing to the legation. Native Christians were divided into relays of workers under foreign superintendents, and with this body of men thus organized and directed the work of digging trenches, erecting barricades, strengthening walls, building bomb-proofs, went steadily on night and day for seven weeks.

The Japanese marines assigned to the defence of the native Christians, were in a specially exposed position, and defended it with great bravery and at heavy loss. The Chinese soldiers improved every advantage of position to place sharp-shooters to do their deadly work, and cannon were trained from various points upon the walls, which threatened extermination to the besieged. Fortunately they were badly served, and, while considerable damage was done, this means of attack failed to accomplish its object. The cannonading was not continuous, but was renewed after a little respite, day and night, and became nerve-wearing to the beleaguered company, who always feared that it would be followed by an attempt to storm the fortifications. To the end this fear was not realized, and it was evident that in spite of the persistence of the attack the fear of the foreigner was upon the Chinese soldiers.

The American marines occupied a section of the south wall of the city behind the American legation. The position was a difficult but important one. A successful attack was made the 3rd of July upon a section of the wall directly contiguous to the west, and with cross-walls for defences the enlarged foothold was held to the end and was of the utmost importance in defending the legation from attack in that general direction.

Early in the siege a persistent attempt was made to burn down the legation and so to exterminate the foreigners. The Imperial Hanlin Library was contiguous to the legation to the north, and was filled with costly books and blocks upon which they had been printed The Boxers improved the occasion of a heavy wind-storm to light these buildings. The foreigners fought the fire as best they could with water thrown from buckets—the ladies assisting in the work—the winds veering once and again to favorable quarters, and so the fiendish purpose of the Boxers was defeated. A like dangerous attempt to fire the legation from the south and west was defeated, with the result that the adjoining buildings being destroyed there was much greater security than before. The enemy had strengthened the position of the besieged to resist further attack.

At the beginning of the siege the foreign lines covered territory within which there was a very considerable quantity of provisions, an abundance of poor rice. There was a large number of riding ponies belonging to gentlemen in the legations and customs, and also a liberal quantity of hay. There were delicacies also for the use of invalids and children; and so while the diet was poor and with little variety it sustained life, and all accepted it with the utmost patience. The ladies worked in the hospital in care of the wounded, and made sand bags, to be used in the defences, from such material as came to hand, not begrudging costly silks and damasks in this life-saving service. It was hard from the standpoint of the besieged to understand why there was such long, long delay in the arrival of relief, but hope never flagged, neither did the high spirit fail in the resolve to do to the utmost and to the end. A small boy, disguised as a beggar, with his message hidden in the mush of his beggar-pouch, was one of the messengers let down from the wall and the one as it happened who gave definite tidings in Tientsin of the survival of the foreigners. This knowledge helped to the decision to move forward to the relief without further delay.

After the battle of Pe-ts'ang the Chinese troops seemed to be half hearted in opposing the advance of the allies. Tung-cho was easily captured and nearly destroyed. The strongest defence of the walls of Peking by the Chinese soldiers was on the east against the Japanese, who fought with their usual reckless bravery, thus drawing the Chinese away from the southern city, which was entered by the British and Americans with but little opposition. The Sikhs were the first to reach the legation, entering under the city wall through the terminus of the moat defended by the foreigners. The rejoicing at deliverance was expressed in words and acts, but the thoughts of many ran too deep for expression. It was indeed a deliverance at the hands of brave men, but it was also through the manifestation of a directing Providence. Many things contributed to the preservation of this beleaguered and seemingly fated body of men, women, and children—the bravery of the marines of the different nationalities, over half of their number having been killed or wounded in the defence; the labor of the missionaries and native Christians, men and women; the provision of a liberal supply of food; the bad marksmanship of the Chinese soldiers; and their fear of foreigners in spite of their overwhelming numbers.

The world's rejoicing at this signal deliverance is mingled with sorrow at the memory of the long list of native Christians in Peking and of foreigners and natives in other places who were not delivered, and for whose loss only the Divine Father can soothe the sorrow of many hearts. These things have not come of blind fate, neither of accident, but are under the direction of a permissive Providence, and in the end there shall be light.

In Memoriam.

REV. MARTIN SCHAUB.

BY REV. C. R. HAGER, M.D.

Our gifted brother, whose death we sadly mourn to-day, was born in Basel, Switzerland, on the 8th of July, 1850. Quite early in life, and while engaged in business, his attention was directed to the cause of foreign missions, and when he arrived at the age of nineteen he presented himself at the seminary of the Basel Missionary Society in order to fit himself for his future work. For six years he studied assiduously, gaining the love and admiration of his teachers, who saw in him a man full of promise and bright hopes; his scholarship being of the very highest order. With this thought in view he was designated for the mission in China, in order that in time he might become a teacher to prepare men for preaching and teaching in the Basel Theological Seminary, stationed at Li-long, not far from Hongkong. Here he commenced his labour in the second year of his missionary career and continued in that same work for twenty-four years, having only two furloughs home in all that time. It goes without fear of gainsaying that the school under Mr. Schaub's management and teaching became one of the best training schools in South China, from which every year men were sent forth fully equipped with the gospel message. No drones were allowed in the school, and certainly no man of meager attainments was ever allowed to become a full-fledged preacher. Mr. Schaub believed in thoroughness for himself and his students, and I still remember how earnestly he taught them the principles of Christian theology. Finding the seminary without any text books he set to work and translated and composed a number—on dogmatics, ethics, church history, etc.—which show his great knowledge of the Chinese language. On the one hand, he was constantly teaching his students how to preach; on the other, he was continually writing some useful Christian books in the Chinese language. Ten years ago he was chosen one of the five members to translate anew the New Testament into the high classical style. On this work his last labors were employed, and three years ago Rev. Dr. Chalmers and he issued a new translation of the New Testament, which may not in future become the version of New Testament, yet every one who has examined it, has found remarkable improvement on the old delegates' version, and the committee on the Easy Classical had a copy of this translation constantly before them. With Dr. Chalmers, he was an earnest student of Chinese thought, and it has been said of both that if they found a new Chinese character in the evening that they could not sleep until they had found out its meaning. In this respect Mr. Schaub had the same zeal as his more learned and senior brother Dr. Chalmers. Both these men gave up the last years of their lives to the perfection of the Chinese Bible, and both of them were buried in the Hongkong cemetery only a few months apart. It was a great shock to us all when we heard of his decease, just a little past fifty, when most men begin to live and achieve their highest success; but not so with our brother, who was called early and in the midst of his years, but his work was done and that well done; and although nearly all the missionaries of South China had sought refuge in Hongkong and Macao yet he continued at his post up to August 28th, when essaying to give his last lecture he was compelled to desist on account of weakness. For some time he had suffered with his kidneys, and it was this disease that finally on the 7th of September robbed him of his life. One who knew him well said of him that during the later years of his life he became more gentle in his manner. Surely he not only taught his pupils the principles of theology but he also lived them, and though dead to-day yet his life still speaks in the great number of students that he has taught. To him, the welcome applaudit of his Lord, to us the grief and sorrow of parting; to him, an everlasting crown, to us, the silent waiting for the footsteps of the Master as we still toil on in this our warfare here below. To him, perfect rest and peace, to us, the still arduous task of completing our work. Mr. Schaub leaves a widow, who has been his constant companion for the last twenty-three years, and although no children graced their home yet their wedded union was full of happiness and bliss, and our hearts go out in sympathy and grief to her who has been so suddenly and sadly bereaved. But through the eyes of faith we see our departed brother, only gone before a little while; we shall soon follow him and greet him again on the eternal shores of the hereafter. God grant that our work may be as well done as that of our brother's who spared not himself in order that he might exalt Christ.

Educational Department.

Rev. E. T. Williams, M.A., *Editor*.

Published in the interests of the "Educational Association of China."

A Present Duty.

WHATEVER policy the powers may decide to pursue in the settlement of the present trouble there can scarcely be any doubt as to the effect of the crisis upon educational work in China. The reactionary party is already discredited and the future government must lend its support to educational reforms. If, as we hope and as recent edicts indicate, the Emperor Kwang Hsü is to be restored to power, he will undoubtedly resume, though perhaps in a more cautious manner, some of the important items of the programme outlined in the remarkable edicts of 1898.

In any case the demand for the new learning will be greater than ever before.

A year ago, in writing of the retrograde movements of the government, the triumph of conservatism, and the hostility shown toward modern methods of education, we expressed the belief that the reaction would prove to be but temporary and that it would be followed by a wave of progress that would sweep forward far beyond any attainment in the past. We did not then anticipate that the conservative party would first work such folly and wickedness as it has been guilty of the past summer. But "*Quem Jupiter vult perdere, dementat prius*"; and much as we may reprobate these awful crimes we cannot but feel that they have hastened the dawning of the day for which we have hoped, the day of enlightenment and progress. Folly has borne its appropriate fruit and the martyrs of 1898 are abundantly avenged.

But the fact that Western education is likely to be in greater demand than ever before should rouse the members of the Educational Association to an immediate consideration of the problems which are sure to be presented and to the devising of plans for united action in aid of any movement for the spread of knowledge.

In a recent number of the *Nation* a timely article on "The Organization of Education" calls attention to the need of an organization of the multitudinous agencies charged with the education of American pupils. The situation is quite different in China. The field is so vast that there is no immediate danger of such a needless duplication of schools and colleges as is complained of in the United States, but there is none the less as great a need of organization. That this need is felt in some measure is proved by the existence of our Association; yet how little we accomplish, after all, compared with the need and with our resources! It is but natural that each teacher should give most of his thought to his own particular school or department of a school, but most seem content to confine themselves to this narrow field with the result that the really more important problems concerned with the general progress of education in China are almost wholly neglected. We meet once in three years and listen to some thoughtful and valuable discussions of these questions, but when it comes to the practical work of carrying out such plans as are agreed upon the result is far from satisfactory. Even on such matters as the transliteration of proper names or the preparation of a uniform system of scientific nomenclature the work is spread over a long term of years, and we seem content with the most leisurely progress. In other matters we are equally slow. There has been much excuse for this state of affairs in the past in the fact that our schools have been few and most of them of recent establishment as well as in the feeling that the general aversion to Western learning has made immediate action unnecessary. But these excuses no longer suffice. We have a large body of able and experienced teachers. They have given years of thought to many of the problems which demand consideration, and the great changes which are impending urge all such educators to lose no time in consulting together to secure the most economical and efficient employment of the forces at command. If we are worthy of our name we ought to be prepared to direct the future course of education in China. It is too much to hope that there can be absolute uniformity in methods, but there ought to be substantial agreement in the general outlines of an educational system which shall adapt the learning of the West to the peculiar conditions prevailing in China and to the peculiarities of the Chinese mind and the genius of the Chinese language. Proper text-books for the teaching of some branches are utterly wanting. In other branches the text-books need revision to bring them up to date, while a uniform terminology in the sciences is still wanting. These and other equally important matters deserve attention at once. Now that so many teachers are at leisure and must remain for some time to come away from their accustomed fields of work, is it not possible for them to devote their energies to these questions? It ought to be easy to decide what text-books are most needed and to find suitable persons to prepare them. Particular attention should be given to the preparation of a complete and uniform set of graded text-books such as may prove suitable to a comprehenive scheme of national education.

We commend these suggestions to the attention of the Executive Committee of the Educational Association and urge upon it the duty of taking some such action at once as will bring the leading educators of China into conference upon these topics with a view not so much to exposition of theories as to immediate and practical action.

Notes and Items.

Prof. E. R. Lyman, of the Chinese Polytechnic Institute, announces in the Shanghai native papers a course of popular lectures on science to be given at the Institute this year. Every Monday evening there will be a lecture in English on some subject connected with geology, and every Wednesday evening on some astronomical topic, also in English; these to be given by Prof. Lyman. Every Friday evening there will be a lecture in Chinese; subjects and speakers to be announced from time to time. Admission will be by tickets only, which may be obtained at the Institute.

Such a course is timely, and will no doubt be highly appreciated by the Chinese.

It is reported that H. E. Chang Chih-tung is seriously meditating the closing of the military academy at Wuchang, owing to the recent alleged plot of certain "reformers" to burn the three cities of Hankow, Hanyang, and Wuchang, and murder the officials. Some of the students sent by him to Japan were said to have been interested in the conspiracy. A Chinese daily paper at Shanghai complains that Western education tends to make the students seditious.

Students, it is true, have often been involved in the revolutionary uprisings in Europe, particularly in France and Russia, but probably not so much because they were students as because they were young men. Every one who has lived at a provincial capital in China, knows that the thousands of students who gather there to take the examinations are often guilty of riotous demonstrations and that they not infrequently coerce the officials into compliance with their whims. Nevertheless Western learning does broaden the views of Chinese young men and shatter their regard for the conservative and superstitious views of their elders and in so far perhaps makes them zealous for reform. Yet the record of the numerous mission schools throughout the empire gives a conclusive denial to all charges that Western learning fosters disloyalty and sedition. There are probably no more orderly, law-abiding, and patriotic subjects in China than these same students.

Correspondence.

QUERY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Kindly allow me some space to call the attention of the revisors to the following passage of the 佩文韻府; it reads: 樹高五六十丈圍三四尋直如矢頂上纔生枝葉若椶櫚狀皮如龍鱗葉如鳳尾實如棗而大每冬祭而採之番中名古魯麻蓋鳳尾蕉也.

I should like to ask, can the tree here spoken of as the 鳳尾蕉 possibly be any other tree than the palm of Scripture, the date palm? And having such a good Chinese name for a thing, can we possibly be justified in using any other term, especially when translating the Scriptures?

Yours sincerely,

W. EBERT.

SWATOW.

Our Book Table.

借債論. *Concerning Borrowing*. Presbyterian Mission Press, Shanghai. Price 4 cents per copy, $3.50 per 100.

This is a very instructive and useful book on the easily besetting sin of borrowing and contracting debts with no certain prospect of being able to discharge them. The author, Mrs. John L. Nevius, is a well known writer, who has placed the whole church under lasting obligations by books written both in English and Chinese.

The present work is the result of sympathetic studies carried on for a period of more than forty years. It is written with an honest effort of showing the evil and misery of life-long indebtedness and suggesting how debt may be avoided. The Scripture texts bearing on this subject are briefly but clearly expounded. The necessity for borrowing, viz., poverty, which is supposed to cover a multitude of sins, is discussed, and mention made of some of the most fruitful causes of poverty, such as money and time spent in ancestral and temple worship, the smoking of opium and tobacco, wine drinking, gambling, riotous living, idleness, pawning of goods, theatre going, law-suits, mutual loan associations, sureties for debts, entering into partnership with untrustworthy men, etc. Each item mentioned is so clearly discussed that the reader, whatever may be his practice, is constrained to admit that the facts are undoubtedly truly. Whatever may be the effect upon non-Christian readers the Christian is left without excuse and led to see that all that is necessary for him is untiring and persistent industry and economy in order to obey the injunction, "Owe no man anything but to love one another," the only debt which must remain ever due.

If as Matthew Arnold says: "True conduct is the three-fourths of life," instruction in honesty must issue in right action.

A veteran missionary, who was often and earnestly appealed to for help, asked one of his members why he did not borrow from Mr. ———, a man who had money to lend? The artless reply was, if I borrow from him I shall have to return the money. Doubtless most missionaries have often been perplexed to know what duty required on this particular subject. All such will welcome this book. It fills a place greatly needed in the education not only of Chinese youth but of many advanced in life.

This instructive and carefully prepared book should be a text-book in every Chinese school.

Hereafter I shall require not only the pupils in all the schools under my care, but also teachers, preachers, and private members to study and pass an examination on this book. It should command a ready sale and wide circulation. It is beautifully printed, and is for sale at the Presbyterian Mission Press, Shanghai.

HUNTER CORBETT.

CHEFOO, *August 23rd, 1900.*

Proceedings of the Church Missionary Society. 101st year.

This report contains a most full account of the work of the Church Missionary Society in its one hundred and first year.

In addition to a mass of detail there are a few facts which may be of interest which record the work accomplished and the present status of that Society as compared with other missionary organizations.

The present force of European missionaries—evangelistical, clerical, and lay—is eleven hundred and fifty-three. In addition to this there are eighty-five medical missionaries, including the wives. The native adherents already baptized number two hundred and thirty-three thousand and thirteen.

The work of this Society was begun in Africa, but at present India has the largest number of stations—two hundred and four in all. Africa comes second in the list with ninety-three. North West Canada is third with fifty-eight stations, and China is fourth. In all there are five hundred and forty-one stations. The schools and seminaries number two-thousand one hundred and thirty-nine. The annual receipts have been four hundred and four thousand nine hundred and five pounds. This is the report of the largest missionary organization in the Christian world.

Shanghai Vernacular Chinese-English Dictionary, by D. H. Davis and J. A. Silsby. Presbyterian Mission Press, Shanghai. Price $3.00.

This is a very convenient little work of 208 pages, and will be a great help to the students of the Shanghai colloquial dialect. It is arranged according to the order of the Chinese radicals, with the page of Williams and number of Giles where the character may be found, followed by a short definition. The system of Romanization is that adopted by the Shanghai Vernacular Society.

AN IMPORTANT BOOK.

An Outline of Christian Theology, by William Newton Clarke, D.D. Charles Scribner's Sons, New York.

This book, published last year, has already reached its fourth edition, and this notice is in the hope that by another year a full edition may be found in the libraries of China missionaries.

In answer to the question as to how much time he needed to compose a sermon, H. W. Beecher replied that he used forty years. Such a book as this, written nominally by one man, is really the outcome of nineteen centuries of Christian thought and experience. But while it brings out of the past its best, it yields the better of the living present; for the writer teaches not as the scribes, but with the authority of one whose mind is in contact with spiritual reality. The thought is direct, giving us a system of theology in 482 pages. It is refreshingly fearless; the danger of being cast out of the synagogue being almost entirely ignored. It is nobly suggestive, as any fairly clear view into the nature of God is bound to be.

Scripture references are weighed and measured rather than counted, and the largest are used for foundation stones.

Turning to the work of Christ, the *crux* of every theological system, I will endeavour to give an outline.

The New Testament contains no uniform exposition of Christ's work. Its teachings have temporary and permanent elements. We need to grasp firmly the thought that the relation which God is ever seeking to establish between Himself and men is not that of king and subject but that of father and son. Man is the one that needs to be made willing, never God. God always takes the initiative. In seeking this end there are no fetters either in God's nature, or in nature, law, or grace, which three terms stand for God's several methods of self-expression, and which therefore, are never at variance, but eternal expressions of the changeless mind and purpose of God, which is hatred of evil, love of goodness, and a purpose to do everything possible to bring men to the same mind. The law of retribution is universal and unerring. The mission of Christ comes from no new motive in God, but in it is made an exhibition in which men see, far more clearly than they could in nature or law, his eternal heart of love.

Hence no law of God can be upon Him any restraint upon His wish to save men. "Divine law is directed against sin and is satisfied when sin is made to cease." God is under no moral necessity to punish sin after it has ceased. He cannot both punish and forgive. Neither can the real punishment of sin be visited on another; that which can be transferred is only a substitute for punishment.

But the work of Christ must have been all as genuine as He Himself; there were no fictions or unrealities about it, no transaction that was not expression of eternal reality. Christ was not regarded by God as anything that He was not, neither are men looked on as other than they are. His being "made sin for us" came about by His identification with humanity, an identification so complete that upon the cross He loses the sense of His oneness with the Father. His life and cross expressed to men God's view of sin. They also expressed to God what man ought to feel in view of his sin. God ever bears in His heart, not the ordained punishment of man's sin, but the pain of vicarious sympathy, the same pain that every Godly minded man knows who comes into sympathetic and saving relation to the sin of others. All sin-bearing is typical of His. It does not satisfy His law, but His love makes it a burden necessary for His heart, and the opening of His heart and showing to men His sin-bearing love, becomes a part of His work in saving men. In making this exhibition of His nature, God completes the work which men had been attempting to do in their acts of propitiation and which set forth men's conceptions of God's righteousness and inclination to mercy. And, as has been intimated, Christ within humanity expresses the attitude which men have been more or less conscious that they ought to take, namely, self-offering to God, confession of the evil of sin, consent to His holy will, and self-sacrificing fellowship with his redeeming purpose. In that Christ expressed toward God this attitude of humanity, He stood as high priest and intercessor. His work in bringing men to God is continuous; hence any of these titles may still be used, though the mind should think of that which such terms denote as interpreted by the above considerations.

Straightforward and suggestive thought characterises the treatment of other subjects. The God of theology and of creation is one God, and what He has taught men in science He does not contradict elsewhere.

"It is a very very happy fact that theology can now accept the world as science finds it."

Theology, questioning science as to the world and the human race, gets an evolutionary answer. As to the soul of man, the theory of special creation cannot be ruled out as impossible, but may yet come to appear improbable. "The larger the sweep of one great progressive method, the more probable does it become that the method is universal" . . . "not because there is no need of God for the producing of the human soul, but because there is so much of God in the perpetual travail of creation that even this marvelous addition to existence is sufficiently accounted for already by His presence in the process."

It is hard to imagine anything better on the vexed subject of divine sovereignty and human freedom than one finds in this outline. God has given to man absolute freedom which He cannot force, but above the field of human freedom He does exercise a sovereignty, so that the "power, not ourselves, that makes for righteousness," is no dream but a glorious reality. We get a suggestion of what this is like from our own life. Among men mind acts on mind, and that without the suppression of any worthy quality in the mind acted upon. How far God's mind thus influences ours we cannot say. "Perhaps faith will ultimately see that God's guiding of men from above, their freedom is perfect and universal, and that His limiting of Himself by creating free wills, though real, has not deprived Him of anything of the control to which His perfect goodness is entitled." This illumination of the hidden things of God by things seen among men and in our own minds is a happy feature of the book. In the discussion of the triune existence of God as illustrated by a three-foldness of the human soul, the result seems to fall short. Perhaps the conclusion of many here would be that the testimony of consciousness is far more to oneness of being than to anything like a three-fold existence.

As to the intermediate state there is none. Judgment is immediate. Sanctification is progressive. The larger hope is possible. But this opens to no one an easy path for sin. First or last the sinner must do what he is called on to do to-day.

These are the closing words:—

"The most serious dangers in connection with thought upon future destiny do not spring from belief in the largeness of the divine grace. They spring from the idea that salvation is something else than transformation into the likeness of the good God. Men think that to be saved is to be snatched out of the suffering that is due to their sins and be brought to everlasting safety; and in such a thought there is deep moral danger. The lessons that need to be inforced are such as these: That no man can possibly have deliverance from punishment or ought to think of it or would be blessed by it while he is devoted to sin; that to be saved is to be transformed from sinfulness into the likeness of God in Christ; that this change is possible now and is urged by the love that endured the cross; that delay must render this change more difficult; that therefore it is folly to enter a new stage of existence expecting to make it there instead of here, even if there it is possible; that duty knows no future; that wisdom finds too much to regret in what is past already and knows no good day of repentance but to-day; that all the motives are thus present now, and now is the day of salvation, too precious to be spent in vain. It needs also to be urged upon the heart of the Christian people that the way to turn men from sin to righteousness is to bear them upon the heart as Christ did, and as God does, by an intense, unconquerable, self-sacrificing love; and that the salvation of the world waits for a redeeming church that lives not for its own comfort or even for its own salvation, but for the satisfying of the heart of Christ."

Editorial Comment.

At a recent meeting of the Committee of Correspondence, which has in charge the arrangements for the next General Missionary Conference, it was decided, in view of the present unsettled state of the country, to postpone the Conference indefinitely, or until the state of affairs became such as to seem to justify the Conference being held. Almost immediately following this decision a meeting of the missionaries now residing in Shanghai was held, at which it was decided to hold a Convention for the deepening of the Spiritual Life, and a large and representative committee was appointed to make arrangements for said Convention. As the meetings will be held soon, it will not be possible for those in the southern part of China (the only ones now, except those at Shanghai, who are not driven from their work) to be present. But the hundreds who are detained in Shanghai ought to make such meetings full of blessing and a source of spiritual power. It is also proposed to have weekly Conference meetings, at which papers will be read or addresses delivered, bearing upon missionary work and more in the line of the usual missionary Conference.

* * *

We extend our heartiest sympathies to the many missionaries who are now detained at Shanghai or in places in Japan, who have been watching eagerly the outlook of the times and who have been ever hoping that matters would clear up and that they might be able to return to their work. Alas, the end seems further off than ever. The Powers are demanding the punishment, and justly so, of the guilty parties in the recent attempt upon the lives of the Ministers of the various nationalities and for the massacre of so many missionaries. But who is to deliver up the guilty ones? And if no one will deliver them up, then the powers must take it upon themselves to ferret them out and deal with them as they deserve. This looks like a tremendous task, and such no doubt it will be found. But we see no other course possible, unless the nations are willing to let China again lapse into her old condition and the Empress-Dowager again take up the rule at Peking. But this cannot be thought of for a moment.

* * *

SHORTLY after the relief of Peking the missionaries gathered in Shanghai sent a message of congratulation, etc., to the missionaries in Peking. It was directed to Dr. Goodrich, in care of the United States Minister, Major Conger. Dr. Goodrich seems to have been absent, and the following reply was received from Minister Conger himself:—

LEGATION OF THE UNITED STATES,
PEKING, August 28th, 1900.

MY DEAR MR. WOODS:

All of us here have been deeply touched by your loving congratulations, and we jointly return our heartiest thanks to all who joined you in the telegram. We have had a most anxious time, but our implicit faith that God was on our side kept us hopeful all the time. Our deliverance was most marvelous, if not indeed miraculous, and we are profoundly grateful to Him and to the agents He used for our salvation.

Many of the missionaries have already gone, while others are remaining to care for their native Christians, who were of invaluable aid during our siege.

Thanking you again for your congratulations,

I am,
Yours very sincerely,
E. H. CONGER.

* * *

WE are glad also to place on record the following from Minister Conger to the American missionaries in Peking:—

PEKING, 16th August.

The besieged American missionaries, one and all of you, so providentially saved from certain massacre:—I beg in this hour of our deliverance to express what I know to be the universal sentiment of our Diplomatic Corps, the sincere appreciation of, and profound gratitude for, the inestimable help which you and the native Christians under you have rendered towards our preservation. Without your intelligent and successful planning and the uncomplaining execution of the Chinese, I believe our salvation would have been impossible. By your courteous consideration of me and your continued patience under most trying occasions, I have been most deeply touched, and for it all I thank you most heartily. I hope and believe that somehow in God's unerring plan your sacrifices and danger will bear rich fruit in the material and spiritual welfare of the people to whom you have so nobly devoted your lives and work.

Assuring you of my personal respect and gratitude,

Very sincerely yours,
E. H. CONGER.

It is exceedingly pleasant to receive such messages from one in such a position, and the more so as we believe Mr. Conger's words to be sincere

THERE is no question but that the conduct of thousands of the native Christians in the present crisis will come as a revelation to a great many people who took very little stock in Chinese converts and were in the habit of speaking of them as "rice Christians." That they were willing to endure torture and persecution, the spoiling of their goods, and even refuse to ransom their lives by denying their religion, was quite beyond what had been expected. For truly if they had been Christians for the sake of gain they would have quickly denied their Christianity when aught was to be gained by that.

And not only those professing Christianity, but others as well, who had been associated with missionaries, have suffered rather than again bow down to idols. Dr. Sheffield is authority for the following: "A man who had been employed in the American Board Mission for many years but never had made a profession of Christianity, was seized by the Boxers and ordered to worship the idols. He stoutly refused, however, saying that when he worshipped he would worship only the true God; and so died for his testimony." There are doubtless a great many Nicodemuses in China whose true colors we have not yet known.

* * *

THE editor of the Educational Department wisely calls the attention of the educationists to the necessity of improving the present time to prepare for what must inevitably follow when peace has been declared. There is little question but that we shall see such a demand for English, and education in modern studies, and on modern lines, as will quite overwhelm the missionary body. We were almost wholly unprepared, when the Emperor's reform decrees were issued, for the results which followed. And now that reform, in earnest, will doubtless be the cry when matters have again settled down, what a pressure will be brought upon the missionary body, not alone for direct evangelistic work, but especially for help in founding schools and conducting educational institutions. Well may every missionary ask himself, What can I do in the present crisis to prepare for the great reactionary wave of progress and reform which is sure to set in?

* * *

ONE of the greatest treats which has been enjoyed by many for a long time was the lecture Dr. Martin delivered in the hall of Union Church on Friday eve, September 28th, in which he gave an account of the siege and relief of Peking. Though already past the three score and ten line Dr. Martin's eye is not dim, nor his natural force abated, and he spoke with all the fire and vigor of a young man, inspired and urged on by the greatness and gravity of his theme. His impeachment of the Empress-Dowager was strong and unqualified, and his suggestions as to the treatment of the guilty parties in the present crisis, were decidedly of the heroic order. Dr. Martin goes to the United States, where we sincerely hope his experience and wisdom may tell mightily in influencing the people and government to a right understanding of how matters really are in China.

Missionary News.

Rev. J. B. Hartwell, of Tengchow, calls our attention to a slip in our last issue, among Departures, where we announced Rev. J. Hartwell and four children for the U. S. A. It should have been Rev. Geo. Hartwell, of Chen-tu.

Dr. S. A. Moffett writes from Pyeng-yang, Korea:—

"All is quiet here, though some in the extreme north on the Chinese border are frightened. We see no reason to anticipate trouble in Korea, but one does not dare to prophecy. We know not what may take place in the East now that such awful calamities have come. However we go forward in faith; our work developing as usual. We have just prepared our report for our annual meeting, and find that in this station we have baptized 751, giving us 2,151 communicants, that we have 183 out-stations, and that this year our people have built 65 churches.

"We have some pretty serious problems to face, and we especially need guidance to direct this young but active church. We rejoice in what has been done and in the great blessing which has been given us these years. May grace be given us to meet the ever developing problems as they arise."

We have been permitted to make the following extract from a lady correspondent of *Woman's Work*, whose home is in Canton, but is now residing temporarily in Macao: "Within a few days a paper has been circulated widely through the province to the effect that of the allied forces 90,000 have been killed in Peking and the miserable remnant are begging for peace, which the Empress will graciously grant on condition that all foreigners shall leave China, no more Chinese to become Christians, Hongkong, Shanghai, and all foreign concessions to be given back to China, and each of the foreign nations to pay millions of dollars to China as a penalty for the invasion of her territory.

"This is all received as truth by the people and acted upon, and last night we heard that 1,500 Roman Catholics and some of other denominations are homeless, having lost everything, and it is said many women and girls have been stolen."

[The following sympathetic letter has been handed us for publication.—Ed. Rec.]

Rio de Janeiro, July 10, 1900.

Rev. Dr. Y. J. Allen,
Shanghai, China.

Dear Bro.:—At a meeting of missionaries and native workers from various parts of Brazil, and representing the Congregational, Presbyterian, Methodist, and Baptist churches, held in this city yesterday, much hearty sympathy was expressed for the suffering brethren (native and foreign) in China, and fervent prayers went up to the throne of grace in their behalf. Indeed, the Brazilian Christians everywhere have been and are much in prayer in behalf of poor China, and our hearts go out in affectionate sympathy and Christian love to the workers and believers in this awful and distressing crisis.

The meeting preferred to appoint Dr. Bagby (a Baptist missionary) and myself a committee to convey to the Chinese churches our earnest and heartfelt sympathy for them. Dr. Bagby will write to Dr. Graves, of the Baptist church, and I now take the liberty of writing to you, requesting that by whatever means you may deem best these our sentiments be made known to all concerned.

With kindest regards and loving sympathy to the beloved missionaries of our own church, and praying that in these distressing times, times which try men's souls, they may be kept in perfect peace,

I remain,

Yours in Christ,

W. Dickie.

Resolutions of Sympathy from the Missionaries of the Two Kwang to those who have suffered in the Northern Provinces.

The members of the various missions of the two southern provinces, temporarily gathered in Macao, after an hour spent together in prayer, desire to express their sympathy with the brethren, whether native or foreign, who are now suffering in other parts of China.

First. We thank our covenant-keeping God for the preservation of all who have escaped the dangers of this time of persecution and lawlessness.

Second. We sorrow—not for those who have been called to their reward, who now live in the joy of heaven—but for those who are yet suffering. Also, for the sorrowing friends who have been bereft of loved ones, we would send a message of earnest sympathy, assuring them that our prayers are continually rising with those of the Christian world that they may be supported by the everlasting arms through this their hour of sore trial.

Signed in behalf of the Kwangtung and Kwangsi missions.

J. G. Kerr
(American Presbyterian.)

R. H. Graves
(American Southern Baptist.)

A. Alf
(American Scandinavian.)

R. H. Glover
(Christian Alliance.)

Andrew H. Woods
(Christian College.)

Macao, China, *Sept. 19, 1900.*

News of Kalgan Missionaries.

The following is from the *Missionary Herald* for September :—

"On August 4 we were both surprised and delighted by tidings that came in a letter written by Rev. James H. Roberts, of Kalgan, from Hara Oso, Mongolia, reporting the escape into Mongolia of himself, Dr. Virginia C. Murdock, Rev. and Mrs. Wm. P. Sprague, Rev. Mark Williams, and Miss Engh; the latter having been an assistant of the mission at Kalgan. This constitutes our whole mission force at that station. The letter was dated June 13, and it reports that, subsequent to the mission meeting at Tung-cho, Mr. Roberts, Dr. Murdock, and Mr. Williams left Peking, June 6, and by avoiding the usual routes, reached Kalgan June 10. There were crowds of Boxers at Kalgan, who yelled savagely, but they had no arms. On that evening an attack was made with stones. It was found that mission property could not be defended if it were attacked, and that the presence of the foreigners would not serve to protect the native Christians but might the rather imperil them. It was, therefore, decided to go to the principal yamên at Kalgan, which governs a large part of Mongolia. The officials received the party civilly, but were anxious to be rid of them. Our brethren asked to be sent, with a sufficient guard, into Mongolia, and after much debate, assent was given, and near midnight, on Monday, June 11, the party started for Mongolia, escorted by soldiers and yamên runners till they were safely out of the city gates. For sixty hours or more they could not sleep except in little naps, but otherwise their journey was not specially difficult or perilous. They arrived at Hara Oso, Mongolia, on June 13. This place has been visited in previous years by Mr. Roberts, and some account of it will be found in the *Missionary Herald* for January, 1896, page 28. It is on the direct route from Kalgan to Urga, 700 miles north-west from Peking. From here Mr. Roberts mailed his letter, which came via Siberia and Russia. Several Swedish missionaries were on their way to Urga. At the time of his writing Mr. Roberts hoped that some of their number would be able soon to return to Kalgan. Another, and a later dispatch, received through the United States Embassy at St. Petersburg, reports these missionaries as at Kiachta in Eastern Siberia, a town near the line of the Siberian Railway.

Missionaries Appeal to the Home Governments.

A meeting of some 400 missionaries, representing twenty Societies, held a public meeting in Union Church Hall, Shanghai, on the 7th of September and passed the following resolutions by a vote which was nearly unanimous:—

WHEREAS: The outrages on, plunder, ill-treatment and murder of many foreigners, including a great number of missionaries living peaceful lives; the heart-rending massacre of a multitude of native Christians; the murderous attacks on the legations at Peking from the 13th of June to the time of their relief on the 15th of August; the wholesale destruction of foreign property in the various parts of China; and the long-planned extermination of foreigners throughout the empire, have all been instigated, ordered, and encouraged by the Empress-Dowager, both in public and secret Imperial edicts; the whole movement (including the "Boxer" uprising), being under the direction of Prince Tuan and Kang Yi by Imperial appointment; and

WHEREAS: On the defeat of the Chinese forces and the victory of the Allies a settlement of affairs in China must be arrived at before peace is proclaimed; and

WHEREAS: No settlement can be satisfactory or permanent which does not aim to secure the real good of the Chinese people and the rightful interests of all foreigners resident in China, whether officials, merchants, or missionaries; therefore be it

Resolved: That we, Protestant missionaries, representing twenty Societies engaged in work in this country, do now, in public meeting assembled at Shanghai, appeal most earnestly to our fellow-countrymen at home and to our home governments to secure a thorough and lasting settlement of the present difficulties in China, in the interests alike of the people of China and of civilization. Knowing intimately the people among whom we work, we can assert confidently that the present troubles did not originate in any hostile feelings toward foreigners upon the part of the common people, and they would never have occurred but for the direct instigation and patronage of the Manchu government.

All over the empire there are enlightened men in favour of reform and progress who are friendly to foreigners, but who dare not assert themselves without a guarantee of safety. The general well-being of the people, their progress in the best and highest sense, and the development of trade with them, are intimately connected with the spread of knowledge and education, the prosecution of legitimate missionary work, and with the establishment of a good secular government. We therefore respectfully suggest that in our opinion it is desirable that any settlement should aim at

1. The restoration to the throne of Kuang Hsü, the rightful sovereign of China.

2. Securing to Christian missions freedom from all hindrance in the prosecution of their legitimate work and the maintenance of all the rights and privileges guaranteed to them under the treaties, which rights and privileges have been too often disregarded and denied by the Chinese authorities.

3. The recognition and protection by their own rulers of native Christians as loyal and law-abiding citizens, and their exemption from the payment of contributions for idolatrous purposes and from the observance of all religious customs other than their own.

4. It is also suggested that any settlement should be preceded by the adequate punishment of all who are guilty of the recent murders of foreigners and native Christians, both those who have actually done the deed and those, however high in rank, by whose orders or connivance these crimes have been committed, and that the trials and punishment take place, so far as possible, where the crimes were committed. We futher urge that in taking punitive measures every effort be made to avoid all needless and indiscriminate slaughter of the Chinese and destruction of their property.

5. There should, following the settlement, be a universal proclamation of its terms throughout the empire, which should be kept posted in every Fu and Hsien city for a period of two years. This is rendered necessary by the persistence with which such facts are hidden from, or misrepresented to, the people.

The Noble Army of Martyrs.

We give below a list of the Protestant missionaries who have lost their lives during the so-called "Boxer uprising," as far as we have been able to obtain information. Of course there is the shadow of a hope that some who have been reported as killed may yet be found among the living, but we have been careful to obtain as accurate information as possible and only to record the names of those whose death has been confirmed beyond reasonable doubt:—

IN SHANTUNG.

Killed December 31st, 1899:

Rev. S. M. Brooks, of the S. P. G. (English).

IN CHIHLI.

Killed about June 1st, 1900:

Rev. H. V. Norman, of the S. P. G. (English).
Rev. C. Robinson, of the S. P. G. (English).

At Pao-ting-fu, massacred June 30th, 1900:—

Of the American Presbyterian Board:

Rev. F. E. Simcox.
Mrs. Simcox and three children.
G. Y. Taylor, M.D.
Dr. C. V. R. Hodge.
Mrs. Hodge.

July 1st, the following missionaries of the American Board:

Rev. H. T. Pitkin.
Miss A. A. Gould.
" M. S. Morrill.

And these of the China Inland Mission:

Rev. B. Bagnall.
Mrs. Bagnall and one child.
Rev. Wm. Cooper.

IN CHEHKIANG.

Killed at K'ü-cheo, July 21-24, the following missionaries of the China Inland Mission:—

Mr. D. B. Thompson.
Mrs. Thompson and two children.
Miss Sherwood.
" M. Manchester.
" J. E. Desmond.
" Thirgood.
Mr. G. F. Ward.
Mrs. Ward and one child.

IN SHANSI.

The following are of the China Inland Mission:—

At Hsiao-yi, June 30th, 1900:

Miss E. E. B. Whitchurch.
„ E. E. Searell.

Near the Yellow River, July 16th:

Rev. G. McConnell.
Mrs. McConnell and one child.
Miss S. A. King.
„ E. Burton.
Mr. John Young.
Mrs. Young.

On the way to Hankow from Shansi:

Miss H. J. Rice, July 13th.
Mr. Saunder's two children, July 27th and August 3rd.
Mrs. E. J. Cooper, August 6th.
Miss Huston, August 11th.
Mr. E. J. Cooper's child, August 17th.
Two of Mr. A. Lutley's children.

A telegram from what is said to be a "reliable native source" was sent from Si-an-fu, stating that the missionaries in certain stations had been massacred. It is believed that they are the following:—

Of Sih-cheo:

Mr. W. G. Peat.
Mrs. Peat and two children.
Miss Dobson.
„ E. G. Hurn.

Of Ta-ning:

Miss F. E. Nathan,
„ M. R. Nathan.
„ E. M. Heaysman.

Of Ioh-iang:

Mr. D. Barratt.
„ A. Woodroffe.

Near Tai-yuan-fu, on the 27th of June:

Miss E. Coombs, unconnected.

At Tai-yuan-fu: The following are reported as massacred July 9th:—

Of the China Inland Mission:

Miss J. Stevens.
Miss M. E. Clarke.
Dr. Millar Wilson.
Mrs. Wilson and one child.

Of the Sheo-yang Mission:

Dr. A. E. Lovitt.
Mrs. Lovitt and child.
Mr. G. W. Stokes.
Mrs. Stokes.
Mr. J. Simpson.
Mrs. Simpson.
Mr. John Robinson, tutor to Mr. Pigott's son.
Mr. Pigott's child.
Miss Duval, a teacher.

Two daughters of Rev. E. R. Atwater, of the American Board.

Mr. A. Hoddle, unconnected.

Of the English Baptist Mission:

Rev. G. B. Farthing.
Mrs. Farthing and three children.
Rev. T. J. Underwood.
Mrs. Underwood.
Rev. F. S. Whitehouse.
Mrs. Whitehouse.
Miss Stewart, governess.

Of the British and Foreign Bible Society:

Mr. W. T. Beynon.
Mrs. Beynon and three children.

At Tai-ku, killed July 31st:—

Of the American Board:

Rev. D. H. Clapp.
Mrs. Clapp.
Rev. G. L. Williams.
Rev. F. W. Davis.
Miss R. Bird.
„ M. L. Partridge.

Near Fen-chou-fu, protected for some time by local officials, but murdered August 16th by order of Governor Yü Hsien:—

Of the American Board:

Rev. C. W. Price.
Mrs. Price and child.
Rev. E. R. Atwater.
Mrs. Atwater and two children.

At K'ai-hsih: Killed August 16th, the following of the China Inland Mission:

Mr. A. P. Lundgren.
Mrs. Lundgren.
Miss A. Eldred.

TOTAL KILLED.

	Adults.	Children.
IN SHANSI.		
C. I. M. ...	27	9
Eng. Bapt. ...	7	3
Sheo-yang Miss.	8	2
A. B. C. F. M.	10	5
B. F. B. Soc.	2	3
Unconnected	2	
IN CHIH-LI.		
C. I. M. ...	3	1
S. P. G. ...	2	
A. B. C. F. M.	3	
Am. Presb. ...	5	3
IN CHEHKIANG.		
C. I. M. ...	8	3
IN SHANTUNG.		
S. P. G. ...	1	
Totals,	78	29

SAFE FROM SHANSI.

The following missionaries of the China Inland Mission have escaped from Shansi and are in places of safety—most of them at Shanghai:—

Of P'ing-iao:

Mr. A. R. Saunders.
Mrs. Saunders.
Mr. A. Jennings.

Of P'ing-iang:

Mr. F. C. H. Dreyer.
Mrs. Dreyer.
Miss J. F. Hoskyn.
„ A. Hoskyn.
„ E. Guthrie.
„ E. French.
Miss R. Palmer.
„ E. C. Johnson.
„ K. Rasmussen.

Of Hong-tong:

Mr. A. Lutley.
Mrs. Lutley.
Miss E. Gauntlett.
„ Edith Higgs.

Of Kiang-cheo:

Mr. D. M. Robertson.

Of I-shï:

Mr. L. H. E. Linder.
Mrs. Linder.
Miss A. S. Lagerstam.

Of Üin-ch'eng:

Mr. E. Folke.
Mrs. Folke.
Miss Hallin.
„ R. Hattrem.
„ J. M. Hunderé.

Of Meh-ti-kiai:

Miss Angvik.
„ Holth.

Of Hsai-cheo:

Mr. C. H. Tjäder.
Mrs. Tjäder.
Miss Prytz.
„ Forssberg.
„ J. E. Fogelklou.

Of Lu-an:

Mr. A. E. Glover.
Mrs. Glover.
Miss C. Gates.

Of Lu-ch'eng:

Rev. E. J. Cooper.

UNCERTAIN.

Of the following missionaries laboring in Shansi we have no definite news:—

ENGLISH BAPTIST MISSIONARIES.

Of Hsin-chou:

A letter of 26th of June says the following named missionaries escaped on horseback, and were being pursued. No word since received :—

Rev. Herbert Dixon.
Mrs. Dixon.
Rev. W. A. McCurrach.
Mrs. McCurrach.
Mr. S. W. Ennals.
Miss B. C. Renaut.

CHINA INLAND MISSIONARIES.

Of Ta-t'ong :

Mr. S. McKee.
Mrs. McKee.
Mr. C. S. I'Anson.
Mrs. I'Anson.
Miss Aspden.
„ M. E. Smith.

Of Soh-p'ing :

Mr. S. A. Persson.
Mrs. Persson.
Mr. O. A. L. Larsson.
Miss J. Lundell.
„ J. Engvall.

Of Huen-üin :

Mr. E. Petterson.

Of Ing-cheo :

Mr. G. E. Karlberg.

Of Tso-üen :

Mr. N. Carleson.

Of Ŭ-u :

Mr. J. W. Hewett.

Of Iong-ning-cheo :

Escorted to the Yellow River, but no further news :

Mr. P. A. Ogren.
Mrs. Ogren and child.
Miss M. Hedlund.
„ A. Johansson.

Of K'üh-u :

The following are reported as in the hands of brigands and held for ransom :—

Mr. D. Kay.
Mrs. Kay and child.
Mr. G. McKie.
Miss M. E. Chapman.
„ M. E. Way.

SHEO-YANG MISSION.

Mr. T. W. Piggott.
Mrs. Piggott.

SWEDISH MISSIONARIES OF THE CHRISTIAN AND MISSIONARY ALLIANCE.

News has been received by cable, *via* St. Petersburg, that a party of seventeen Swedes of the Alliance Mission had reached a point somewhere in Siberia, in a destitute condition. They had fled across the desert of Mongolia and had reached in safety some point on the Siberian railway, probably Irkutsk. The *Christian and Missionary Alliance*, in reporting this, says that an order for $2,500 gold has been sent by cable for their relief, and adds: "We have reason to hope that Mr. and Mrs. Larson, of Kalgan, are included."

The following are the names of the Alliance Swedish missionaries located in Shansi :—

Mr. E. Olsson.
Mrs. E. Olsson.
Mr. O. Oberg.
Mrs. O. Oberg.
Mr. O. Forsberg.
Mrs. O. Forsberg.
Mr. C. Blomberg.
Mrs. C. Blomberg.
Mr. C. F. Lundquist.
Mrs. C. F. Lundquist.
Mr. W. Noren.
Mrs. W. Noren.
Mr. A. Fagerholm.
„ E. Jacobson.
Mr. A. Sandberg.
„ A. E. Palm.
Miss E. Erickson.
Mr. O. Bingmark.
Mrs. O. Bingmark.
Mr. C. L. Lundberg.
Mrs. C. L. Lundberg.
Mr. E. Anderson.
Mrs. E. Anderson.

Mr. and Mrs. M. Book were in Peking during the siege.

The Swedish Consul-General has received a telegram, dated September 19th, stating that Mr. and Mrs. F. Nystrom and Mr. and Mrs. M. Nystrom, who were stationed at Ning-hsia-fu, in Kansuh province, had started on that date for Hankow *via* Lan-cheo and Si-an-fu.

In Kalgan, Chihli, were located Mr. and Mrs. C. Soderbaum and Mr. and Mrs. A. Larson.

There are said to be seventeen children in the Swedish mission of the Alliance.

CHIH-LI MISSIONARIES.

IN A YAMÊN AT PAO-TING-FU.

The following missionaries of the C. I. M. are reported as being protected in a yamên at Pao-ting-fu:—

Of Huai-luh :

Mr. C. H. S. Greene.
Mrs. Greene and two children.
Miss J. G. Gregg.

Of Hsuen-teh :

M. L. Griffith.
Mrs. Griffith.
R. M. Brown.

KALGAN MISSIONARIES.

Rev. Mark Williams, Rev. J. H. Roberts, and Miss Murdoch, M.D., are reported as having arrived at Kiachta in Siberia.

MISSING MISSIONARIES.

The following members of the Swedish Mongolian Mission and of the Scandinavian China Alliance are unaccounted for:—

Mr. Helleberg.
Mrs. Helleberg and child.
Mr. Wahstedt.
 ,, Stenberg.
 ,, Fredstrom.
 ,, Suber.
Miss Hannah Lund.
 ,, A. Lund.
 ,, M. Lund.

Sept. Issues from Presbyterian Mission Press.

耶穌敎問答.	Catechism of Christian Doctrine. Reprint. P. M. P.
美國太書院.	Pamphlet on University of California. Dr. John Fryer.
大會紀錄.	Minutes of Synod of China. A. P. M.
懷德堂章程.	Regulations of Huai Tê T'ang.
本舘花圖書.	Vol. 2. Stock Cuts. P. M. P.
使徒行傳綱目.	Commentary on Acts.
安立甘敎會錄.	*Anglican Church Record.* No. 2.

Manual. Southern Presbyterian Mission.

Medical Missionary Journal, Vol. XIV, No. 4.

From the Front. No. 9.

St. John's Echo, September.

Central China Christian. No. 8.

China Messenger, July-September.

Missionary Journal.

BIRTHS.

At Chong-pa, Szchuan province, July 17th, the wife of W. Hope Gill, C. M. S., of a daughter.

At 51 Cliff Road, Leeds, Yorks, August 6th, the wife of Edward B. Vardon, F. F. M. A., Chungking, of a daughter, Hilda Southall.

MARRIAGES.

At Hongkong, on the 7th August, by the Rev. I. L. Hess, assisted by the Rev. J. E. Fee, Rev. Robert A. Jaffray to Miss Minnie B. Doner, both of the C. and M. A. Mission.

At Shanghai, September 14th, before H. I. G. M. Consul-General, Heinrich Klein to Miss Johanna Schuttenhassel, both of the German Alliance Mission.

At Chefoo, Sept. 20th, the Rev. C. W. Mateer, D.D., A.P.M., Tengchow, to Miss A. Haven, A.B.C.F.M., Peking.

At the Cathedral, Shanghai, on 22nd Sept., by Rt. Rev. Bishop Cassels, F. H. Neale to Miss Minnie R. Thomas, both of the China Inland Mission.

DEATHS.

At Hongkong, September 7th, Rev. Martin Schaub, B.M., aged 50 years.

At Nagasaki, Japan, September 7th, Frances Emily, the wife of Charles Perry Scott, Bishop in North China.

At Shanghai, September 15th, Edith Marjorie, aged eight months, daughter of the Rev. and Mrs. E. F. Gedye, W. M. S.

At Shanghai, September 25th, Miss C. W. Fleming, C. I. M., from heart disease and dysentery.

ARRIVALS.

At Shanghai, September 15th, Rev. D. Z. Sheffield, A. B. C. F. M., Peking, from U. S. A.

At Shanghai, September 19th, Miss S. Brackbill, C. M. M., Chen-tu.

At Shanghai, September 29th, Bishop D. H. Moore, M. E. M., Dr. H. H. Lowry, M. E. M., Peking.

DEPARTURES.

From Shanghai, September 1st, Dr. A. G. Rennison, C. I. M., for America; Misses Seymour, Goudge, Gilmour, Drs. W. Squibbs, W. Stephens, C. M. S., for London; Miss L. Crummer, A. C. M.; Dr. E. R. Jellison and family, M. E. M.; Rev. D. Fergusson and family, E. P. M.; Dr. J. A. Watson and family, E. B M.; Mr. H. J. Openshaw and wife, Mrs. W. M. Upcraft, Mrs. J. R. Goddard and daughter, A. B. M. U., for U. S. A.

From Shanghai, September 3rd, Rev. and Mrs. T. R. Kearney, C. M. S., for London.

From Shanghai, September 7th, Rev. Evan Morgan, E. B. M., for London.

By way of Japan, from North China, September 8th, Mrs. C. Goodrich, Dr. J. H. Ingram and wife, Miss M. E. Andrews, of A. B. C. F. M.; Rev. and Mrs. C. H. Fenn, A. P. M.; Misses H. E. Rutherford, A. E. Brown, D. M. Doww, A. Gowan, of C. and M. A.; Rev. R. Allen, Misses J. and E. Ransome, of C. E. M.; Rev. F. Brown, M. E. M., for America.

From Shanghai, September 10th, Miss Forssberg, Mr. C. Blom, Mr. and Mrs. C. H. Stevens and child, and Mr. and Mrs. A. E. Evans and 2 children, C.I.M., for England; Miss C. Fraser, C. S. M., for Australia.

From Shanghai, September 14th, Mr. and Mrs. H. Klein, for Germany; Misses F. M. Williams, H. Davies, E. French, Higgs, and Gates, and Dr. and Mrs. Wm. Wilson and 6 children, C. I. M.; Mrs. Wm. Deans and 2 children, C. S. M., for England; Dr. John Inglis and wife, A. P. M., for U. S. A.

From Shanghai, September 15th, Rev. H. O. Cady and family, M. E. M., Miss K. L. Ogborn, W. F. M. S., for U. S. A.

From Shanghai, September 20th, Mr. and Mrs. O. Burgess and 2 children, Misses K. Fleming, Harrison, Coleman, and F. Young, C. I. M., for Australia.

From Hongkong, September 20th, Rev. D. S. Murray and wife, Dr. A. Peill and wife, and Miss Bartlett, all of L. M. S., for England.

From Shanghai, September 24th, Mrs. W. C. Taylor and 2 children, Mr. and Mrs. Squire and 3 children, Misses Hilda Johansen and Mary J. Williams, Mr. A. Holland and Horace and Nelly Hunt, C. I. M., for England.

From Shanghai, September 28th, Misses Worthington, R. C. Arnott, and Hancock, C. I. M., for America.

From Shanghai, September 29th, Mr. and Mrs. H. S. Conway and child and Miss E. Guthrie, for England; Miss A. S. Lagerstam, for Finland; Mr. E. Frolich and Miss E. Brunnschweiler, for Switzerland; Mr. and Mrs. F. A. Gustafson and child, for Sweden; Mr. and Mrs. Ph. Nilson and 3 children, Mr. and Mrs. J. G. Nilson and 3 children, Mr. and Mrs. S. Bergstrom and 2 children, Mr. and Mrs. Renins, Misses A. Strand, T. Johnson, L. Hedman, and Mary Anderson, C.I.M.; Dr. W. A. P. Martin, of Peking; Dr. W. H. Venable and wife, Miss E. B. Boardman, S. P. M.; Miss W. H. Kelly, S. B. C., for America.

Exhibit of the Work of the Various Christian Missions in Kwang-tung Province,* A.D. 1899.

Name of Mission.	Year of Foundation.	Evangelistic.																	Educational.									Medical.				
		Workers.							Total No. of Church Members.	Baptisms.		Admissions by Letter.	Increase.	Churches.	Preaching Halls.	Stations.	Out-stations.	Contributions.	Schools.				Pupils.				School Fees.	Hospital.			Dispensaries.	
		Ordained.			Unordained.					Adults.	Children.								Boarding.		Day.		Boarding.		Day.			In-patients.	Out-patients.	Operations.	No. of Dispensaries.	Cases treated.
		Foreign.		Native.	Foreign.		Native.																									
		Male.	Female.		Male.	Female.	Male.	Female.											Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.						
AMERICAN ... ... Baptist (South) ...	1835 1845	5		9		10	20	8	1,743	533		8	436	10	30	18	28	$2,078 01	2	1	3	10	86	94	59	400	$1,240.00			17	1	1,436
Presbyterian ...	1844	8		3	5	7	57	30	2,991	575	44			20	37	3	40	5,400.00	1	2	7	12	90	120	90	150		1,395	40,876	1,448	6	
Scandinavian Amer. Christian Free ...	1888	3		1		3	6	1	77	16	5		18	1	1	2		65.00			1	1			27	31	10.00					
United Brethren in Christ	1889	1	1	1	1	3	6	7	80	39					4	1	3	158.79		1	1	3		17	22	58					1	16,244
A. B. C. F. M. ...	1892	1		1		2	21	5	651	226	32			2	13	1	21	791.23	1	1	8	3	24	21	96	13						
Christian and Missionary Alliance	1894	9			1	11	13	4	41	28			27		9	8	1	97.44			4	1			30	15						
Reformed Presb. ...	1895	2			2	1	1								1	1																
"Christian College"	1898	1			3														1				2		16		219.00					
BRITISH ... ... London Miss. Soc.	1807 1859	3			1	2	13	3	713	100	13				19			913.65				5				60						
Church Miss. Soc.	1862	3			2	8	13	7	344	60	10			7	9	2	8	460.00	2	2	4	2	13	21	79	14		291	16,407	612	2	
Wesleyan Miss. Soc.	1852	4		7		2	27	5	1,290	163	18			26	13	5	18	800.00	2				17	38				257	6,712	648		
English Presb. ...	1858	4		6	4	9	109	33	1,997	215	98	5	169	20	1	32		5,355.00	1	1	28	16	27	37	318	175	699.00	2,752	6,270	1,204		
GERMAN																																
Basel		17		2		14	70	2	5,887	501	196	20	547	65	5	12	53	895.00					366	90	159	64	227.00					
Berlin		8		1	4		90	3	1,836	436	104		469		18	6	44	1,500.50	6	2	24		151	38	488		365.00					
Rhenish	1847	10		2		9	7		780	142	10			5		5	13	500.00	1	1	5								22,202	1,102	1	
Totals,		79	1	33	23	81	453	108	18,430	3,034	530	33	1,666	156	160	96	229	$19,014 62	17	11	85	53	776	476	1,384	980	$2.760.00	4,695	92,467	5,031	11	17,680

Statistics of American Baptists (North) were not obtainable.

*Not including Hongkong.

THE

CHINESE RECORDER

AND

Missionary Journal.

Vol. XXXI. No. 11. NOVEMBER, 1900. { $3.50 per annum, post-paid. (Gold $1.75.)

Should Missionary Societies Claim Indemnities?

BY BISHOP MOULE, HANGCHOW.

I AM told that "the policy of the Church Missionary Society is against" the principle of exacting an indemnity for losses incurred in their missions through the hostile action of officials or people in China. I have not sufficient information to justify my affirming or contradicting the above statement. On one occasion, I believe, though I have no evidence at hand, the committee of the Society informed the British government that they would not accept indemnity for lives and property destroyed by a fanatical mob, unrestrained, if not suborned, by the provincial and other magistrates. But I have nothing to assure me that this would in all cases be their policy.

I have not at present opportunity of reference to authorities on international law, but it is sufficiently well known that claims for indemnity for loss or injury suffered by citizens of one civilized state, through the connivance or negligence of the government of another, have been made and admitted within the last few years.

American commerce suffered severely through the depredations of the confederate privateer *Alabama* during the war of secession. The American government held the British government bound to indemnify the sufferers, on the ground that the latter government had failed to detain the *Alabama* when she was lying in an English harbour for the purpose of equipment and when a demand for her detention had been made by the government of the U. S. A.

The case, as is well known, was submitted to a court of arbitration, which found the plaintiffs entitled to a very large sum indeed by way of indemnity for injuries sustained. The award was accepted by the British government and paid over to the American, although it was suspected at the time, and afterwards ascertained, that a large portion of the claims were imaginary or exaggerated.

On the same principle, when the government of the South African Republic claimed indemnity for injuries sustained through the invasion of the Transvaal by a force of adventurers led by Dr. Jameson, from a neighboring British colony, the claim was recognized by the British government, which, however, demurred to the exorbitant estimate presented by the government of the Republic.

And, as it seems to me, when the property of foreigners, domiciled on Chinese soil under the provisions of treaties, is injured or destroyed, whether by the Chinese officials themselves, or by rioters unrestrained or encouraged by the responsible authorities, the foreign government whose citizens have been injured, has a clear right to claim indemnity to the full extent of the loss sustained. To take an instance in point. The Church Missionary Society's agents have for four or five years past been domiciled at the district city of Chu-chi, sixty miles beyond Hangchow. Their houses, built upon land purchased with the sanction of the magistrate within the walls of his city, were burnt down in the early days of last July by a mob not exceeding two or three hundred rioters, many of them local roughs, a few professing themselves "patriots" from the mountainous country to the south. The magistrate had been applied to for protection, both before and after the foreigners left the city for Hangchow. He professed his resolution to afford it, but in effect did nothing till it was too late, and for a time his own life was threatened.

Whether the magistrate's apathy was the result of secret instructions from the government or not, it seems to me the British government, on behalf of the C. M. S., have a perfectly fair claim on the Chinese government for such compensation for the injury as will enable the Society's agents to rebuild their houses, schools, chapel, etc., and replace the furniture, clothes, etc., which were carried off by the rioters or destroyed in the flames.

No lives were lost on the occasion, and I do not enter upon the much more ambiguous question of pecuniary compensation for life.

The terms, however, in which the general question has been brought to my notice are, "the *policy* of the C. M. S." with regard to indemnities. Policy and other considerations, such as, e. g., humanity, may forbid what equity would fully justify. And I do not hesitate to say that I shall rejoice if the Church Missionary Society sees its way, at least in the case I have instanced, to take upon itself the responsibility of indemnifying those who have suffered loss in its service and to forego its own claim on the Chinese government for pecuniary compensation. The total bill is a heavy one, though trifling as compared with some of which we have heard in Chihli and Shantung. But to furnish the $12,000 to $15,000 required to make good all the losses, private and public, it is morally certain that forced contributions would be exacted of many who are guiltless of the outrage. The missionary's influence with his hearers and neighbours depends, usually at least, as much on his personal character as upon his eloquence and mastery of Chinese. And if, when he recommences his interrupted work, the neighbourhood regards him as the man whose demands led to the distraint of the effects of some of their best respected gentry, there will be a prejudice against him which he will find it hard to break down.

We do not always perhaps attend sufficiently to another consideration which might dictate a policy of moderation, if not of absolute refusal to accept indemnities. When we break ground in a new neighbourhood it is, in my experience, not unusual to find that the people who are willing for a consideration to help us in renting or purchasing house or land are not the most reputable members of society. An opium smoker who sees in the foreigner's needs a chance of earning a few more pipes; a professional sharper who will pretend to hand you good title deeds for the house you desire, while he is concealing the fact that one of the part-owners whose consent is indispensable is absent; sometimes a reprobate Buddhist monk in temporary sole charge of a convent which he professes to sell you for a song, decamping promptly with your dollars and leaving you to encounter the exasperation of his absentee brother-monks and very possibly of the whole neighborhood besides, who have no wish to see the dilapidated convent give way to a foreign residence or chapel,—these are samples of the intermediaries through whom we acquire our foothold in a new station, or in an old station seek to "lengthen our cords." Of course we do our best by cross-questioning, by using the advice of trusted natives, and by submitting the whole to the Yamên for registration to obviate or mitigate the ill-effects of association with such assistants; but they have their trail on the transaction only too often. And then in a time of excitement this and that circumstance, which we had forgotten, is flung in our teeth, aggravating, if it did not originate, the animosity against us. When we come to consider the expediency of demanding "compensation for disturbance" it may be well to reflect that, little as we have intended to offer unnecessary provocation to local prejudice, there are these and many other ways in which we may have done so, posing in the eyes of the respectable classes as the "friends"—not merely the benevolent but the interested friends—of the worst "publicans and sinners" that infest the neighbourhood; and with that reflection we shall hardly like to press them very hard to make good our losses.

To bring this paper to a close, my view of the subject in hand is briefly this, namely, that (1) it is perfectly right in equity to demand of the Chinese government compensation for the loss and destruction of property owned by outlanders on Chinese territory and occasioned by riotous conduct which the Chinese magistrate has neglected, or has been unwilling to restrain, e. g., that the C. M. S. *has an equitable claim* for compensation at Chuchi, where its houses and the furniture and effects of its missionaries were plundered and burnt under the magistrate's eye during July; but (2) having in view the fact that a large part of the public revenues of China are already assigned as security for loans to her government by, or under guarantee of, foreign governments, *it would be good policy not to press such claim*, which would in all likelihood form a pretext for forced contributions from local gentry, of whom some at least have shown practical goodwill to the Mission. I have alleged other considerations in favour of a policy of moderation which need not be repeated.

Indemnity or compensation *for life lost* in anti-Christian riots, or even by the direct action of the officials, is another question. Money in exchange for human life, Christian life, can never seem to me either equitable or politic. Punishment, capital punishment of the principals wherever they can be got hold of is, I think, both just and politic, but not the exaction of a pecuniary fine. If sympathy with the children, or other relatives, bereaved by the death of the martyr, be alleged as a reason for demanding such indemnity, is it not rather the church's duty to provide for those whose bread-winner has fallen in her service, and so avoid the dubious expedient of subsidizing them with "the price of blood?"

An Argument for Indemnity.

BY REV. F. H. CHALFANT, WEI-HSIEN.

MALICIOUS destruction of mission property in China may occur in four ways: (1) By mob violence from *local causes*, such as a misconstruction put upon some act or accident upon mission premises, concerning which scandalous stories have been circulated; (2) by burglary at the hands of robbers, or other lawless persons without grievance, but solely for the purpose of plunder; (3) by mob violence, incited by the magistrates or local gentry; (4) by looting on the part of soldiers set to guard property in the owners' absence.

I believe that any one of these forms of wanton destruction renders the Chinese government liable for full reparation. In the present crisis, however, the widespread and unprecedented damage to life and property has all come under the third and fourth heads, to wit, officially incited violence and clandestine looting. Whether the indemnity be demanded of the central government, or be levied upon the locality where the disorder occurred, is a question of mere expediency. That it is the right and duty of our mission societies to demand a full cash indemnity for all property destroyed I base upon the following grounds:—

(1). Upon the duty of maintaining national honor and dignity. If treaties are to be respected their terms must be clearly defined and compliance therewith made obligatory. Western nations have, rightly or wrongly, placed China on a diplomatic equality with themselves. The existence of treaties, the presence of foreign ministers at Peking, and consuls at the ports, all go to prove that such is China's political standing in the eyes of the Occident. Imagine, if you please, the wanton destruction of foreign life and property in Europe or America, and that by means deliberately planned and with the knowledge and consent of the local magistrates. Would there be any question raised as to the right and duty of demanding indemnity? If China is to enjoy the privileges of international comity, shall she be an exception in the matter of infidelity to treaty obligation?

(2). Upon the ground of *justice to the sufferer.*

The victim of mob violence has rights not only as a representative of his nation but also as an individual. Whether he be diplomatist, traveller, merchant, engineer, or missionary, he is in China for some legitimate purpose and with well defined rights as a law-abiding person. For the sake of those who would place the missionary upon a different footing from foreign residents engaged in other callings, let me say that such a discrimination was not made under the old Roman laws. "If Demetrius and the craftsmen that are with him have a matter against any man, the courts are open and there are pro-consuls." Such was the declaration of a foreign missionary's rights in ancient Ephesus. Paul on several occasions insisted upon his rights as a man besides those due him as a Roman citizen. Are the times so changed that such insistence is no longer in good form?

(3). Upon the ground of *justice to the investor.*

I consider the contributor to the support of mission work in China an investor just as much as the stockholder in any railway or other commercial syndicate. If the general consensus of opinion among investors favors the relinquishment of their right to claim indemnity, then let us *all*, merchant, syndicate, and missionary, unite in withdrawing our claims. In such a crisis as this the same right must be demanded for the investor in mission enterprizes as for those interested in secular pursuits, for all these have a common end in view, to wit, the development of China. When we see our mission boards and societies straining every nerve to maintain the financial status of the work on the field, what incentive will our supporters have to keep paying out their money if there be no security for their investment!

(4). As a *guarantee against a recurrence of the offence.*

To decline to demand indemnity for the sake of the moral effect on China, may or may not be rightly interpreted. It may be taken as an evidence of weakness and as a proof that only commercial institutions enjoy the sanction and protection of our home government. Such has been the growing impression in the minds of Chinese officials for many years. When the Chinese learn that those who will dance must pay the piper, they will hesitate before again enjoying so expensive a recreation.

(5). On the ground that the present anti-foreign movement *was encouraged, if not incited, by the central government at Peking.*

The proofs of this are before the whole world and need not be produced here. If there ever was a clear case of a nation's culpability we have it here in China. But for the poison concocted at Peking and stealthily administered throughout the whole body politic, there would have been no paralysis of all foreign institutions in so many provinces, nor any occasion for discussing this vexed question of indemnity. This alone is sufficient ground for demanding reparation.

(6). On the ground that the present movement is *anti-foreign* and *not merely anti-Christian.*

Of this let the dismantled railways, the abandoned mines, closed godowns, and the fanatical rage against all things foreign, furnish the proof. Missionaries and their converts have been slain by the scores, but so also have employers of railways; and if our very ambassadors escaped the edge of the sword, it was in spite of the utmost efforts of China to betray them! Are the martyrs only to be looked for among the ruins of our missions? Are the murdered railway engineers and assassinated members of the diplomatic body to be denied their niche in the temple of honor? They have all fallen in one common cause, the cause of delivering China from herself and of equipping her with higher ideals in ethics. science, religion—in all that goes to form that product of unhindered development, physical and mental and spiritual—that great something which we vaguely call Western civilization. For the lives of those noble men and women I ask no indemnity. All the proverbial wealth of the East cannot pay the bill. But for smouldering legations, devastated mines and railways, ruined godowns and merchandize, yea, and for destroyed mission compounds and looted Christians' homes, let those responsible for this havoc not escape till they shall have paid the last farthing!

The Demand for Indemnity.

BY REV. GEO. A. STUART, M.D., NANKIN.

THE movement which has resulted in such awful loss of life and property in the north of China during the past summer, so far as the better class of Chinese are concerned has not been in any large sense anti-Christian. The three conditions that are held to have been at the foundation of the present troubles are political distrust, commercial and trade antagonism, and religious intolerance. This seems to be the more proper order in which to place these. There are those who would be inclined to place the last named first; but this can be admitted only so far as the element of time is concerned. Antagonism to missionaries and the work of missionary societies exists only because these are considered by the Chinese to be forerunners of the political agent and the merchant. The movement of the present year has been anti-foreign, and antagonism to Christianity has by no means been the most important factor even in the minds of those of the official and literary classes who are the most directly responsible for the cataclysm. Being then not a "persecution for righteousness' sake," and the official representative of Western nations, the merchant, the traveler, and the missionary being all included in the same order of extermination, it would seem that the Scriptural injunction to take joyfully the spoiling of one's goods "for the gospel's sake" does not apply in this case.

This being so, the missionary is as much within his rights in asking for redress for his wrongs as are others, and the missionary society is as much entitled to apply for indemnity as the business firm, entirely separate and apart from the work they are supposed to be doing. As citizens of a nation having treaty relations with China, which treaties give them the privileges of residence and of carrying on their work in this empire, they are entitled to the same protection and immunities afforded to any other foreign resident

The payment of an indemnity and the punishment of those who take life or destroy property, is a necessary measure as a preventive of the recurrence of these things. Neither is there any eternal justice in planting a mission chapel, hospital, or school, and a business house or official residence side by side, and virtually saying to a barbarous or semi-civilized people: "This you may loot and destroy with impunity, but the other you must let alone; or, you may kill the missionary without fear of punishment, but these consuls, merchants, and travelers must not be harmed." As long as the missionary is a man, and a representative of the best in civilization, he has a right to expect to be included in all treaties and international agreements in so far as these touch his safety and the safety of his property.

The indemnity should include:—

1. Sufficient to pay for the reconstruction of all buildings and the repurchase of all fittings, apparatus, and appliances destroyed.

2. Annuity or endowment to dependent relatives of those massacred.

3. Traveling expenses, extra hotel bills, and incidentals to those who were forced to leave their homes.

And we would like to see (4.) special relief to all natives who have suffered loss on account of their connection with the foreigner.

Christian Missions in China should be Protected by Western Nations.

BY DR. D. Z. SHEFFIELD, T'UNGCHOW.

THE war between China and Japan set in motion a ferment among the people of China that is destined to be important and far reaching in its results. That war gave added impetus to the forces of progress and convinced many of the people that China, to survive among the nations, must break with ancient traditions and adjust her institutions to the conditions of modern civilization. On the other hand, the war partly aroused old China from its age-long sleep, only to take alarm at the innovation which Western civilization was making and to put forth confused efforts to beat back the aggressive "barbarians" and perpetuate the existing order of things The "Boxers" are the product of the desire of an ignorant and superstitious people to rid themselves of an imagined evil. Their desire to drive out by violent methods everything foreign has been matched by a like spirit among the majority of the official class; only that the officials have worked covertly and through the special channels of influence open to them.

The program of reform—upon which the young Emperor entered with so much spirit and hope, and which was rapidly drawing to it wide sympathy and support—was a part of the response which the more intelligent among the people were beginning to give to new thoughts and conditions; but the sudden overthrow of the leaders of reform was the not unnatural expression of the spirit of old China in its attachment to traditional institutions, its jealousy of foreigners, and its fear of innovations. Thus the same initial influences have inspired one class of the Chinese with honest desires for reform, and have fired another class with the determination to resist such reform at every hazard. It is manifest that there is a natural ground of sympathy between the mandarins who are set to preserve the law, and the Boxers who have pledged themselves to trample it under foot. Both classes are anxious to reach the same results; the one by direct violence and the other by studied neglect of duty in suppressing and punishing violence. In spite of detailed information of burning, looting, and murder, at the hands of these bands of outlaws, foreign Ministers and Consuls have been slow to comprehend the meaning of what was taking place; and a fire that it was thought would soon spend itself was allowed to increase in intensity with a great nation for its possible fuel. The rapidity and extent of this movement witnesses to the power which Western thought is beginning to exert in China. This alarm is not taken at a shadow, but at a reality, and this reality is steadily forcing itself upon the attention of all classes of the people. It is the reality of Western learning, of Western material activity, of the restless power of rival nations struggling for supremacy, of the purpose of Christian men to cause their faith and hope to become the faith and hope of the world. The present convulsion is the protest of the spirit of blind devotion to the institutions of the past against the spirit of progress that is already widely felt among the people. There is no room for question as to final results. Opposition to new ideas helps to give them currency, and religious persecution adds to the sacredness of religious convictions. A strong wind may extinguish a kindling fire, but it will give wings to flames already kindled. The past stagnation of China was a less hopeful condition than is the present one of frenzied effort to prevent a change from that condition.

Present events are fitted to teach a lesson that Christian nations cannot learn too promptly; it is that China must be compelled to fulfill her treaty obligations to give protection to her Christian subjects in the enjoyment of their religious rights. In the treaties of 1858, at the demand of Western nations, China promised to give such protection. The full meaning of all that was involved in this promise was very imperfectly understood on either side. Nature-worship and ancestral worship not only form a part of the customs of the people; they are embedded in the laws of government and have an essential place in the duties of the official class. No officer could enter the Christian church and continue to discharge the duties of his position. Every Christian convert has broken with the system of ancestral worship, and in so doing—from the standpoint of Confucianism—has sinned against the most sacred institution of China; and yet the government has covenanted with

Western nations to protect him in a course of conduct that in the rapid extension of Christianity would soon overthrow the old institutions of China. With very imperfect realization of the meaning of Christianity, Chinese officials have given to native converts a reluctant and partial protection; but the wider the propagation of the new religion, the more clearly is its revolutionary character becoming revealed. The rulers of China have made promises which they have no disposition to fulfill, and will not fulfill except under resolute and steady compulsion.

Christianity in its thought and life claims a right to the exercise of religious freedom, while Confucianism requires conformity to customs that have the sanctions of antiquity. The two civilizations in their contact are uncompromising in the essential things that belong to each. Thus there was hidden in the treaties with China, pledging protection to Christianity, the germs of an ultimate and inevitable conflict, in which the power of Western nations was certain to be called into exercise, or the treaty requirements would be set aside and the people compelled to reject Christianity. If Western rulers had kept these facts more clearly in mind they would have given steadier and stronger-handed protection to the work of Christian missions in China. In the history of the past forty years foreign Ministers and Consuls have often made demands upon the Chinese government for the protection of native converts in their right to profess Christianity, but these demands have too frequently been feeble and inadequate. The wrongs of natives at the hands of their countrymen, because of their profession of Christianity, have never been righted with a promptness and vigor that has usually characterized action where foreigners were seriously involved. Chinese officials have learned from experience that they can avoid their obligations in this regard with little danger to themselves. During the present period of persecution of native Christians and missionaries alike, foreign governments have given very subordinate thought to their treaty obligations to protect Christian converts from sacking and massacre.

It is because of sluggishness in dealing with the Boxer uprising, when the violence was chiefly directed against native Christians, that the lives of all foreigners dwelling in China have been imperiled. A true account of this official sluggishness in grappling with the rising evil is the failure of Western governments to keep in mind their obligations to give to native Christian converts the same protection that they give to foreign missionaries. Why should protection be demanded for Americans or Englishmen in China in teaching the doctrines of Christianity? Because such doctrines are accepted in Christian nations as helpful to society and worthy to be propagated, that is, the missionary is operating within the limits of his natural rights and is entitled to receive protection in their exercise from his government. But protection, to realize its end, cannot stop with his person and property; it must extend to his work and give to his converts the same shelter in the exercise of their natural rights that he himself enjoys. The serious mistake has been made of acting upon right principles in dictating treaties with China, but of failing to appreciate the obligations that were involved to watch over these treaties and steadily press the government to fulfill their requirements. The lessons from the mistakes of the past should be applied in the future, and Christian nations should insist by word and by power behind the word, that an honest and adequate protection much be given to natives and foreigners alike in the enjoyment of religious liberty and in labor for the moral and spiritual uplifting of the people.

There is yet hope of China. No one acquainted with the race-capacity of the people can doubt that whether there is to be a reconstructed and self-governed nation or not, there is to be a renovated race, that is to have an important place in solving the world-problems of the future. But there is a serious question as to the near future and as to the road along which that people must journey to reach a Christian civilization. Christian statesmen should remember that missionaries are not the representatives of a narrow propagandism, but rather are they the apostles of human rights, imparting new thoughts concerning man's relations to his Divine Father and his human brother, thoughts that have won recognition among Western nations through long and painful struggle and which need protection and encouragement to secure for them recognition in lower and alien civilizations.

Christian governments will best discharge their obligations to China when they use their power to cause that country to allow the seeds of truth and righteousness planted in the hearts of its people to grow and mature to a perfect fruitage. China's condition is one of bondage to ancient ideals of life which hinder her in accepting higher and truer ideals. She needs to be saved from herself through the wise interference of Western nations, helping the spirit of progress, now repressed and fearful, to assert itself and to accomplish the work of social transformation among the people. Without such interference history will repeat itself. The new life and thought will struggle with the old, and through long defeat will win a final victory. Past experience and present conditions unite in emphasizing the necessity for a vigorous international policy in intercourse with China, that the new China may succeed the old with the least confusion and upheaval.

Remarks on the Subject of Securing Indemnity for Losses in Connection with Mission Work.

BY REV. P. D. BERGEN, TSING-TAO.

I AM in favor of using every proper effort for the securing of an indemnity for losses suffered by both foreigners and Chinese Christians during the Boxer riots.

1. Because I believe in general that such work as plundering, robbing, killing, destroying, should be punished.

2. Particularly when it involves the persecution of innocent individuals and is aimed at the destruction of that which is manifestly good.

3. The nature of this punishment may be decided on the grounds of either necessity or expediency. It may be necessary to demand indemnity when large and valuable institutions have been destroyed; otherwise it is possible that they could not be reproduced. It may also be expedient because

a. Evil doers will grow weary of destroying property which they know they will have to replace.

b. Payment of an indemnity is a recognized mode of procedure in China as amongst most other nations, and will be regarded by respectable people as something deserved and to be expected.

c. There is nothing intrinsically unjust in demanding an indemnity. Unless we are prepared to abandon the right of possessing property altogether, men should be made to pay for what they wantonly destroy of the property of others.

d. Any renunciation of such just claims will be regarded as weakness by the Chinese, and thus fail of moral effect.

e. Such renunciation would also facilitate future outrages.

HOW SHOULD INDEMNITY BE SECURED.

1. If a friendly arrangement can be made through the local gentry this would be preferable, and may sometimes result both in a satisfactory settlement and the formation of new friendships.

2. It is often the case that the local official wishes to settle with the missionary directly. It would seem advisable to meet such advances and effect a harmonious arrangement if possible. Proposals for such negotiations should of course never originate with the injured party.

If there is no prospect of an amicable settlement such as the above then the matter should be brought in an orderly way to the attention of the Consul and placed in his hands for settlement.

AS TO WHOM THE INDEMNITY SHOULD AFFECT.

1. Mission stations should be indemnified for all losses incurred, whether through destruction of property, forced journeys, or for any other extraordinary expenses arising from the riots.

2. Native Christians and those who, though not baptized, have suffered through aid given to Christians, or through their relations to foreigners, should also receive indemnity. I can see no cogent reason for not including natives. They have suffered great injustice for practically the same reason as the missionary, and if indemnity is proper in the one case, it is equally so in the other.

It is the duty of the Shepherd to protect his flock, so far as he is able, from injury and losses, no matter whether they are spiritual or material.

It is no argument against this position to say that the Chinese have sometimes taken advantage of the protection afforded to execute a cruel revenge on their non-Christian neighbors.

Precautions must be taken against such abuses.

The adjustment of native losses is no doubt a difficult task, and when once accomplished may be followed by evils in some cases; but if we should not do evil that good may come, neither should we neglect to do the good, lest evil may result.

Some may feel that if the Chinese are compensated for their losses, they are likely to lose the spiritual lessons that might be learned from such painful experiences. But surely our native brethren have suffered enough during these times of savage riot, in ways for which no earthly compensation can be made, to have driven them often to a closer walk with God and to a more unreserved reliance on His almighty power.

AS TO AMOUNT OF INDEMNITY TO BE PAID.

1. It should be sufficient to enable all persons, whether native or foreign, to replace the property they have lost.

2. Particular care should be taken that Chinese estimates be accurate and fair.

3. To this end a searching examination should be made into the losses of each family.

4. Lists of articles lost, with price attached to each, should be drawn up in careful detail.

5. The most difficult losses to adjust are those where Christians have been killed or wounded, or where women and girls have been abducted. Probably the only way to settle these cases is by a fine, the amount to be decided in each case by a committee acquainted with local conditions.

6. It is desirable that the money for such indemnity be not paid out of the general treasury of the Yamên, but that it be collected from the actual instigator or perpetrators of the outrages.

It may be that some will feel a difficulty about accepting any indemnity, owing to certain passages in Scripture, which seem to warn against resisting evil, or seeking for any compensation for injustice suffered.

It is, however, impossible to interpret these passages literally. I regard them therefore as inculcating the following principles:—

1. That a spirit of malice or revenge should never be cherished by any Christian.

2. The Christian should make no demands that might be considered harsh or excessive.

3. The Christian should not allow his inner peace to depend upon the possession or non-possession of material goods, but ought rather to make his hope of salvation the main reliance.

If he is plundered, and receives compensation, he accepts it, for what he has received is only justice.

If on the contrary the Christian is compelled to suffer wrongs that remain unrighted, he should humble himself before God and await with patience the further revelation of His will.

Nevertheless, the administration of justice for all, the prompt punishment of lawlessness, are of the most vital importance, not only for the satisfaction of the individual, but for the stability of human society.

For the sake, therefore, of the one injured, and also for the good of the whole population, I cherish the strongest conviction, in the fear of God, that a just indemnity should be demanded and obtained.

The Native Pastorate of Amoy. Another Object-Lesson in Self-support.

BY REV. P. W. PITCHER.

II.

AMOY is a sea-port situated in the southern part of Fuh-kien. It was, as we all know, one of the first five treaty ports opened for trade and residence, but as early as February, 1842, became the base of the present extensive missionary operations of the three Missions now laboring here, viz., American Reformed Church Mission, 1842; London Missionary Society, 1844; and the English Presbyterian Church Mission, 1850.

Commercially, Amoy ranks among the first along the coast. In 1899 the total trade amounted to nearly 20,000,000 Hk. Tls. and the tonnage of vessels more than 950,000 tons. In a wider application Amoy refers to a district covering an area of some 18,000 square miles, comprising three "Fu" with twenty counties, and two "Chiu" besides, having a total (estimated) population of 10,000,000. According to the *Daily Mail's* Commercial Map of China the population of Fuhkien is placed at 22,190,556, and is the most densely populated of all the provinces, being 574 to the square mile. How accurate these figures are of course I do not know. But this I know that there is no more difficult task than to get at the real truth concerning the population of China anywhere. Granting therefore that these figures come somewhere near the mark, I have estimated that the larger part of the population is in the northern portion of the province, or what we may call for convenience the Foochow district. Hence the estimate 10,000,000 for the Amoy district, divided as follows: Choan-chiu Fu with five counties and Eng-chhun-chiu, 3,500,000; Chiang-chiu Fu with seven counties and Lêng-nâ chiu, 3,000,000; Teng-chiu Fu with eight counties, 3,500,000. The three important cities are: Amoy, population, 700,000; Choan-chiu, 500,000; and Chiang-chiu, 200,000. The people of this district are exceedingly industrious and peaceable, rowdies excepted, and have never in all the troublesome times, through which this empire has been too often called to pass, disturbed or molested the foreigner or the native Christians. While perchance their love for us is no greater than that of the natives in any other section of this empire, nevertheless they have ever treated us with fairness and commendable hospitality. And in the present calamities probably there has not been up to the present time another place in China so undisturbed and so little agitated against foreigners and native Christians as Amoy.

Now of course there is not space to go into these ethnological matters—therefore in passing let me merely note that among the church people of the Amoy district there will be found the very poorest and the well-to-do, but none that could be called wealthy. During the few years of my sojourn here, in sailing up and down these rivers, or in travelling across the country, little indeed have I seen in the shape of dwellings to awaken any kind of admiration whatsoever, while on the other hand, the tokens of poverty and wretchedness were everywhere visible. For the most part they live in one story mud-wall, tiled roofed houses, composed of three or four small cheerless and damp rooms—mud floors—holes in the walls for windows, scanty furniture (but not scanty dirt and dust of ages) and in fact lacking in about everything worthy of the name of home. They are in very truth a sin-cursed and poverty-stricken people.

From inquiries into the matter of wages I find that carpenters and mechanics and masons receive from fifteen cents (Mexicans) to thirty cents per day; farm laborers, from ten to twenty cents per day, *including tobacco, food, and barber fees;* clerks, $4 to $12 per month with the above perquisites; school teachers, from $30 to $100 a year; coolies, from ten cents to forty cents per day; and boatmen, from six cents to thirty cents per day.

And now in considering the Amoy plan of conducting mission work in this part of China we will consider:—

(I). What the natives do themselves.

(II). What the missions do to assist the natives.

I. WHAT THE NATIVES DO THEMSELVES.

To get a bird's-eye view of the whole situation, carefully examine the following tables of statistics, which I trust will not be found entirely dry and uninteresting:—

TABULAR STATEMENT FOR THE YEAR 1899.

MISSIONS.	Church Organizations.	Communicants.	CONTRIBUTIONS. Congregational Purposes.	Home Missions.	Benevolence.	Totals.	Entirely Self-supporting Church Organizations.	Entirely Self-supporting Pastorates.	Entirely Self-supporting Evangelists.	Partially Self-supporting Evangelists.	Pay Incidentals.	Entirely Self-supporting Bible Women.	Partially Self-supporting Bible Women.	Partially Self-supporting School Teachers.	Employ Chapel Keepers.	Entirely Self-supporting Chapel Keepers.	Partially Self-supporting Chapel Keepers.	Distinctively Church Building.	Rented Houses.	Rented Houses provided by Missions.	Rented Houses provided by Natives.
The Synod of Amoy.																					
Amer. Re. Ch.	11	1,398	$2,710.90	$398.70	$3,634.80	$6,744.40	1	11	1	0	all	2	0	all	all	1	4	17	22	16	6
English Pre. Ch.	14	1,631	2,358.80	388.40	2,853.30	5,600.50	0	14	0	1	all	0	0	all	all	0	0	30	40	34	6
Total,	25	3,029	$5,069.70	$787.10	$6,488.10	$12,344.90	1	25	1	1	all	2	0	all	all	1	4	47	62	50	12
The Congregational Union, Amoy.																					
London Miss. S.	45	2,386	$3,340.20	$396.30	$2,956.30	$6,692.80	1	3	7	38	all	0	0	all	5	0	1	44	26	20	6
Summary Statement of three Missions.																					
Three Missions.	70	5,415	$8,409.90	$1,183.40	$9,444.40	$19,137.70	2	28	8	39	all	2	0	all	0	1	5	91	88	70	18

It will be seen that if by self-supporting churches are meant church organizations which pay every item of expense connected with them, viz., pastor's salary, chapel-keeper's salary, school teacher's salary, incidental expenses, etc., (*i.e.*, entirely self-supporting) then there are two such organizations in Amoy, viz., the Tek-chhiu-kha church in Amoy and the Koan-khau church on the mainland. The former, under the American Reformed Church Mission, supports pastor, two school teachers, pays all incidentals, etc., and helps support a mission church on Amoy island, raising last year, 1899, for all purposes, $1,215 Mexican; the latter, under the London Mission Society, supports a pastor and pays all incidental expenses. There were no other expenses connected with the organization.

Every other church organization received last year some aid, large or small, as the case might be. It is just possible that I may be criticised for keeping so close to facts and figures, because some of the organizations noted in the tables come so near being entirely self-supporting; some within $50, many within $100 (Mexican) that possibly by others they might have been classified as such. But I must confine myself to the purpose of the paper and call things by their proper names, though it may seem unfair to do so. It is my purpose to allow these tables to speak for themselves and do most of the talking. They may be considered authoritative, as the figures have been gathered from published report, and from those authorized to speak in the three Missions.

Taking the tables at their face value we find that in 1899 there were twenty-eight churches *fully and completely organized, having entirely self-supporting native pastorates*, paid all incidental expenses, helped toward the support of evangelists and school teachers, contributed to home missions and other benevolent objects. Observe also that besides these twenty-eight churches there were seven others which entirely supported and thirty-eight which partially supported evangelists, school teachers, and chapel-keepers, and contributed towards the other objects indicated above. The $8,409.90 contributed for congregational purposes covers the items: pastors' salaries and evangelists' salaries; the $9,454.40 contributed for benevolence covers the items: teachers' salaries, building, land, poor fund, widows' fund, and incidentals; and the $1,183.40 speaks for itself, making an aggregate of $19,137.70 (Mexican). No one can peruse these facts and figures without frankly acknowledging that the native churches in the Amoy district have reached a stage of development where they may rightly be recognized as being in the very front ranks of self-support. And though they cannot honestly be described as "entirely self-supporting," yet when we consider the magnitude of the work in operation, and the magnificent gifts which these poor people are pouring into the Lord's treasury year after year, truly the divisional line is faintly drawn. To make it entirely self-supporting. all that is necessary is to curtail the work and stop some of the forces now in motion. But who would uphold the wisdom of such a policy? Before proceeding further let me here note the scale of salaries paid the native pastors and assistants connected with the three Missions. Pastors receive from $12 to $16 per month, evangelists (preachers) from $5 to $10 per month, school teachers from $3 to $6, Bible women $2 to $6 (Mexican). One of the conditions on which a call of a pastor is sanctioned is that some such salary can be assured. At the present time there may be isolated cases where a pastor may receive only $10, but the majority are receiving $14, some $16, and one, and only one, $20 per month. In regard to the payment of native assistants, a graded system is usually observed. But in following out this system some make ability and faithfulness alone the standard of payment, while others take into consideration the number of mouths to be fed. So while in some instances possibly one man's qualifications may be no better, perhaps not so good, yet on account of the number of mouths to be provided for, his salary may be graded higher. It is difficult to say which is the better plan; both have their advantages and disadvantages. Let each be fully persuaded in his own mind. I have omitted to mention that the amount which is annually contributed towards the "Widows' Fund" (now several hundred dollars) does not appear in the tables. The annual assessment amounts to several tens of dollars. Neither do the tables take cognizance of private donations, not infrequently made. For instance, a native Christian has just presented to one of the Missions a gift of $1,200 (Mexican).

II. WHAT THE MISSIONS DO TO ASSIST THE NATIVES.

The history of the rise and progress of self-supporting churches is practically the history of missions in this region, and can scarcely be separated. The whole plan is a unit, and we must therefore in relating the one touch upon the other. However, our *résumé* must be greatly abridged as we rapidly survey the work of the past years. The present status of the Amoy churches is no mushroom growth, but is the result of fifty years of patient toil and care. From the start, the missionary has formed an integral part of it, having always stood on a parity with the native pastors and brethren. And so when the first ecclesiastical body was organized in 1862, *i.e.*, the Classis of Amoy (and later the Synod of Amoy, 1892), the missionaries, by constitutional right, became an integral part of this body, enjoying all privileges and equal rights in the deliberation of its assemblies, yet *not subject to its discipline.* This unique position has been sustained for more than a quarter of a century without the least sign of friction or the slightest misunderstanding on the part of the natives. Attention is called to this fact not alone on account of its uniqueness but because it seems to me that this close union and mutual goodwill and confidence toward each other has had not a little to do in stimulating the church and in laying deep and solid her foundations and in building broad and strong thereon.

(*a.*) *Financial.*

From this relationship there was instituted, we may say, the plan we are following to-day. At first the missionaries in this district were the actual pastors over the first congregations or church organizations, with native preachers or evangelists as assistants, who were supported by Mission funds and of course were under the Mission's jurisdiction. This policy, with only a slight modification, still continues; the difference being that *native pastors* have taken the place of *missionary pastors*, that is to say, that when a particular congregation, or an organization, was far enough advanced financially to support a pastor, the missionary was only too glad to give place to the native and do all in his power to encourage so commendable an effort.

The condition of financial ability to support pastorates has always been carefully guarded, and the ordination of any pastor is never allowed before sufficient guarantee has been assured by an authorized committee to investigate the matter.

In 1856 the first church organization occurred at Sin-koe-a, Amoy, the constituency of which had first of all worshipped for four years in two hired rooms, and then for eight years more (before the organization was formed) in the church edifice erected in 1848, the first of its kind in the whole empire of China. The first pastor of this organization was Rev. Mr. Lo, ordained May 29th, 1863. Thus was instituted the *first* native pastorate of Amoy. We also see that for seven years the organization existed without a native pastor. During this period the missionaries served as pastors. Other churches were served in the same way, but it is only necessary to note this particular case.

From this mother of churches sprang other churches, and in due time other pastorates, until to-day there are connected with the Synod of Amoy, as shown by the tables, twenty-five church organizations, with entirely self-supporting pastorates, having a membership of 3,029 communicants; and connected with the Congregational Union forty-five church organizations, with ten entirely self-supporting pastorates and evangelists and thirty-eight partially self-supporting evangelists, having a membership of 2,386 communicants.

In the formation of churches it may be well to mention here a slight divergence in the plans pursued by the two bodies noted above. The Congregational Union's plan is: that whenever a congregation of twelve converts is secured, they are at once constituted a church organization, but always on the principle of self-support. Hence each organization is expected to pay its own pastor, or evangelist, etc., or at least do a great deal towards it. And, as we have already seen, the subject of self-support is being vigorously pushed in this organization.

On the other hand, the plan of the Synod of Amoy is that of concentration, or of grouping several neighboring congregations under one church organization, having a membership of say eighty or one hundred communicants or perhaps less. In this way the financial burden becomes lighter, as it is possible to secure the salaries and funds for the general work from a larger number. In order to perfect this system, and to guarantee regular services in the various congregations connected with any particular organization, the practical working of the method followed in Amoy is clearly indicated by the Missions providing the finances to support preachers or evangelists at these places (out-stations) or "neighboring congregations"—sometimes two, sometimes three, sometimes more—each case being governed by the extent of the field occupied. These preachers are of course under the authority of the Missions and are always subject to their allocation at any time and subject to the authority of the pastors in so far as the Missions have delegated authority concerning them, and are under the jurisdiction of the native church only in so far as discipline is concerned. Besides supporting these preachers, funds have been also furnished for supporting chapel keepers and Bible women. But there will be less of this (the two latter items) in 1900.

To endeavor to explain the practical working and some of the results of the latter plan, with which I am better acquainted than the other, we will suppose a church organization *A* to be composed of four different congregations meeting at *a*, *b*, *c*, and *d*, whose total membership numbers anywhere from 80 to 120 communicants. Let *a* represent the principal place of the organization. Here the pastor, supported entirely by the members scattered throughout the various congregations, will reside. This will be his headquarters. At *b*, *c*, and *d* the Mission will appoint and support preachers to assist the pastor in his manifold duties connected with his parish. The pastor regularly visits each congregation, giving to each its proper care and instruction. And when he goes to visit the congregation at *b* the preacher on that Sabbath will go to *a* and take the pastor's place there, and so also with regard to *c* and *d*. Communion is held regularly, and in some instances in order at the different places. In this way the pastor keeps close watch over his entire flock. That the office is one of wide responsibility and incessant toil, and that of a faithful preacher not much less so, will be apparent at once. Then all honor to the men who have filled the office so long and so well.

Well, the time comes when the membership of the organization has expanded geographically and numerically, perhaps doubled itself. New out-stations have been added and new territory acquired. The new out-stations which have been opened we may call *e* and *f*. What next? Why, *d* thinks that with the new congregations at *e* and *f* and say half of *c* she can set up in business for herself, and therefore could manage and should manage to support a pastor of her own. So not before long a petition is presented to Classis asking for the privilege of dividing the *a* church into two organizations—*a* and *b*. Thus it comes to pass that in a few years there are two self-supporting pastorates instead of one, and after a while the same thing is repeated with *b* and so on. While these split-offs or divisions do not occur with regular frequency, yet as a matter of fact during the year (1899) there were no less than four.

And now does some one say, but all this increases the financial obligations of the Missions by requiring additional preachers or evangelists? True, but it increases the number of "entirely self-supporting pastorates" and *completely* organized churches, and at the same time increases and multiplies the centers of evangelization in this wide domain. And if we are not here for that purpose, then I do not know what we are here for. The time will come, if we wait patiently, and come sooner, I believe, on account of this co-operation and close union between foreigner and native when there will not only be "entirely self-supporting pastorates" as a result of this method, but entirely self-supporting church organizations. Would that the churches at home might realize this more fully, then the mistake would not be made of thrusting in the knife and cutting unmercifully the annual estimates and of withholding funds so necessary for the development and consummation of this method.

(*b*.) *Educational*.

The Missions in Amoy have ever believed in and have exerted themselves to foster an *educated ministry* as the best means or agency for extending Christ's kingdom here, while no man, let it be understood, with evidence of true piety, true sincerity, and true worth has ever been debarred from entering the ranks of God's messengers to this people. But before these and all others the standards of education are always kept prominently to the front by keeping before them its supreme importance. Consequently courses of study have been provided for all.

1. *Parochial or Primary.*—Each church organization is planned to have at least one school; some have more. For these schools (under the jurisdiction of the churches) a regular prescribed course of study, covering a period of eight years, has been provided and maintained for nearly twenty years. As has already been noted these schools are partially self-supporting; on an average the Missions pay half of the teacher's salary.

2. *Middle Schools or Academies.*—After the pupils have finished the course in the primary schools the boys pass on into the middle schools where they pursue a course of four years and the girls enter the higher institutions provided for them. There are also schools for women, where they may come and learn to read the Bible and church hymns and to learn more about the gospel. These schools are entirely under the management of the Missions. Tuition fees are charged, but every case is considered and determined on its own merits. A considerable amount is raised each year from the scholars. No boy or girl with proper credentials is ever turned away on account of poverty.

3. *Theological Seminaries.*—Following the four years' course the boys may pass on into the theological seminaries to pursue a course of three years. It is not absolutely essential, however, for a young man to first pass through the middle schools in order to receive admittance in the seminaries. Many who have not had this privilege are enrolled amongst its numbers. These institutions are *entirely* supported by the Missions. And of them all we may add, *it is money well invested.*

4. Besides these institutions of learning there is a prescribed graded course provided *particularly* for those I mentioned at first: preachers or evangelists who on account of their age have not enjoyed the privileges of the schools, and *in general* for all others in order to continue their studious habits. This course is divided into ten grades, and provides for annual examinations at Amoy, comprising exegesis, church history, homiletics, scriptural knowledge, reading and writing Amoy Romanized Colloquial, reading the Bible (character), geography, arithmetic, and algebra. Of candidates for licensure and for ordination, special examinations are required.

5. *Hospitals.*—Medical work has long ago been proved indispensable in carrying on missionary enterprises successfully. It has often proved the thinnest edge of the wedge that has finally cleft the hard and desperately wicked heart, through which the glorious light of salvation in Jesus Christ has filled the soul. Conducted along

these lines they must, unto the end, ever prove influential factors in the evangelization of China.

Medical work began in Amoy as early as June, 1842, by Dr. Cummings, A. B. C. F. M.,* who opened a dispensary in one of the rooms of Dr. Abeel's house on Kulangsu. To-day worthy successors of that modest start, at the important centers of Amoy, Choan-chiu, Chiang-chiu, Sio-khe, and Chiu-pho, the three Missions, each in its own territory, have placed and maintained substantial and well equipped hospitals. From the beginning in that little room on Kulangsu, to the larger and better supplied institutions, we see to-day, is a long way; but if the same spirit of loving devotion of Dr. Cummings, ever present in his ministry of healing, has ever pervaded the wards and dispensary rooms of these hospitals during the past half century and more, well may we rejoice in our present larger possessions and facilities.

CONCLUSION.

This method, so imperfectly sketched, with whatever fault it may possess, may have this said for it: it has never left any wrecks behind it, nor any blasted hopes. In no sense can it be called a "pauperizing" or "coddling" policy. Its results have been directly the opposite, as it has invited and incited a liberality amongst this people unsurpassed, if not unequalled, elsewhere. At present, as in the past, it maintains that leadership properly belongs to the missionary, but for the future it contemplates something else, viz., the followers becoming the leaders and the supporters of the entire work. In a sense, we are the pioneers opening up the way for the natives, who in turn, when spiritually and financially able, will assume the burden. The wisdom of such a method has been proved over and over again during these forty odd years of trial. It has done far more for the evangelization of this region and for the development of the church than can ever be reckoned in dollars and cents of its cost.

Yet we would by no means lay claim to having solved the entire problem of "methods." We only desire to relate the successful issues which have followed its adoption here. One of its *best features* is that *it costs something* to carry it on. All the best things in this world cost something. The burden is not now laid entirely on the native church, but the home church bears its share, and should in loving sympathy rejoice in the privilege. Another good feature is its *permanency*. It has produced something tangible—a self-support that supports *something visible*. It is practical. It is no longer a theory; it is a reality.

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* Withdrew from Amoy 1847.

Women who Make Trouble: Missionary Methods must change in China.

BY JULIAN RALPH.

[It is not often that the missionary receives such a candid criticism of his work and some of his methods as is given in the following from Julian Ralph, who has for the most part taken his impressions first hand, having visited some of the Missions in China and seen with his own eyes what others pretend to write about without going to this trouble. While not concurring in all that Mr. Ralph says, we give the article as containing thoughts which may well enagage the attention of the missionary. Would that all were as sensible as he.—Ed. Rec.]

ANTEDATING the Boxer outbreak in China by many years were the frequent and widespread assaults upon and manifestations against the Christian missionaries. Though foreign interference in Chinese affairs brought the soreness against foreigners to a head, that irritation began with antagonism to the missionaries. The Chinese officials worked upon this hostility to bring about the present outbreak. And the chief victims and sufferers by this uprising have been the missionaries and their native converts.

The Christian churches everywhere should ponder these facts, and doubtless will do so, in order to arrive at a means of conducting their labours in the future in such ways as to minimise the irritation they must cause among a people so conservative and tenacious in preserving their customs and superstitions as the Chinese.

I was told in China that I had studied the relations of the missionaries to the natives so as to be able to present the facts in a light in which they had not been viewed by the sponsors for the missionaries of Christendom. It was urged that much good would come of it if I would make public my views and impressions. It was a sage, a vigorous and a successful missionary, at the head of a large school for Chinese children, who tried to persuade me to broach this most delicate subject. He knew that I had crossed the Pacific with more than a hundred English and American missionaries, and that, afterwards, I had made two or more journeys into the interior, and had met many missionaries, and questioned some very shrewd Chinamen upon the extraordinary enmity to the missionaries of the highest as well as the humblest people of China.

THE MISSIONARY POINT OF VIEW.

It was upon my return to the treaty port, after a second journey inland, that this broad-minded missionary asked me what I thought of the missionaries and their methods. I at first declined to answer him. This was because, in my talks with other missionaries of narrower mental grasp, I quickly saw that my point of view was not theirs.

Instead of arguing, or meeting fact with fact, they usually took the ground that whoever criticised them had imbibed the prejudices of the white people in the treaty ports. This was not at all my case, but it appeared peculiar that there should be such a prejudice. It also seemed that if the missionaries knew that their own fellow-countrymen found fault with them they should inquire closely into the reason and try to remedy it.

I had done very little talking with these white critics, because it is their habit to crystallise their fault-finding in two charges—first, that the missionaries manage to live very well wherever you find them, and, second, that they "make all the trouble there is in China."

AN IRRATIONAL CRITICISM.

It is not a rational point of criticism that missionaries live comfortably. To begin with, they do not have the means to pamper themselves; and again, the better they live the more favourably they impress all Orientals. I admit that wherever I saw their homes they were decent, and they had plenty of servants, who are dirt cheap over there. But when I compared their poor comforts with the dangers by which they were surrounded, I could only be glad things were not worse with them. However, the question to be met is not how comfortable they are, but how do they conduct themselves towards the natives? It is well that they should have good homes and servants a-plenty to "keep their face" in China, but it is very, very ill indeed if their conduct or relations with those strange people shame them in the public sight.

Fearing that my friend would misunderstand my criticism, I refused to make it, but he persisted, and assured me that I would not offend him.

"Well, then," said I, "I will tell you honestly what I have seen and heard, and what deductions I have drawn.

"First of all, men too often volunteer as missionaries to satisfy their own needs, instead of being carefully selected to satisfy the needs of the Chinese. In America the men who are sent out as missionaries are too frequently persons who have failed in other walks and who take to this work as a last resort, as a certain means to get an income, and because they thus cease to shift for themselves and have a church or rich society to lean upon. I do not criticise the men for this; it is the system that is at fault.

THE WRONG SORT OF MEN.

"On the ship bound for China I was struck by the mediocre mental character of too many of the men. They were often villagers and men of the narrowest horizon. It was these who declared what they would do and have and would not have when they reached their stations—as if the Christianising of an ancient, a polished, and a highly cultivated race was to be carried out by a word of command instead of by the most sage, deft, tactful, and sympathetic means. 'I'll have no convert who permits his wife to cramp her feet,' said one, and that fairly illustrates the mental attitude towards their work of too many whom I met. Small feet, concubinage, even the reverent regard of all good Chinamen for their ancestors, were to be instantly discountenanced before the true modes of life and worship were established in their places.

"When I travelled in China I found that the ablest and broadest Chinamen could not understand or justify the behaviour of our missionaries—proper as it was to our way of thinking. If these able Chinamen were confounded by what they saw, it is easy to understand the source of the hostility of the peasantry. In China a woman never may reveal the outlines of her body. To do so is indecent beyond the excesses of the most dissolute of the sex. Innocent and beautiful statues of the nude are viewed with disgust in China. The ladies cover even their hands; their faces may only be seen with difficulty through the lattice shades of their sedan chairs. The poorest women, who work out of doors, reveal only their hands and faces. Fancy, then, the effect upon the Chinese of seeing the wives and sisters of the missionaries dressed as they would appear at home, in garments which closely follow the lines of the bust and hips.

NO WOMEN MISSIONARIES SHOULD GO.

"And, now, as to the relations of the sexes. Women of good repute keep indoors—are kept in, if you please. The missionary women roam freely about as they will. Kissing is regarded as a vicious and an unspeakable act, yet our missionary women kiss their husbands and brothers in the streets when they meet after being parted for a time. In China, when a bride is about to be carried in her 'flowery' (her bridal chair) to the bridegroom's house, she has to be borne to the chair by her father. No other male relative has ever touched even her hand for years, not since she was an infant and played with her brother. If she has no father, a brother or an uncle may take the liberty and perform the office of lifting her and carrying her away, because it could not be imagined that any girl would leave her home and people of her own free will, even to be married.

"When people have such notions and customs, what do you suppose they think upon seeing our men and women shaking hands, walking arm-in-arm, helping each other over muddy roads, and fonding or handling one another as our husbands and wives are free and right in doing? From what I saw and heard I drew the conclusion that no women should be sent or should go with our missionaries to China. It is the women who innocently cause a great fraction of the mischief. If any women are permitted to go to China they should only be such as understand Chinese etiquette, customs, and prejudices, and mean to defer to them."

"You are absolutely right," said the able missionary with whom I spoke and whose wife was a Chinese woman. "Now, what about the men?"

"Men," I replied, "should not be sent merely because they are willing to go. The men who are sent should be of exceptional and peculiar ability, for I know of no more delicate and difficult task than really Christianising—I mean genuinely Christianising—the Chinese. The missionaries should be men born with tact, sympathy, and consideration for those around them. They should be very broad-minded, and should approach the Chinese with respect for their great qualities and wonderful history and achievements. They are by no means a decayed or stagnant race, like the people of India. They are still intellectual, quick, and shrewd; and as they are the most polite, formal, and ceremonious people on earth, the missionaries should be able to blend their manners with those of their neighbours. They should learn the languages (both written and spoken), master the religion, and know as much as possible of the history and traditions of the people, in order to discuss intelligently every new principle they advocate.

"But in the first sentence I spoke all that I think. Our missionaries should be sent to meet the needs of the Chinese, and not to satisfy their own needs. Such men will know how to talk with men of the governing classes (now seldom approached) and how to manage or, perhaps, to leave alone the care of the children, which latter work is almost as productive of misunderstanding and trouble as the presence of the missionary women."

My friend agreed with me and entreated me to make these views known. That was six years ago. I have hesitated all that time for fear of wounding many good men and women. But if there is ever to be a time for frankly discussing this question that time in now.—*Daily Mail.*

*The Principle that Underlies Victory.**

Illustrated from the Story of Uganda.

BY EUGENE STOCK, ESQ.,

Editorial Secretary of the Church Missionary Society.

MR. CHAIRMAN: It has occurred to me that it might be helpful and encouraging to our dear missionaries, at whose feet I am most thankful to sit when I get a chance, if I were to remind them and those here with us, who have not the great honor of being missionaries ourselves, first of the great principle involved in the cause, and to illustrate that principle by the consideration of a particular mission field that I have been fairly familiar with.

Now you will remember, perhaps, that on a certain Tuesday, the Tuesday before the day which some of us call Good Friday, that Jesus Christ was in the temple at Jerusalem, being catechized by the Sadducees and Herodians. That it was on the Tuesday I will not stop to show. It was on this day that he uttered the striking sentence which is in the 12th chapter of John, 23rd verse. Now for the first time he says, "The hour is come." What led to his saying that? It appears that just before that, certain Greeks had come to Jerusalem inquiring the way to God, as taught by this Galilean teacher, and they come to two of the disciples, Philip and Andrew, and say, "Sir, we would see Jesus," and Jesus answering them (Philip and Andrew), says: "The hour is come that the Son of Man shall be glorified." One could imagine that the intelligence of the Gentiles coming and wishing to see Him, was the vision of the great heathen world as it shall come to Him, and that is the glorification of the Son of Man. But they heard these words with misunderstanding. Some of them were looking out, as you will remember, for an earthly kingdom, and some came and asked that they might have the best seats, one on the right and the other on the left. When they hear this, "The hour is come," did they think He was going to sweep away the great Roman city and start the kingdom on earth anew? He went on and said: "Verily, verily I say unto you, except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die it bringeth forth much fruit." You know it was just the indication that suffering would come to Him before victory; that humilation was to come before triumph; that death was to come before life; that the cross was to come before the crown. He went on presently, and after some little further utterance, we come upon this: "I, if I be lifted up, will draw all men unto Me." But He was referring evidently to the double meaning—humiliation and triumph. To me, dear friends, is enumerated the great principle of missions, the great principle for which Christians love and work, and may we take it home to ourselves, that death must come before life, humiliation must come before triumph, suffering before truth, cross before crown. If we are to truly live we are to die first. I say that is the great principle in missions, and I have no doubt whatever that many missionaries will agree with me in this statement.

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* Stenographer's report of an address delivered by Eugene Stock, Esq., before the International Missionary Union, in the Tabernacle, Clifton Springs, N. Y., June, 4, 1900.

In the year that Queen Victoria came to the throne in England there was a young German, Louis Krapf, who after some years of struggling and suffering in Abyssinia, found his way to a place absolutely unknown at that time, on the east coast of Africa, and fixed upon this place as a place to begin pioneer work on that side of the Dark Continent. The trade of this country was entirely in the hands of the Arabians, and Europeans knew nothing at all about it. In the year 1851 the President of the Royal Geographical Society stated that Africa, with the exception of the coast line, was a blank on the map. This young German was the first man to begin the discoveries, and how did he begin? My dear friends, he began by digging a grave, and "except a grain of wheat fall into the ground and die it bringeth not forth fruit." His young wife was taken ill and died there by his side on the islet, and her body was carried across in a little boat to the mainland, and there she was buried on the rising land of the mainland. Krapf wrote this message to the missionaries: "Tell our friends at home that they have now a Christian grave in East Africa, and as the victory of the church is gained by stepping over the graves of her members, you are now sure that you are summoned to evangelize Africa from its east side." And then he says in his letter how the heart and body wept for many months. Another year three more were sent, and that three made journeys, studying the language, and trying to get at the interior geography, and tried to get at the different tongues, of which there are any amount. At length Krapf came to England with a great proposition, that he should have an expedition and walk across Africa. Six or seven men were told off as the ones to do that. I was present myself, as a boy, on 2nd of January, 1851, and said good-by. But the expedition ended in despair. Krapf was lost in Africa, narrowly escaping with his life, and he said: "I see now that the resurrection of Africa is to be accomplished by our death." He went on with his inquiries, and by and by one of his companions, with his help, constructed a map from the information they had gathered from the expedition, showing that the interior was not a desert, but that there were many sheets of water there. One of them is the second largest lake in the world. Your Lake Superior is the largest, and this is second. The map was sent to England, copied on a large scale, and hung up in the geographical rooms of the society, and the result was that another expedition was sent out, and they visited this very lake and other lakes in the interior, and they named that lake Victoria Nyanza. "But," say some friends, "where was Livingstone all this time?" Livingstone did not go out until afterward, and he was many years laboring in search of Krapf. Others went to Africa on exploring tours, and the cause of missions almost died out. Krapf came home sick, and went to Germany, where he died, and his companion remained twenty-nine years and never came home, and nothing was done for many years.

Then this great principle was illustrated. Livingstone died and Livingstone's death accomplished for Africa what his life never did or could have done. The grain of wheat fell. In fact the world woke up when Livingstone died and said, "We must do something for Africa," and the awaking that took place when that great man's death was heard of was remarkable. I remember very well hearing the black boy, who was with him at his death, give the account. He had been trained at the Church Missionary Society school and he was one of the party of attendants who were with Livingstone when he died. He came home with the body, and when he was able to tell all that had happened he told how he had taken the little prayer-book from the doctor's pocket and read it over the little grave in which were placed the heart and other parts of Livingstone's body, and then, having done what was necessary, they fired a salute over the grave. Those faithful lads carried that body through hostile tribes and countries; then when it got to England it was identified with the particular bite of a lion, and his remains were placed in Westminster Abbey. Take it home to your hearts, dear friends, that when death comes, if it is true death, life will follow, and when we hear of the dear brothers in China who lay down their lives, be sure there is going to be a blessing presently. You will remember that Stanley went out a second time after Livingstone's death, and visited Uganda on the north side of that lake, and from there he sent home a letter challenging Christendom to send missionaries to a most interesting and intelligent people to be met with in the Dark Continent, "And now then, gentlemen of the missionary secieties, are you going to send missionaries here?" Within two days the Church Missionary Society was offered two gifts amounting to $50,000 to send missionaries there, and a large number of persons applied, as might be expected in such a case, but out of that large number eight were chosen, one of whom has been speaking in the cities of your states and is at present in

Virginia, Mr. Wilson, and one was Alexander Mackay; there were others. Within fifteen months of their starting there were only two left, the others were dead or had returned home sick. There is the principle again. Wilson after two months was left alone in the heart of Africa. Mackay having been sent back to the coast, and he was alone with no European within 1,000 miles. He is a very gentle Christian man, but he is a man who can stand hard knocks. He had been the first man to preach at Uganda. The history of the mission for the next few years was full of interest and with many disappointments, and apparently again and again collapsed. I have seen respected ministers and laymen in our board-rooms in London rise up and say, "Why don't you give up this mad enterprise? Surely we must send to withdraw these men, the whole thing is a mistake." But God had His purpose. He sitteth in the heaven above, and whatever differences we may have His plans stand.

In the meantime a settlement for rescued slaves had been started close to the town of Monangese, at which place Krapf had gone to work thirty odd years before; and when the piece of land was purchased upon which this rescued slave settlement was to be established, it was found that within that area lay the grave of Mrs. Krapf. and it was literally true that there was seed-grain in the earth, and where she died, on the very spot, you may see the largest congregation in East Africa, of rescued slaves worshiping God, and suffering and laying down their lives for Him and His cause. But to return to the interior mission. In due time a very interesting man went to the interior to reinforce, and his name was James Hannington. I knew Mr. Hannington well, and a more true-hearted, able-bodied man never walked this earth. He went out; was taken sick after marching about one hundred miles, and he had to return to England. The doctors said, "Never can you return to Africa." He went to another doctor, and you know doctors differ sometimes, and was told he could go back. He went this time as a bishop, and upon his approach to the borders of Uganda that event occurred which has had so much influence on the Christian world; he was cruelly murdered by order of the young king. His diary of his last few days, written up apparently to the very hour of his death, and the photographs afterward published, touched the heart of England as very few things have done. A remarkable result has occurred, I may say, in the publication of his memoirs. Mission books were a drug on the market of England. There was no market for mission books at all, but the life of Bishop Hannington had so large a sale that now every publisher is glad to get mission books. This goes to show how God is working to bring life out of death. Well then, the king having put Hannington to death, turned upon the converts—at least, after each period, there were a few converts—and three lads were seized and roasted alive, and Alex. Mackay wrote that on their way to execution they sang a hymn to a translation which was sent home to us, and Mr. Ashe came home afterward and sang it to us. It is a tune I do not think you know. He walked across my drawing-room and played it upon my sister's piano. I have never heard it since until a few weeks ago, when I was in a Sunday-school in Philadelphia, and they sang that tune. I inquired about it, and found it was not in the book that was being used by them. The same king put to death two hundred Christians not long afterward. Another bishop went out and died on the bank of that great lake of fever.

A day came in 1890 when Alexander Mackay in desperation wrote for more laborers. He was there with only two others, and they were two hundred miles away from him. I wrote to him myself saying, "Will you come home to England?" And in June, 1890, he sat down and wrote a letter to me. "What is this you say? is it the time to desert one's post? Send me twenty men and then I will come home and help you find another twenty." But the Lord needed Mackay for His purpose, and his death was to be used, for he died within three weeks after writing that letter. He never knew it, but at the time there was a party being made up in London, one of whom was George Pilkington, who devoted himself body, soul, and spirit to this work; and, I may say here, that the preparatory work began by those who had gone before, began to show up. And now to make a long story short, what do you see now? You see in that country of Uganda twenty-five thousand baptized Christians; you see probably another one thousand who read in their Bibles. You find the translation of the Bible made by Mackay and his companions. You will find five hundred buildings, almost, in that country, and every one of them put up with not one cent sent from English or American missionaries; you will find one thousand five hundred native evangelists, not one of them supported by England or America, but all supported by the Christians themselves; and these are not only going up and down the country preaching the Word, but also going out into regions beyond Uganda. Ah, dear friends, there is one more thing I think you will see, and that is this: that this has been a very profitable commencement, and you see the great principle illustrated all through this early period of Uganda. But I am going to illustrate it in another way. What I am going to say is a very solemn thing. I simply give it to you as a report, as a statement of fact. Five or seven years ago, I think, the missionaries were not quite happy; they had a good many converts, then churches were being built, schools were being prepared, but yet somehow or other they had a feeling that there was a great dissatisfaction, and they began to tremble as to what the result would be. One day George Pilkington, while visiting some islands near by, and while being paddled in his canoe, was reading a book written by one of the native evangelists who knew English, and this little book revealed—or rather the will of the Holy Ghost revealed to Pilkington's heart—that there was a higher blessing to be had and that he might be filled with the Holy Spirit as never before, and that perhaps was the secret of dissatisfaction. He went back where his fellows were and he told them what he had felt, and then they went and prayed together, and they prayed earnestly and fervently that the Lord would show them their shortcomings, and the next morning at the great service, at which two or three thousand people would come, they came and told the people that they realized that they had not been living such holy lives, and had not been filled with the Spirit as they might have been, and they asked the converts pardon for coming to them without that fulness of the Savior. The result of it was a great revival among the native Christians. We did not believe it at first, but when Pilkington and Baskerville came to England, the great truth dawned upon us and we thanked God for His goodness. In Uganda there was a joy unknown in the forgiveness of sins, in the love of Christ, such as never came to that people before, and they found for the first time what a mighty power there was in God. There had been a death of human ideas and dissatisfaction—I can find no better word—and from that day the Word of God has gone all over the land.

Now let me say one word of caution in closing, and that is simply this, dear friends: Bear in mind that whenever there is a great movement or movements toward Christianity, there must be a large amount of nominal Christianity in it. It is sure to result that the nucleus of true Christianity carries with it a mass of secondary Christianity, and there are things to mourn over, and then the world notices that. There must be tares and wheat, and when we hear of a successful mission you may depend upon it that unless we pray and work Satan will be there.

I will give you one more illustration before I close, and that is this: When I was in Australia a few years ago, I went to see a lady to whom I had a letter of introduction. I did not know anything about her, but I went to see her, and I was shown into the parlor, and presently a young lady came in and took me to where her aunt was in bed, and she told me how her aunt had been an invalid for twenty-three years. Her aunt told me that she had been one of eleven brothers and sisters, ten of whom were all strong and healthy, but they all were dead except her. She said, "Mr. Stock, the Lord wants me, I am His remembrancer, and I am kept alive." She told me that her niece would procure all the missionary journals and read them aloud to her, and as they would come to a certain part where there was need, she would say, "Stop a moment, my dear," and then pray for a blessing upon the place or person she had just heard about. I can only say, dear friends, I felt as if for a moment the veil that hides the invisible God was withdrawn. It is not in our great gatherings in London or New York; it is not in our great organizations, it is in the quiet silent prayers of God's people that blessing will come, and therefore when you hear of these missions that we all pray for, remember, dear friends, that though we stay home in the ordinary humble life of love, our prayers may be the means of bringing this or that soul into the kingdom. We may not see it now, but in the future, perhaps Paul or the Angel Gabriel in our heavenly home may come and say to you, "Allow me to introduce this Chinaman, this Hindu, this Japanese, or this Arab, whom your prayers have brought to the Lord."

◆

The Martyrs of Sinim.

Ye Martyrs of our God,
Blest band of noble dead,
With joy your own life's precious blood
On China's soil was shed.

Ye fell at T'ai-yuen-fu
Beneath the Boxer's spear;
In brutal rage, they ruthless slew,
With many a cruel jeer.

From the far North and East,
And from the Southern plain,
Ye entered into peaceful rest,
Where there is no more pain.

Ye stand all clothed in white
Before the Lamb's great throne,
And in God's House serve day and night,
Without one sigh or groan.

O blessed Martyrs, Ye!
Forever with the Lord;
The King of Glory ye now see;
And be His name adored.

Hampden C. DuBose.

Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

The Coming Problem.

BY REV. T. J. ARNOLD.

THERE is something peculiarly pathetic in the fact that with the close of this the century of progress, China, the great nation of anti-progress, should be also about to end her career, at least as an anti-progress power. It may strike one as a remarkable coincidence, but to right thinking people it is distinctly the providential working of God's hand in history.

If we have read aright the signs of the times China has now reached the gravest crisis in her history. Speculation as to the possible outcome is very rife. Certainly the most important problem of the century is now up for solution. It includes all problems. To find a safe and at the same time thorough solution, will tax to the utmost the skill of those whose special function it will be to settle this vast and knotty problem.

Certain possibilities must inevitably result from the present upheaval, even should the efforts at a complete settlement prove abortive. Chief among these is the educational possibility. A tremendous impetus will be given to all forms of education when the air is cleared and confidence once more restored. We may safely assert that the antiquated system of education employed by China for more than twenty centuries, is, for all practical purposes, obsolete, dead. Whatever happens, China cannot continue to perpetuate such a useless institution. Well may we pause and ask the question, What is to take its place? Shall it be the Western system, simply transplanted, or shall it be rather the principles of the Western system, with the form adapted to the needs and environment of the East? To put the question in another form, Shall we give China a thorough system of national education—a *national* system—or shall we allow a system to grow gradually out of the national life of the future?

The brilliant effort of the scholarly and able Viceroy Chang Chi-tung to graft Western education on to the Confucian-Buddhist-Taoist stock of the present system, has much to commend the idea to the native mind. His conciliatory attitude towards all innovations is calculated to render the direct influence of Christian teachers innocuous.

He even entertains the idea of a Chinese Utopia, China dominating the world with her reformed system of education and government.

Sentimentally of course we are reluctant to cast ruthlessly aside the venerable principles and methods that have served so long as a unifying factor in the national life of this book-loving people. Yet we are forced to confess that the principle enunciated in the immortal parable of the patch of new cloth on an old garment must be applied and respected above all others in determining the educational policy of the future of China. The great desideratum is not reform, but *regeneration*—the infusion of a *new life* that shall burst forth in new forms, thus effectually superceding the old.

The example of Japan is before us. We may profit by a careful study of the recent history of educational movements there. Happily China is practically free from the unfavorable antecedent conditions as regards the relation of educational institutions to the government, and thus the dangers—I had almost said calamities—that have been met in Japan recently, may be avoided in China. In a word, China is free to be influenced by Christian educators. Indeed, unless Christian educators seize the opportunity to influence China, she will certainly influence the rest of the world, and we fear this influence will be against Christian education. It would seem sheer presumption on my part to attempt to formulate a scheme of education such as is indicated by the foregoing remarks. But I may perhaps be allowed to suggest a few of the salient features in the scheme that will be imperatively demanded by the *new country* in the *new century.*

The practical turn of mind of the Chinese race will call for technical schools of all branches. Chief of these will be a school of agriculture; also a school of mining, a school of engineering, a school of science, and perhaps a school of law and political economy. In order to have the widest influence, all classes must be given a fair and equal chance. Perhaps it may be necessary to make education compulsory, at least until its full benefits are realized by the present generation. Doubtless industrial schools will be found of great value in providing a sound education for the millions of deserving poor. The principle of *free* education has been tried and found wanting. Either tuition fees or work in lieu of same is undoubtedly a sound principle to work on. While it preserves the dignity of manhood, it also encourages industry and thrift, which cannot fail to appeal to the minds of the Chinese. Nothing tends so clearly to remove disabilities of class and caste, or traditions regarding the degrading nature of labor. The writer has in mind a school colony, in which every day industries are taught on scientific principles, such as silk culture, metal working, wood working, printing and designing. An immense field will be open along these lines, by which such institutions as the Leland Stanford University of California, or, better still, Tuskegee Institute in Alabama, could be built up.

Lastly, it goes without saying that great centers of population should be chosen for the working of such a scheme, say Tientsin, Canton, Nanking, and Cheng-tu. Others might be chosen, say one in each province, preferably the provincial capital.

In spite of the prevailing unsettled state of things we should go ahead with such beneficent schemes as that herein suggested, in order that its various points may be thoroughly discussed and all duly prepared for carrying into execution when the opportune moment arrives.

Personal Experience in the Teaching of English.

BY WILBUR F. WILSON.

IN teaching English to the Chinese, three lines of work must be made prominent—reading, composition, and conversation. In reading is naturally included the ability to make correct translations which leads up, among more advanced pupils, to full explanations in English. Without this perfect understanding, good reading is impossible. In composition is included the study of all those branches through which the art of good composition is attainable. In these two subjects text books must be used, but in conversation more depends on what the pupil does outside of the class-room than on what he does in it. Any one who depends entirely on his text book for instruction in conversation will become a very stilted and imperfect conversationalist. Students do not usually remain long enough in our schools to attain a high mark of excellency in all of these three branches, so that there is little need to plan beyond them, that is, in studying English as a language; English text books can readily be used in other branches of study. It may, however, be possible to go beyond this limit and begin a study of the literature, but in all attempts which I have made I have found the difficulties of the language have not been sufficiently mastered for the pupil to appreciate the literature.

I have been asked to give something of my experience in teaching English to the Chinese, and as that experience has been along the line of thought already marked out, what further I have to say will be an elaboration of these three subjects.

Several methods are in vogue for teaching beginners to read; of all these the "Sound Method" seems to me to be the best adapted to the Chinese. Some may not consider this the best, but in using it I have found the results to be most satisfactory. There are originally some forty sounds to be committed. These can be learned accurately by some in a few days; for others much more time is needed on account of the difficulty they have in catching and pronouncing the English sounds. Other things being equal the pupils who speak the Mandarin dialect have the least difficulty.

During the first year and a half all of the new words in each lesson are marked according to the sounds already learned, and the pupil is thus enabled to pronounce the majority of them without assistance. Some words are pronounced so differently from what the correct spelling would signify that the sound cannot be marked. In such cases the word is spelled correctly, and opposite this word is the same word spelled by sound, *e.g.*, enough=ēnŭf. The pupil is then to pronounce it immediately, although he may justly find fault with the abominable way in which the English language is spelled. Most words can be marked as spelled, *e.g.*, bāne, making a cross stroke through the *e* to show that it is silent. The seeming difficulty that the pupil in originally learning to spell by sound would find trouble later in trying to spell by the name of the letter, is only imaginary. In reality the two go hand in hand, for while at first the sound of the letter is given in all oral spelling, the pupil from the beginning in dictation is taught to spell correctly. Comparatively few are found who confuse the two modes of spelling, and this they do before they have learned to spell at all during the first two or three months of study. Although during the first two years the pupil, when asked the meaning of a word or sentence, must necessarily give it in Chinese, the object is to give up the Chinese as soon as it is at all possible and to require the pupil to use only English, except for certain chosen passages which are given as exercises in translation. The reading class is a daily exercise throughout the preparatory course extending over five years.

Studies in composition should begin as soon as possible. In my work two hours a day are set apart for instruction in English, and as the reading exercise occupies one of these the second hour must be arranged according to the work needed. As soon as the pupil can read and write a short sentence understandingly he is set to studying short sentences and to translating similar sentences from the Chinese. Those who are acquainted with the "English Lessons" arranged by Mr. C. D. Tenney, of Tientsin, will understand the method I have used. These lessons are followed by the lessons from which they are arranged, "Sampson's Progressive Lessons," prepared by Mr. T. Sampson, of Canton. I consider these two books admirably adapted for the use of the Chinese who are beginning the study of English. I like them especially because of their similarity. In the "English Lessons" the beginner sees his own language side by side with the English, not in identical but similar sentences. The sight of the Chinese gives him confidence, while the corresponding English sentence shows him the change of idiom. However, it is a decided mistake, as I see it, to permit the pupil to use any Chinese in speaking. From the very beginning all the Chinese used in the class should be used by the teacher. The sentences in Chinese are simply as a help to the pupil when preparing his lesson, that he may see, as I have said, the change of the idiom. The chief object of the lessons is to accustom him to the English mode of thought and manner of expression, and therefore the less Chinese and the more English he uses the better. The pupil will, nevertheless, for a long time still think in Chinese, will almost mentally translate the sentence before speaking it, and although the purpose of the teacher should be to change this as soon as possible, yet the tendency must be yielded to at first, and that is just what is done in the "English Lessons." I have had both oral and written work in these classes. For the oral work the teacher pronounces the Chinese and the pupil gives the same in English. For the written work I have first translated all of the English sentences into Chinese, and then have transcribed these Chinese sentences to slips of paper, a sentence to a slip, which I have passed out promiscuously to the members of the class and have had them translate the same into English on the blackboard. The pupils have thus had practice in both speaking and writing English. This method is continued throughout the book.

The "Conversational Lessons" are practically the same as the "English Lessons" just finished, with two important distinctions: one being that there is no Chinese in the book, and the other that the exercises are much longer. It is a great advantage to have the one book follow immediately after the other, for in the latter the former is thoroughly reviewed, and by using many sentences similar to those already had, but arranged so that the pupil no longer translates but thinks in English, a great step in advance is made. Were the sentences entirely different, or very much harder, this would be impossible for the ordinary student. Another advantage is the fact that here is where the pupil begins to converse in real earnest, and some familiarity with the form of these sentences is very helpful. Before, I repeat, it was principally translation; now it begins to dawn upon the pupil that he can talk English and the new revelation to him brings a new light into his face and gives equal satisfaction to the teacher. I have made the "Progressive Lessons" just what they profess to be, exercises in conversation.

Some written work has been done, but day after day most of the hour has been spent in asking questions to be answered in turn by the members of the class. As has already been suggested this starts the pupil in conversation. His success depends on whether he continues to use what he learns or not. As class-work the lessons are continued for half a year.

In addition to what has already been mentioned in these two books there is an outline, a bare outline, of the general rules of grammar, which prepares the pupils for a further and more definite study of the grammar later on. The grammar is in turn followed by studies in composition and rhetoric. Among these the style and form of letter writing should be especially emphasized. Nothing attracts more attention than a wrong form in some part of a letter. Though the letter be fairly well written, unless the form is right, the writer is justly condemned.

In correcting compositions I have found it best to let the pupil do as much of it himself as possible. One often makes mistakes of such a nature that if they were pointed out to him he would know how to correct them while he might not see them if they were not shown to him. For this purpose a set of numbered rules which cover the ground of most mistakes can be arranged, and instead of the correction being written on the paper the number may be written, then the pupil can make his own correction. This plan must be gradually worked up to, for at first one will receive compositions that no human brain could conceive rules to cover. The following was once handed to me as a reproduction from memory of a reading lesson entitled "The Monkey Bridge":—

> "The monkey used his long tail climbed the tree.
> A party monkey will over the bridge.
> The monkey told other monkey talk we on the tree.
> When has a larger strings of monkey used his long tail on the tree.
> First monkey on the over side."

He evidently got his monkeys over the stream, but I could not tell how he did it. No rules that I could make, would cover such a composition. I would simply have to go over all of it with the writer. But the following note, received one day, could, with two or three exceptions, be covered very well with three or four numbered rules. Wrong words show sometimes lack of knowledge, sometimes uncertainty as to what to use, so that a rule of two words, "wrong word," is often sufficient, while at other times the right word will have to be written.

For instance, the following note could be corrected somewhat as follows:—

"My teacher:—

I $\overset{1}{\text{am}}$ very^{2} wish to^{2} English class room^{2} learn^{2} lesson, but I am very sorry because my brother's son $\overset{3}{\text{was}}$ died. So I $\overset{\text{have not prepared}}{\text{(don't ready)}}$ my lesson, and $\overset{\text{cannot}}{\text{(don't)}}$ go to the English room $\overset{1}{\text{too}}$."

The numbers have the following signification:—

1. Omit.
2. Add a word or words.
3. Wrong word.

Rules may be made of course to cover almost any error except that of absolute ignorance. No. 3 might be used for the changing of "like" to "wish," but I would not write it in the other places, as the expressions show ignorance of the right form.

As I have already suggested, conversation must not be delayed but begun at the very first. To aid the pupil, a series of questions should be prepared which will exemplify the errors most common in the conversation of the pupils. These are chiefly made in changes of idiom. For example, these two questions are two which I would choose, as I am constantly hearing incorrect expressions corresponding to the answers of these.

Do you like to do this?

Does your stomach ache?

Every day or two a pupil says to me: "I very like to do this," or "My stomach very pains." I have said "questions" instead of sentences, for I believe that the pupil will get more from it if he himself answers the question first. Should he make the mistake so common, or any other, it will immediately be called to his attention by the teacher and he will be better able to avoid what he knows to be a danger. These questions I would continue while there was any need for them. A sentence or two a day would not be burdensome, but would be of great help to pupils in after life. The answers should be thoroughly committed and frequently reviewed. One of the most serious hindrances is the difficulty of getting the pupils to talk to each other in English. They are afraid of being laughed at. A literary society with compulsory attendance, meeting once a week, with a foreign teacher always present as critic, is one of the best methods to overcome this tendency, the only successful one which I have found.

In general, I have found the Chinese as good students as I have ever known. Some appear to be capable of going only so far. I once tried to explain a rule to a member of my class. All the others understood it, and I went over it again and again until I thought that it must be clear to him. He looked as though he understood it. I then asked him an easy question in regard to it, which he answered without a moment's hesitation. but what he said had no relation whatever to what I had been explaining. I gave it up and finally suggested that he had about all the English he could get. There are, on the contrary, pupils who seem to thoroughly understand from the beginning, and I have no doubt will take high rank if their opportunities in their own country can be followed by a thorough course in one of our Western colleges.

Correspondence.

A MISSIONARY EXECUTIVE.

To the Editor of

"THE CHINESE RECORDER."

SHANGHAI, *27th October, 1900.*

DEAR SIR: The suggestion contained in the *N.-C. Daily News* of yesterday anent the need for "a strong representative missionary executive" to stand in something like the same relationship to the general missionary body as the China Association does to the merchant classes, appears to me to be worthy of careful consideration. If memory does not fail me an attempt to create an organization of the kind was actually and sincerely made at the last Conference; and the fact that the effort proved barren may probably be taken as proof that there are many difficulties in the way and that it would be by no means an easy thing to bring "a strong missionary executive" into being. On the other hand, the too patent segregation of the missionary community in China, the gravity of the times in which we live, as well as the new and important conditions of work which the future is certain to impose upon Christian propagandists, make it desirable that senior and wise brethren should, in the interest of every society and every brother, weigh the suggestion just made. If, Sir, men like yourself, Bishop Moule, Dr. Parker, Dr. Edkins, and others now in Shanghai through "stress of weather" could be induced to think over the matter and then to present your conclusions to the missionary body, very many, including myself, would be most grateful. I am quite aware that the problem is both difficult and complex, but it would assuredly give general satisfaction, even if nothing very practical came of it immediately, to know that so important a question had been fairly faced by wise and honoured "fathers," whose opinion and judgment have always and justly carried weight in the rank of missionaries.

I am, with much respect,

Yours faithfully,

QUOAD HOC.

PREPARATION FOR FUTURE WORK.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Venturing upon the good will of the constituency of the RECORDER I beg to suggest that the present condition of affairs calls for some collective action on the part of the WHOLE missionary fraternity.

In this condition we find both an obligation and opportunity.

No one can be ignorant of the alleged responsibility of mission work among the Chinese for a part of the disorders and sufferings of this distracted empire.

Such statements are not confined to any place or class of people. Some of the most consistent and liberal supporters of the work in China are among the questioners.

It assumes the aspect of a moral question in its relation to us now. It is of paramount importance therefore that some presentation from the mission workers' standpoint should be made and made *quickly.*

Of the opportunity now before us: to set forth the present condition of the field as growing out of the past; the proximate causes for the riot and war and their relation to our work; and lastly, but of paramount importance, some suggestive line of treatment of the whole question of MISSION WORK, MISSION STATUS, and MISSION RELATIONS, that may be a guide to such as are sympathetically studying the question in view of its ultimate settlement.

It seems to me, and I venture to suggest to the brotherhood of workers, that the present imposes upon us an obligation to speak and make our views known as *widely as our relations extend in* EVERY *nation,* on the vital issues now confronting China in her attitude to missionary work and workers, and conversely their relation to her; and that this propaganda should be utilized in enlightening our people at home and enforcing upon them the need of prompt and adequate preparation for the wider demands now rising before and soon to be urgent upon us.

As most of the refugee forces are at or within easy communication with Shanghai, and so in a certain sense the guests of the Shanghai Missionary Association, it would be in order for that body therefore to take such action as would meet both obligation and opportunity if this suggestion commends itself.

I am, Dear Sir,
Obediently yours,
W. M. UPCRAFT.

Peking.

Our Book Table.

Analysis of Characters with Brief Explanations. 分字畧解. By Rev. C. W. Mateer, D.D., American Presbyterian Mission Press. Price 20 cents.

This is a small work of eighty-eight pages, printed in Chinese, and dealing with the analysis of rather more than 1,000 characters. Its object is to aid an uneducated Chinese to acquire a working knowledge of this number of characters to lay such a foundation as to enable him to continue his studies intelligently.

It is divided into three parts: the first giving the 214 Radicals with definitions; the second an index of characters dealt with, arranged under Radicals; and the third the characters with analysis and a brief definition.

In the second part the Radicals are printed in red and the number of the page given in small Roman figures under it. This presupposes a knowledge of foreign figures which many Chinese do not possess; it would have perhaps been better had Chinese abbreviated numerals been used instead (碼子).

The scope of the work necessarily did not admit of extensive definitions in part three, but enough has been given to enable students to use the character in a limited connection. For example, under one character 好 there is 好歹, 好惡, sufficient to indicate not only its use in the examples given, but also to enable a Chinese to read his own meanings into it in other connections. The analysis is given by the side as 女 子.

The work is well and clearly arranged, and should serve a most useful purpose in helping, for example, many members of Christian churches who are debarred by ignorance from access to the pages of the New Testament. The indefatigable author is like Joseph, a fruitful bough whose branches run over the wall; this small bough will, we are sure, produce fruit equal in quality to that produced by larger branches from the same root.

F. W. BALLER.

大學問答. Catechism. By Rev. Im. Genähr. Published by the Presbyterian Mission Press, 1900.

The title of this book, which might at first sight be somewhat misleading, is made sufficiently plain in the answer to question 3. This question reads: 是書稱聖會大學何故, and the answer is, 聖會已有幼學問答使小子畧知耶穌之道惟是書論各教條義蘊深微乃小子不能達之端故稱之曰大學, the gist of which in English is, A larger Catechism for Adult Christians.

The book might be described as a primary theology written in catechetical form. It is divided into nine 卷 or volumes. Each volume treats of a separate general topic. These volumes are again subdivided into sections, amounting in all to about f[illegible]y. These cover the chief topics treated in an ordinary theology.

The book is, and is designed to be, purely didactic, and hence there is very little of the polemic in it. There are very frequent Scripture references to prove the statements made in the answers to the questions.

The style is *Wên-li*, simple enough for *some* of those for whom it is written, though a concise Mandarin style, would have been better since it would supply the learner with words by which to express his ideas in teaching or speaking to others, which is in fact a no small desideratum. Imagine, for example, if our theologies were all written in mediæval Latin! Their being written in good English gives us not only the facts taught but also the words by which to express them. Especially is this true in the case of young theologues.

We are pleased with the plan and aim of the book. Many adult Chinese Christians, and even native helpers, could learn much from it. It gives a good outline of Bible truth supported by suitable Scripture references.

There is a rather serious defect in the printing of the book, for which we do not know who is to blame. The titles of the volumes and subsections are in the same small-sized type as the body of the book, which very materially hinders facility in references. These headings ought certainly to be in larger or bolder type.

There is one criticism that ought to be made *re* the matter of terminology. We refer to the attempt made all through the book to eliminate the word 靈 and to substitute for it the word 神. This is simply an attempt to change the ordinary *usus loquendi* of these two characters and as such must end in failure. The author makes this change not only when the reference is to God, or to demons, but to the human spirit as well. In ordinary Chinese parlance 神=*θεοσ* and not *πνευμα* by a very great deal. This misuse of 神 vitiates many statements in the books, or rather muddles them. Besides, there is nothing whatever to be gained by ousting 靈, taking 神 out of its proper place and attempting to substitute it for 靈, except confusion.

Again, in endeavoring to illustrate the doctrine of the Trinity the author refers to the three component parts of a human being as 神, 魂, and 身, which we think is unfortunate for more reasons than one.

In fine, we think the author has given us a good and useful book, and but for the blemishes referred to above, it might be called very good.

A. SYDENSTRICKER.

An Analytical Chinese-English Dictionary, by F. W. Baller. American Presbyterian Mission Press. Price $10. To missionaries, $8.

Mr. Baller is the author of some of the most useful and helpful text-books for students of the Chinese language. He has not published anything that meets a more general and urgent want than his Analytical Dictionary. It is "at once portable and inexpensive" and is sufficiently comprehensive to meet the requirements of any ordinary student. It contains 6,098 different characters, and great care has been taken to select those which are most common in the best Chinese and Christian literature, and therefore most likely to be useful to all classes of students of the language. It is very doubtful if any Chinese scholar uses more characters than are to be found in this Dictionary, and very few use so many. The characters are numbered consecutively as in Giles, and each one is analyzed by cross-references. This is a most valuable feature of the book. The habit of dissecting characters is a valuable aid to the memory, and its formation is facilitated by the analysis in this work. The student does not really know a character when he recognizes it as a picture, but only when he can dissect it and write its every stroke.

The definitions are terse and clear. The illustrations are copious and sufficiently varied to meet all ordinary needs. A very useful Appendix gives translations of selected passages from the Four Books and the standard commentary of Chu-hsi. The usual tables of Chinese dynasties, literary names for the months, the Chinese zodiacal constellations, insignia of official rank, etc., are given in another Appendix.

The book is beautifully printed in clear type, and the entire get-up is most creditable to the publishers, the Presbyterian Mission Press. Students will appreciate the large, clear type used in the Radical Index. No student of the language should be without a copy of this admirable work.

The Cobra's Den, and other Stories of Missionary Work among the Telegus of India. By Rev. Jacob Chamberlain, M.D., D.D. Forty years a missionary of the Reformed Church in America at Madanpalle, India. Fleming H. Revell Co., 1900. Pp. 270. $1.00.

Dr. Chamberlain is well known as a man full of vitality, which for more than a generation he has been injecting into the Telegus and by reflex action into the Reformed Church of America. Some of his little leaflets—especially the one known as "Winding up a Horse"—have had an enormous circulation and have been instrumental in unloosing many purse-strings. Few missionaries have exhibited a greater talent in catching up the ordinary incidents of every-day missionary life, telling them graphically, and then using them as a whip and spur in a direction little thought of by the reader when the story began. His previous volume, "In the Tiger Jungle," gave many insights into the details of work in the part of India where Dr. Chamberlain has lived.

The present book is an expansion of the same idea, and consists of some papers in the vein first mentioned and of many others of a different sort, but everyone is well worth perusal, and the book as a whole is an addition to the ever growing stock of missionary literature, which will at once hold the attention of old and young. The Revell Company have now a long list of works of this kind, and they have found their way into many Sunday school libraries and others of a like kind, and ought to be even more widely circulated. Dr. Chamberlain's chapter on "The Heat in India; How I keep Cool," first published many years ago and widely copied, is an admirable example of missionary sense and skill. His medical knowledge has been an important factor in his success.

The Life of Dwight L. Moody, by his son, William R. Moody, Illustrated with more than one hundred reproductions from original photographs, many of which being the exclusive property of the family, were reserved solely for this volume. Fleming H. Revell Co., New York, Chicago, Toronto, 1900. Octavo. Pp. 590. Cloth binding, gold-stamped cover, $2.50.

This large and handsome volume in eight and forty chapters, has long been anticipated as the life of Mr. Moody; numerous others having been published, some in alleged conformity with the wishes of the subject of the biography and some in flagrant defiance of it. This is certainly a highly disagreeable feature of contemporary Christian life, for the known request of a man like Mr. Moody ought to have been respected by all who professed to be his friends. It does not appear, however, that the invasion of the field by unauthorized outsiders has materially diminished the success of this work which, though sold exclusively by subscription, had advance orders to the number of 150,000, and some months ago had reached a circulation of more than 175,000, with steady progress.

Those who have followed the career of Mr. Moody will find very little, in this admirably compiled and judiciously arranged volume, which is new, for the facts of his life were too well known and had been too constantly employed by himself as illustrative anecdotes to make this possible. But it is highly desirable in the case of a man whose field was literally the world, and whose new departures were the wonder of his field, to have an authoritative statement of facts in their true aspects and in their just proportions, and this the son has successfully done. It is well known that in the exigencies of preparation in order to forestall other rival works, it was necessary for the author to labor under very high pressure, but of this fact the book itself shows no signs.

It will give a new impulse to the countless activities of which Mr. Moody was either the originator or the champion, and it will continue to afford encouragement to all who believe in the ultimate coming of the kingdom of God to see how the Lord is able to use unlikely and indeed humanly speaking impossible instruments to bring about lasting spiritual and temporal benefits to millions of many lands and races.

[To be obtained in China through Mr. Edward Evans.]

While Sewing Sandals. Tales of a Telegu Tribe. By Emma Rauschenbusch-Clough, Ph.D., member of the Royal Asiatic Society of Great Britain and Ireland. Fleming H. Revell Co. $1.50.

This book is the product of the present wife of Dr. J. E. Clough, D.D., of the American Baptist Mission in Ongole, India. She is the daughter of a scholarly German professor in an American institution, and has inherited the talent for research which characterizes the race-stock from which she descended. The book itself is a collection of traditions gathered from the lips of the members of the Madiga community, relating not only to their ancient cult of a densely heathen character, but also to the process by which Christianity came to be received among them. It is in this latter line that the book will have most interest to general readers. It bears some resemblance to the Laos folklore tales reviewed in these columns not many months since, and is a sign of the ever widening interest taken by Christianity in the humblest of the sons of earth.

A. H. S.

The Bible History of Answered Prayer. By William Campbell Scofield. Revell Co., 1900. Pp. 235. $1.00. (To be had of Mr. Evans).

This book consists of 134 citations in full from the Scriptures, of prayers and the answers, with brief comments by way of illustration. Probably the idea a quarter, collection is not new, but i[illegible] to the ful, and an examination of it mis- the cumulative force of such ex ar ples. The summary is confined t[illegible] a few pages at the close, and might, one would think, have been amplified to advantage. Mr. Scofield is also the author of books on "The Holy Spirit in the New Testament Scriptures," and "Witness Power from on High."

We acknowledge with thanks the receipt of the following Reports, etc. :—

Report of the Pyeng-yang Station of the Korea Presbyterian Mission, 1899-1900.

Thirty-third Annual Report of St. Luke's Hospital for Chinese, in connection with the American Church Mission, Shanghai.

Vol. 3rd of Mr. A. J. H. Moule's Commentary on the Old Testament. We hope to give a more extended notice of this in our next issue.

Editorial Comment.

THE outlook for the near resumption of missionary work in China certainly does look encouraging. The removal of the Court to Si-ngan, the appointment of an anti-foreign governor of Hupeh and an anti-foreign Taotai to Shanghai (neither of whom, however, we are happy to say, have so far been permitted to enter upon their office), and the extensive and seemingly successful rebellion in the south,—all combine to give a gloomy aspect. The difficulty of carrying on negotiations, with the Ministers at Peking and the Court at Si-ngan, is enhanced by the fact that no dependence whatever can be placed upon the promises or professions of the Court. It is a question whether the reported suicide of two or three of the chief offenders is real or only political, that is, while they may be imputed dead they may be actually alive. And can the Emperor—not be induced to return to Peking, for we believe he would most gladly do so if he could—but will his imperious and imperial aunt permit him to return? Peace negotiations are pending in Peking, and the native papers give several articles purporting to represent the conditions imposed by the foreign governments. But even supposing they are ratified, how will they be carried into execution? These and many other questions and considerations prevent us from taking a very cheerful forecast of the future.

* * *

It is sometimes asked by our missionary friends, What shall we do with the native Christians who, under persecution, have denied the faith? We remember the thousands who have already laid down their lives and the thousands more who have been despoiled of home and all their worldly goods and have been driven forth destitute, for the sake of their religion. And we rejoice in all these. But for these other? Well we remember that Peter thrice denied his Lord, even after three years of constant personal intercourse and instruction. But we do not forget the message that was sent immediately after the resurrection, "Go and tell His disciples *and Peter*." We read that on the night of the betrayal "they all forsook him and fled." We do not read of any subsequent rebuke for this except those searching questions to Peter, "Simon, son of Jonas, lovest thou me?" Let us remember these facts in dealing with some of the weaker native brethren?

* * *

We had hoped to have an In Memoriam of the late Dr. Muirhead, written by Dr. John, in this number of the Recorder, but the manuscript has not come to hand in time for this issue. Dr. Muirhead fell on sleep suddenly though quietly on October 3rd, at his home in Shanghai. He had been ailing for some time, and it was felt by his friends that the end was near, but death was hardly expected so soon. Arriving in Shanghai in 1847, Dr. Muirhead was the Nestor of China missionaries. Associated with the history of Shanghai almost from the beginning of the foreign settlement, connected with the founding of Union Church, interested in various benevolent institutions, and always taking a large part in the raising and forwarding of funds for the famine-stricken ones in the north, he has thus been before the public in a manner such as falls to the lot of but few missionaries. And he has sustained his part well. A noble and a good man has passed away, a man of God, whose work was done, and who has entered into rest We shall leave it for Dr. John to speak more fully of his life and work.

* * *

A correspondent elsewhere calls attention to the leading article in the *North-China Daily News* of October 26th, on "Missionary Organization." The article in question certainly breathes a kindly spirit, and we quote as follows:—

> "It is suggested that the missionary body at once set about the organization of a strong representative executive on the lines of the China Association. Such an executive, with its comprehensive sources of information and capacity of judgment, must command respect, and its expressions of opinion be of immense value to all foreigners in China. It would naturally watch events in the interests of its own labours, and advise Consuls, Ministers, and where necessary, the home governments."

The suggestion, at first blush, seems a good one, but there are certainly difficulties connected with such an effort. Almost of necessity the members of such a body (a committee would hardly answer) would need to all reside either in Shanghai or Peking, otherwise they would not be able to come together without too great an expense of time and money. The Shanghai Missionary Association perhaps comes the nearest to the idea of any organization now in existence, and they have at times taken up matters of general interest and have exerted no slight influence. But it is scarcely sufficiently representative enough. Some of the large Missions, like the American Methodists (North), English Baptists, American Baptists (North), American Board Mission, and other Societies, have no resident in Shanghai. For matters on which Consuls, Ministers, and, where necessary, the home governments were to be advised, this would not materially matter. But on matters of missionary polity, division of the field, allocation of missions, etc., the body should be as widely representative as possible. At the same time we are pleased to see the suggestion coming from such a quarter, and commend the matter to the serious consideration of our missionary brethren. "If it bear fruit, well."

* * *

THE slanderers of the missionary and his work are busier than ever these days, judging from some of the home papers. It is bad enough to be made responsible for the present outbreak in China, but in addition to this all sorts of stories are written and printed, many of which do not contain even a shadow of truth, and are written by people who know as much of missionary work as they do of what is going on at the north pole, and who have as little interest in the conversion of the Chinese as they have in the unregenerate of their own lands. The missionary can console himself, however, with the thought that it was always thus ever since they said, "If they have called the master of the house Beelzebub, how much more them of his household?"

Missionary News.

The Missionary Martyrs.

In the last RECORDER a list of thirty-two missionaries was given who had been laboring in Shansi province, but of whom we had no definite news. There seems to be no reasonable doubt that all of these have been killed. This list included six of the English Baptist Mission, twenty-four of the China Inland Mission and Mr. and Mrs. Piggott. There were also two children killed, and news has been received of the death of Mr. and Mrs. C. Blomberg and child, of the Christian and Missionary Alliance. The total of the Protestant missionaries killed in Shansi, thus far reported, amounts to ninety adults and twenty-four children—114 in all.

Of the Swedish missionaries connected with the Christian and Missionary Alliance the following from Shansi are reported safe: Mr. and Mrs. O. Oberg, Mr. and Mrs. C. F. Lundquist and two children, Mr. A. Fagerholm, Mr. E. Jacobson and Mr. A. Sandberg, besides Mr. and Mrs. Book, who came safely through the siege at Peking. Twelve adults and nine children are still on the list of those missing, but four (names not known) are believed to be travelling toward Hankow with the Kansuh missionaries, Mr. and Mrs. F. Nystrom and Mr. and Mrs. M. Nystrom and child. Mr. and Mrs. C. Soderbaum, with two children, and Mr. and Mrs. A. Larson, with two children, are reported safe from Kalgan.

All of the missing members of the Swedish Mongolian Mission and the Scandinavian China Alliance—nine adults and one child—are reported killed. The total of those killed includes the following:—

	Adults.	Children.
China Inland Mission	62	15
A. B. C. F. M. ...	13	5
English Baptist ...	13	3
Sheo-yang Mission ...	10	2
American Presbyterian	5	3
S. P. G.	3	
B. & F. B. Society ...	2	3
Unconnected	2	
Alliance, Swedish ...	2	1
Swedish Mongolian ...	3	1
Scandinavian China Alliance	6	
Total,	121	33

One hundred and fifty-four victims of the Boxer movement, and 12 Swedish missionaries with nine children as yet unaccounted for! To this number might also be added the name of Mrs. Glover, who died in Shanghai from the effects of injuries received.

Rev. E. J. Cooper, who suffered the loss of wife and child and himself received severe injuries, is very ill at Shanghai.

Mr. and Mrs. Greene and one child, Miss Gregg, Mr. and Mrs. M. L. Griffith, and Mr. R. M. Brown, of the C. I. M., are reported at Tientsin, but one of Mr. Greene's children has died and Mr. Green is very ill. This party was kept for some time at Pao-ting-fu in one of the Yamêns.

Christian Work Among the Chinese in Yokohama.

There is in Yokohama a Chinese population of between 4,000 and 5,000. These are nearly all of the merchant class, and are therefore possessed of considerable wealth and intelligence. There are two firms that consist mostly of Christians. Besides these there are several other believers.

A Sunday School has been kept up for several years, and has always had a considerable number of steady pupils. At one time a native preacher was employed by the Union Church to work among the Chinese residents, but there were no very marked results from his efforts.

About two years a young man named Mittwer started for China as an independent and self-supporting missionary.

He was from Minneapolis, and had spent three years in Mr. Moody's training school at Chicago. During that time he had been doing missionary work among the Chinese, and had thus become interested in that country and its people.

He took passage for China on a Japanese steamer from Seattle to Shanghai. During the voyage he went among the Chinese passengers that were on board and made their acquaintance.

While the steamer was lying in Yokohama harbor, a Japanese official went on board and arrested two of the Chinamen for smoking opium. One of the men did not use opium at all. Both were put into jail to await trial; and at first no bail was allowed.

When Mr. Mittwer learned what had occurred he decided to wait over and see what could be done for the relief of the two prisoners.

After some days he succeeded, with the help of the Chinese residents, in getting them released on bail; and both were taken care of by the Chinese Christians living in Yokohama. Neither of the two had ever before attended a Christian service, or knew anything about Christianity. Both were deeply impressed by the unexpected kindness thus received from entire strangers, and they became at once interested in learning about the religion of the Bible.

About two months from the time of arrest the trial took place, and both were sentenced to one year of imprisonment and hard labor. This decision of the Japanese court aroused much indignation on the part of the Chinese residents, and the proposal was made by some to boycott the Japanese line of steamers entirely. The steamship, however, did not approve of the action of the court and gave assistance to the men who had been arrested.

An appeal was made to the higher court; about one month later the decision in one case was approved, and the other was dismissed. The man who was condemned was sent to Yokohama prison to serve out his sentence. The other Chinaman was released and went on to his home in China. Both had accepted the teachings of the Bible and requested baptism.

In the meantime Mr. Mittwer had made the acquaintance of the leading men among the Chinese residents and won their confidence and esteem to so great an extent that there was a very general and earnest request made him to remain and work as a missionary to the Chinese in Yokohama. His entire expenses were paid by them, during the time of his delay, and he was assured of a support in case he would remain and devote his time to teaching and Christian work.

After careful and prayerful consideration of the matter, Mr. Mittwer decided to remain and open a school for instruction of Chinese in English during the week and religious instruction on Sunday.

At first there was an attendance at the day-school of eighteen boys; but the number gradually increased until there is now fifty in all. Girls have also been admitted and are sharing in the same privileges as the boys.

In the meantime two assistants have been secured from China; and one is a man of fifteen years' experience as an evangelist in Canton. There are four religious services every week, with an attendance of from thirty to forty-five.

Since the opening of this school the former Chinese school, which is under heathen control, has diminished about one-half in attendance; and it is a question whether it will not be given up entirely. The officials of the Chinese government have subscribed towards the support of Mr. Mittwer's school, but not for the support of the other.

All the expenses of this work have thus far been met by the Chinese residents, including the support of Mr. Mittwer. The question among them now is how to raise funds for a new building that will serve for both school and church purposes. About $2,000 Yen ($1,000 U. S. currency) has already been subscribed towards this fund, and if the work continues to prosper as in the past it is likely that funds will be secured to erect a building suitable for the whole work.

It is more than a year since this work was begun, but already it has made a deep impression upon the Chinese portion of Yokohama. Several have become Christians, and many are interested.

The greatest result so far, however, has been the removal of prejudice against the Christian religion that was before so prevalent in the minds of the leading Chinese residents. Mr. Mittwer's efforts in behalf of their countrymen has resulted in opening to him the hearts and homes of many of the people, and he is everywhere welcomed as their friend.

With such an auspicious beginning, we hope for great results in the future.

H. Loomis.

Yokohama.

Missionary Journal.

BIRTHS.

At Kanazawa, Japan, October 4th, the wife of T. D. Begg, Kuling, of a son.

At the London Mission, Shanghai, Oct. 14th, the wife of Rev. Chas. Robertson, Wuchang, of a son (George Gladstone).

At 17 Sinza Road, Shanghai, the wife of James Hutson, C. I. M., Kuan-hsien, Szechuan, of a son (Andrew Herbert).

At Nagasaki, Japan, October 19th, the wife of Rev. J. Sköld, S. M. A., Wuchang, of a daughter.

At 35a Soochow Road, Shanghai, Oct. 22nd, the wife of Rev. Edward Thompson, C. M. S., T'ai-chow, of a daughter.

At Shanghai, October 27th, the wife of Rev. J. Mercer Blain, S. P. M., Kashing, of a daughter.

At Arima, Japan, October —, the wife of Rev. J. B. Cochran, A. P. M., of a son.

MARRIAGES.

At Yokohama, October 4th, C. B. Barnett and Miss E. J. Ferguson, both of C. I. M.

At Shanghai, October 25th, G. Ahlstrand and Miss R. von Malmborg, both of C. I. M.

At Shanghai, October 31st, Rev. L. L. Little to Miss Ella C. Davidson, both of S. P. M.

DEATHS.

At Minneapolis, Minn., U. S. A., on the homeward journey from China, Sept. 16th, Francis Woolf Swan, elder son of Rev. Chas. W. and Rhuy W. Swan, A. P. M., Canton, aged 5 years and 10 months.

At Shanghai, October 3rd, Rev. Wm. Muirhead, D.D., L. M. S., aged 78 years.

At Shanghai, October 25th, Mrs. A. E. Glover, C. I. M., in consequence of injuries received during journey from Shansi.

ARRIVALS.

At Shanghai, October 22nd, H. J. and Mrs. Alty, C. I. M. (returned), from England.

At Shanghai, October 27th, Rev. L. L. Little, S. P. M., Kiang-yin (returned), from U. S. A.; Rev. and Mrs. J. A. Ingle and children, A. C. M., Hankow (returned), from U. S. A.

DEPARTURES.

From Shanghai, October 8th, T. Sorenson and A. Jennings, C. I. M., for America.

From Shanghai, October 10th, Rev. and Mrs. V. C. Hart, C. M. M., Kia-ting; Miss B. C. McCoy, A. P. M., Peking, for U. S. A.

From Shanghai, October 13th, Cecil and Mrs. Polhill-Turner and 5 children, F. C. H. and Mrs. Dreyer, Mrs. Lachlan and 2 children, Mrs. Beerland, child and Miss Fearon, C. I. M., for England; Rev. D. N. Lyon, A. P. M., Soochow, for U. S. A.; Rev. and Mrs. A. G. Shorrock, Misses J. Beckingsale and Law, of E. B. M., for England.

From Shanghai, October 17th, Rev. T. D. and Miss Huntington, A. C. M., Hankow, for U. S. A.

From Shanghai, October 20th, Misses Ogden and R. Palmer, C. I. M., for America.

From Shanghai, October 22nd, Mr. and Mrs. Beauchamp and 3 children, Misses Barclay, G. Irvin, Alice Hunt and E. Gauntlett, Messrs. W. J. Dougherty, Charles Best, A. Preedy, and C. F. E. Davis, of C. I. M., for England; Mrs. C. F. E. Davis and 2 children, C. I. M., for Australia.

From Shanghai, October 27th, E. Folke, C. J. Madsen, wife and child, Miss A. Sanders, Messrs. Johnson and O. Bengston, C. I. M., for America; Rev. Edward James, wife and 2 children, M. E. M., Nanking; Mr. and Mrs. M. S. Book and child, C. and M. A., for America.

THE

CHINESE RECORDER

AND

Missionary Journal.

Vol. XXXI. No. 12. DECEMBER, 1900. { $3.50 per annum, post-paid. (Gold $1.75.)

Missionaries and Christian Converts in China.

BY REV. D. Z. SHEFFIELD, D.D.

ACCORDING to papers and periodicals now finding their way from the United States to the Orient there is a widespread feeling that missionaries and native Christians in China are responsible in no small measure for the present serious outbreak of hatred against foreigners and against all natives related to them. It is represented that missionaries in their zeal to win converts have offended the most cultured and intelligent classes among the Chinese, both in their oral teachings and in their writings, declaring that many of the doctrines of the sages are false, and that the institutions built upon them are hurtful to the people. It is further complained that missionaries have been careless in admitting unworthy converts into the Christian church, men who have attached themselves to foreigners with selfish motives, and that in behalf of such men they have often interfered with the authorities, using their prestige as foreigners to defeat the ends of justice. By reason of these things they have created the apprehension that in the growth of mission work, the sacred teachings of the ancient sages will be set aside, and the revered institutions of China, which have come down from antiquity, will be overturned. If such charges are true, have not the Chinese some just cause for determining to rid themselves, at any cost, of these disturbers of the peace of China and to stamp out their teachings from among the people?

In reply to these charges we may answer in the outset: Truth always loses its quality as truth when it consents to make compromise with error. Confucius declined to let down his high standard of teaching because men found it difficult to attain to that standard. A father cannot share his fatherhood, or a king his kingship with another man. The Christian must teach, as he believes, that God is supreme over all, and must oppose any teaching or custom that is contrary to this truth. In the ancient Roman empire, Christians suffered martyrdom rather than offer incense before the image of a living Emperor, because he claimed to be a divine being, and to thus worship him would dishonor God. So in China missionaries teach that the idols which fill the temples in every city are false, and must not receive the honor due only to God, that ancestors while living were men like ourselves, and when dead must not be worshipped as God.

Every truth in its nature is in harmony with every other truth, but men in their ignorance and prejudice antagonize truth against truth, holding to one truth and rejecting another. Marcus Aurelius, one of the greatest of the Roman Emperors, once wrote: "If any man will convince me and show me that I do not think or act right I will gladly change; for I desire to know the truth, by which no man was ever injured. But a man is injured when he abides in his ignorance and error."* This Emperor thought he desired to know the truth, and yet he rejected the teachings of Christianity and persecuted the church. Was it because those teachings were false and the influence of the church evil? Many other great rulers have believed the teachings of Christianity to be true and the influence of the church to be good. Aurelius was unconsciously prejudiced against Christianity, and did not understand its teachings and the benefits of its institutions to his kingdom. So it is in China. The rulers believe that the teachings of Confucianism are infallible, and that the institutions founded upon those teachings should never change; and when missionaries come among the people teaching the higher truths of the Christian revelation and seeking to establish customs in harmony with those truths, they are thought to be mischievous innovators, whose work should be arrested. Not only is their work condemned and opposed by the leaders of thought in China; it is criticised as foolish and hurtful by many men who were born and educated in Christian lands, but have rejected Christianity for themselves, and their lives are not in harmony with Christian teachings. How can such men understand the true meaning of the work of missionaries and give a just account of it? But if men devoted to work for the highest good of their fellows were to stop work because it was misunderstood and misrepresented, the world would cease to make progress,

* From Paulson's Ethics.

and the institutions of all countries would petrify into fixed and unchanging conditions. Christ, the world's great teacher, was misunderstood and rejected by His own nation and generation, and in like manner His followers in every nation and generation have been misunderstood and rejected, and yet they have continued to do their work of uplifting and transforming the lives of men; and for their devotion and heroism they have been honored by the descendants of those who persecuted and destroyed them.

Of the thousands of missionaries in China all are not equally wise, and some will prove themselves to be unfitted for their work; but they are a carefully selected body of men and women, many of them coming from the first institutions of learning in Christian countries. If missionaries be compared with an equal number of educated men and women in other callings in life, no list will be found to contain more honored names, whether for their learning and research, or for their devotion and labor for the good of their fellow-men; and in that list the missionaries to China will have an equal place along with those to other lands. The Chinese people in all orders of society, if measured by the standards of Western learning, are grossly ignorant. The missionaries are laying the foundations of a wider, truer learning. They gather students into their schools and teach them geography, history, mathematics, the natural sciences, the principles of Christian ethics as applied to individual life, to government, to society, and to international relations. They are the leaders in preparing an educational literature which will multiply the influence of Christian schools many fold. Among them are men of special training and fitness who devote their time to the preparation of an awakening literature, setting forth in books and tracts the features of Western civilization that are superior to the civilization of China, whether along material, intellectual, or social lines, and giving careful warning against evils in Western countries that should be avoided in China.

Two years ago the Emperor of China set out on a scheme of governmental reform, which was unfortunately arrested before it had been fully inaugurated. His ideas of reform came from reading books prepared by missionaries, or from the suggestions of men who had studied those books. It is exactly here that we find the "storm center" of the present opposition to missionaries by the opponents of reform in China. Missionaries both in their teachings and writings are agitators; they are constantly telling the people how they can have a better government, a better order of society, a better condition of family life, better material conditions. These innovators were looked upon with mingled contempt and forbearance so long as the results of their labors were limited to scattered handfuls of "converts" to their strange notions—and that chiefly from among the ignorant and superstitious masses of the people;—but when scholars and mandarins began to listen to their teachings, to read their books with favor, and the Emperor himself to gather about him as counselors young men whose minds were poisoned with foreign ideas, daring to give counsel to overturn the institutions of China, then alarm was aroused and wrath was kindled against these "outside barbarians," who sought to overturn the heaven-given institutions of Confucian civilization.

As to the charge that missionaries have gathered about them unworthy native converts to Christianity, and that they have interfered in behalf of these converts with the just administration of law, thus arousing the hatred of both officials and people, the answer may be given. China is full of cunning, unscrupulous men who live by their wits, and who are ready to suck the blood of any foreigner who allows them to attach themselves to his body, and most foreigners lose no little amount of blood before they learn how to protect themselves against such parasites; but when this period of *social acclimatizing* is past, foreigners, like the natives, prefer to keep their blood for their own invigoration! There are many men who find satisfaction in regarding missionaries as classed under the two heads of fools and fanatics, men and women who through life are blind dupes to the false professions of native miscreants ; but this assumption is born of a willing imagination, and is not the result of study of mission work and knowledge of the character of native converts. No answer will be accepted by men who make the charges that professed converts to Christianity in China are mostly a nondescript company of hypocrites who have deceived the innocent missionaries, since these charges are made in reckless disregard to truth. There is a deep philosophy hidden in the apothegm concerning the man who is "convinced against his will!"

There is a class of men in the Far East, regretably large but growing less, that have a repertoire of bright and wicked "facts" concerning missionaries and their work, from which they draw in season and out of season to entertain their fellows, and they would be not a little put about by their limitations if this list of scandal were stricken out of their budget. It is not for the instruction of such men that there is reason for writing on this theme, but rather for the instruction of men of candid minds, who, in ignorance of the facts, may have unconsciously received into their blood the poison of these widely scattered and cunning falsehoods.

A serpent does not walk on legs, and a hypocrite soon reveals himself to men of fair intelligence by his sinuous motions. Missionaries are a body of men and women of good intelligence and of pure motives. Their purpose is to reproduce their lives in the lives of others. In China, as in other lands where Christianity is first introduced, missionaries find it necessary to cultivate the capacity of *sanctified suspicion*. Like the two forces by which the sun holds the planets in their places, the wise missionary keeps his power of attraction and repulsion in equilibrium, and thus draws to himself men whose lives revolve in true orbit. Mission work has had a slow development in China. The reason is that missionaries have thoroughly understood that the future success of their work depended upon the quality and not upon the quantity of their first converts. No especial obloquy attaches to a man among his fellows in China for making false professions to a foreigner for the sake of gain. This is a recognized method of getting on in life on a par with adulterating food-material and deranging weights and measures. "How can men get ahead in business without lying?" But to honestly accept the "foreign religion," to refuse longer to bow the knee before the family gods, and to take the prescribed part which tradition has fixed in the various forms of idolatrous worship, this is an offence against the living and the dead for which there is no forgiveness. In China, not the individual but the family is the unit. What right has a man or woman to break loose from the organism of which he or she forms a part? To thus break loose, at the outset of mission work, usually means rejection from the family body and ostracism from society. That so many tens of thousands have dared to make this supreme sacrifice for the sake of their faith in the Christian's God, ought to impress us with the power of Christian truth and with the strength of Christian purpose that can be awakened in the hearts of the Chinese, in spite of their hereditary sordidness and bondage to the things that are pleasant and seen.

This wholesale charge against the character of native Christians in China seems not only cruel but wicked when considered in the light of the heroic record now being made by large numbers of them as they meet persecution and death for their Christian profession. In the opening chapters of the present tragedy in China thousands of Christian families were driven from their homes in the fierce cold of winter, and their houses and belongings were burned before their eyes, and still they held steadfastly to that which they regarded of greater value than houses or belongings. A missionary from the midst of these depressing scenes writes: "Few have recanted their Christian faith." When foreigners and Christian converts were invested in Tientsin and in Peking by Boxers and Chinese soldiers, and were pressed almost to the point of despair by the obstinacy of the attack, the native Christians—scholars, students, and men of all stations in life—worked night and day, exposing themselves as freely as did the foreigners to shot and shell, building defences, digging trenches, bringing in the wounded, and holding themselves in readiness for any service that would contribute help. Not a few of the native Christians, without thought of reward, jeopardized their lives to bring intelligence from the beleaguered foreigners in Peking and to give information that proved of the highest value concerning the strength and positions of Chinese troops. The above are but a few of the recent facts that have extorted praise from even unwilling lips, and are in good evidence as to the character of the Christian converts in China.

There is danger of injustice when a Protestant missionary attempts to write concerning the character of the work of Roman Catholic missionaries. The representatives of the Catholic church must magnify the power and prerogatives of the Pope as the vicegerent of Christ in his sacred office. Bishops and priests take their commands from the Pope, and in harmony with the traditions of the church emphasize the sacred rites of worship committed to their hands and exalt their office as the dispensers of the grace of God. Devout Catholic missionaries seek the spiritual good of their native converts as truly as do their Protestant brethren. Roman Catholic literature in the Chinese language, in spite of its faults of emphasizing formalism in worship, presents the same great truths relating to man's redemption that are presented in Protestant Christian literature, and it urges the same ultimate motives for a righteous life. It is generally believed by Protestants in China that Roman Catholic missionaries are not sufficiently careful in testing the motives of applicants for membership in the church, and that the great body of native Christians are not instructed in the deeper spiritual meaning of Christian worship, that they enter the church regarding it too much in the light of a ship that is sure to carry them safely across the stormy waters of life, and not rather as an army of which they have been made members, and in which they must fight their way to spiritual victories and to the final goal in the life to come. The best guardians of the purity of the church, Protestant or Catholic, are fallible, and there is not lacking "baptized heathenism" in every branch of the church. (Happily Protestant missionaries in China are too busy in purging out this leaven of evil in their own work to give much time to criticising the evil in the work of Catholic missionaries.)

Among the Protestant churches, except in cases of serious persecution and manifest outrage, the missionaries decline to appear before officials in behalf of converts. Their uniform instruction to their converts is that they should suffer serious wrong before appealing for official redress. Official corruption is so general in China that such appeals usually miscarry and bring in their train more serious wrongs. In the experience of the writer a native Christian of excellent character was robbed by a neighbor, and when he made accusation before the official he was cruelly beaten, on the testimony of neighbors in league with the man who robbed him, that he was a wicked fellow who had attached himself falsely to the Christian church. Only foreign expostulation reversed this perverse decision. It is feared that the charge against the Roman Catholic church in China, that its officers interfere in behalf of its converts to help them in their litigations when such help should not be given, is not wholly without just foundation. Probably the evil, where it exists, can more often be traced to the hands of native priests than to their foreign superiors. Their Christian consciences are less developed, and their springs of action differ less widely from those of men outside the church. Why should they not use the prestige of their office—they can easily be imagined as asking—to strengthen the hands of the Christians under their care, and when trouble arises with enemies of the church, why should they make over-strict inquiries as to the question of right in the matter in dispute? It should be remembered, where these evils appear, that their scource is not the Catholic church, but the corrupt conditions of Chinese society and of judicial administration. Every Yamên is a den of hungry wolves, and every city and village has material out of which Boxers can be manufactured, who in peaceful times—since they cannot work—must hunt for openings where their wits will yield them an adequate living. When China reforms its judicial system, and a fair measure of justice is administered by her courts of law, the evils that are charged against the Roman Catholic church will disappear of themselves, or will be easily overcome by the officers of government. Then Protestant pastors and Catholic bishops and priests will confine themselves to their spiritual work of winning converts and edifying the church.

It is a serious wrong to throw dust in the eyes of the public at this time, and so prevent men from seeing the real issues of the present conflict in China. Missionaries are feared and hated not because of their religious teachings, but because they are thought to be political emissaries. Are they not the forerunners of that great movement of Western nations, inspired by the spirit of conquest, that if not resisted will result in the dismemberment of

China? The lesson for China of the war with Japan certainly was, *reform or perish as a nation.* The young Emperor learned this lesson, and with imperfect counsel set out on the line of reform; but his work was too precipitate, and there were too many Mandarins in high positions blinded to all thoughts of progress by their ignorance and conceit. These men, like the fabled toads that resolved to swell themselves to the utmost and stop the movement of the oncoming chariot, resolved in their inflated stupidity and self-appreciation to throw themselves in the way of the oncoming chariot of modern civilization; and, like the toads, their bursting skins are now the penalty of their folly, and the movement of the chariot is still onward!

What China needs most of all is men of wisdom, virtue, courage, patriotism, men who are true in word and deed, men who will sacrifice life rather than righteousness. How can such men be produced? Four thousand years of Confucian teachings have not developed them. "The fear of God is the beginning of wisdom," and it is also the source of the highest form of virtue, and courage, and patriotism. Missionaries are laboring in China—and with success—to produce just this type of men. No body of men among the Chinese so love and pity their country as do the native Christians. No body of men are so ready to make sacrifices for their country's good. They are the material out of which are to be produced the statesmen and reformers in the near future; and the very trials through which they are now passing will prove to have been a part of their discipline that shall fit them for their high responsibilities as leaders of their people.

Missionaries have gone forth to China not to please themselves, but to bring to that people the benefits of a Christian civilization, and their work is carried forward through the experience of hardships and privations. The need of such work has received peculiar emphasis from the savage outbreak of treachery and cruelty on the part of the rulers of China, themselves the highest representatives of Confucian civilization. There has come upon the missionaries and their native converts a fierce whirlwind of persecution, and the list of pure and noble lives that have been sacrificed is a long one. Is it too much to ask that intelligent men—men who owe more than they understand for what is best in themselves to their Christian environment—should strive to guard against the insidious operation of prejudice in their estimate of missionaries and native Christians in China, and to give to them that generous sympathy to which they are entitled for their fidelity to truth and for their patience and endurance in the utmost extremities of peril and distress?

Christian Literature.[*]

Written by request for the New York Ecumenical Conference of Missions, A.D. 1900.

REV. TIMOTHY RICHARD.

I WAS asked to write about Christian literature, its extent and value.

I would define Christian literature to be all that literature which best enables us to understand the will of the Father concerning us in all our relations to His universe.

I. *Its Extent.*

Were the papers of this Conference intended to teach the mass of Christian church-members who have not deeply studied the methods of foreign missions, I would feel constrained to illustrate at some length the necessity of a wider conception of the scope of Christian literature.

But to an audience of Christian leaders, like those in this Conference, I will only briefly refer to four points.

1. We should follow the example of the Christian church at the periods of its greatest vitality in the past. There were, in the days of the conversion of the Roman empire and also in the days of the conversion of Northern Europe, as well as in the days of the Reformation, diverse problems which the Christian church discussed and settled by its literature. There are world-wide problems of our day which we must settle by our writings; and no writings of apostolic fathers or of mediæval times can solve problems which were not in those days in sight.

2. Christian literature should compass the solution of as many of the problems of life as the non-Christian religions attempt to solve. Brahman, Buddhist, Confucian, Taoist, Mohammedan, and other less prominent religions collectively attempt, among other things, to explain the philosophy of the universe, the history of man, the providence of God, the laws of nature, and the laws of society. If Christian literature does not attempt to solve as many problems

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[*] To avert the imminent peril that threatened all mission work in China the writer got the approval of all the China missionaries he had opportunity of consulting at the New York Conference, and appealed to the Executive Committee of the Conference, some of the missionary Boards, and finally the American government in Washington early in May, but all in vain; and the Chinese missions have been wrecked. If we learn the lessons which God in His providence desires us to learn then this terrible calamity will not have been in vain even for us. T. R.

SHANGHAI, *October, 1900.*

as do the non-Christian religions, and does not give clearer solutions of these problems, their followers will assuredly cling to their old faiths.

3. Christian literature should be coextensive with the works of God.

In the text-book of the Christian religion we have an account of the creation of all things in the heavens above and in the earth beneath, with the command to multiply and subdue, so that man under God may have dominion over all things.

We had also an assurance from our Lord Jesus Christ Himself that the Holy Spirit would be given to guide us into all truth. Revelations of truth since John was in the isle of Patmos, are, therefore, likewise sacred and divine. Modes of action in the cosmic forces, the laws governing nature and the progress of the human race have been revealed to us in profusion during recent centuries, and have enabled us to vastly extend our dominion over the earth. To call this knowledge secular or profane is not Biblical. It is even a profanity and the basest ingratitude to God. We must therefore set forth in Christian literature all enlightening discoveries concerning the works of God.

4. The extent of Christian literature should also be commensurate with the needs of man.

It is a sad fact that, although the earth could support ten times the present population, millions of our fellow-men perish from slow starvation, not only in non-Christian countries, but also in Christian lands. Instead of devoting their energies to the removal of causes of suffering and crime, the greater part of our legislators are largely occupied in increasing armaments, intended to suppress revolt against present conditions. As literature was enlisted in the interest of the abolition of the slave trade in the past, the literature of the Christian church must, in our day, discuss measures for ameliorating the effect on our fellow-men of adverse economic conditions.

In all successful mission work, whether in barbarous or civilized countries, the Bible has had to be supplemented by other books. In order to capture the attention and regard of the best minds in non-Christian lands, we must offer to them the highest products of our best intellects. The sort of education which we give our own sons and daughters must be supplied to leaders of thought in the unenlightened nations. Nothing less than this is a sufficient extension of Christian literature.

II. *Its Value.*

Compute the difference between the national revenues of Christian countries and those of non-Christian countries, and you will find in that difference a measure of the superior value of Christian literature over the non-Christian.

Or, think of the chief factors of modern progress, material development, social and international institutions, education and religion, and they are summed to us in the value of our commerce. The aggregate commerce of the world to-day is eleven times as much as it was ninety years ago. The cause of this vast increase, when sought in history, is found to be inseparable from the spread of new ideas, which may be justly defined as a wider diffusion of Christian knowledge.

Our Emmanuel said, "What does it profit a man to gain the whole world and lose his own soul?" Those following Him have striven to save souls, esteeming them to be more precious than aught else in the whole world.

These same Christians daily pray, "Thy kingdom come." That kingdom is to consist of an assemblage of souls redeemed out of all nations and tongues and tribes. Who can estimate the value in the eyes of God of that vast throng of His first-born? Yet the salvation of the multitudes in each of the tribes and kindreds and tongues must be through saving knowledge, in whose conveyance Christian literature is the main agency. The preacher speaks with comparative infrequency and to comparatively few. When a nation is born in a day, the individuals of the nation must have been previously instructed by the printed page. In the process of conversion and reformation of whole nations from the earliest time till now, a chief and abiding influence has been through Christian literature, and its value in the process can scarcely be exaggerated.

III. *These Principles Applied to China.*

Alas! if one takes a catalogue of Christian literature, published in China, and sees how few of the important subjects of modern thought and life are dealt with, how meager the handling of these few, and how only *five per one thousand* of our missionaries are wholly devoted to literary work there, one cannot help blushing with very shame that the value of the press should be so far ignored. This is a much smaller proportion of literary men than was to be found among the apostles.

Few and imperfect as were the books first published in China, from the moment that the principles advocated in this paper were applied there. the results were surprising, and almost staggered us by their magnitude; for instead of having converts by the hundreds or by the thousands, we had *millions* who sincerely wished for the prosperity of the Christian church. The new ideas took root in the minds of the greatest thinkers of the land, both in the capital and in the provinces. Their disciples also adopted these new ideas with such rapidity that within three years an immense army of native propagators was formed. Those provinces which were friendly before, became far more friendly afterward. Several of the most bitter anti-foreign and anti-Christian provinces in the empire, such as Hunan, Hupeh, Szechuen, and Kiangsi became very friendly to foreigners and missionareis. Even the Emperor broke from the traditions of the Chinese government, which for more than a century had been anti-foreign and anti-Christian, and advocated reform on Christian lines. Before the time of the Emperor's pro-reform edicts, only twenty or thirty per cent. of the *literati* were pro-reform, but thereafter they increased to fifty or sixty per cent. pro-reform, and among the foreign advisers chosen by the reformers were Christian missionaries. But before these advisers had taken office, the anti-progressive party took violent hold of the reins of government, and checked these great reforms. This revealed to us a weakness in the organization of missions, and the necessity of having a political organization of international influence which should protect educational effort from disastrous hindrance.

To stop here with a mere academic discussion of Christian literature, without attempting to bring it to bear on practical problems, would be alien to the spirit of this Conference, which desires to make its deliberations of practical service in the redemption of man.

IV. *Three New Departures now Imperative.*

If this rediscovery of the great value of Christian literature in the work of missions be of such importance as I have endeavored to show, then we should pause awhile to consider its bearings on other modern movements which trend in the same direction.

We should consider the solidarity of the human race, and that whatever helps one nation helps others, and whatever injures one nation injures others, compelling us, even in our own interests, to look after the best interests of others. We should consider also the wonderful phrase, "*the parliament of man and the federation of the world.*" Without such federation all nations find immense difficulties, most of which might be removed if we had one central institution to deal with them.

Consider further what immense strides in this direction this great American nation has lately taken. She has undertaken the *white man's burden*, to lift up the Cubans and the Filipinos and has, last of all, interested herself in the "*open door*" policy in China. Are these not preparatory steps to reach the goal of one universal government for the world ? If so, why should not Christians who have been actively at work in all parts of the world for many centuries, and whose daily prayer for two millenniums has been "Thy Kingdom come," now attempt to bring about a reign of the Prince of Peace on earth? And what body can more suitably inaugurate such a scheme than an Ecumenical Conference like this?

The Parliament should include at least three sections:—

a. A Literary Department, whose duty it shall be to secure the most enlightening literature, and have it translated into all the leading languages of the world, suited to their respective stages of development.

b. An Educational Department, whose duty shall be to co-operate with the Literary Department, and with the various governments of the world, in getting these books taught in the educational institutions of each country and made available for study through public libraries.

c. A Political Department, whose duty shall be to keep before all nations the highest ideals of government, to take measures to translate these ideals into the laws and institutions of every country, and to secure liberty in all countries for everything that is good.

But as the organization of the Parliament of Man cannot be hastily perfected, it appears expedient that we should first appeal to all the missionary Boards to increase the number of those who produce and distribute Christian literature; and that we should appeal to our respective governments to unite in protecting from hostile attacks all those who have been led by our literature into a path of true progress. The drafts of these two documents we append below, not for the Conference to adopt, as it submits no resolutions, but for the consideration of those missionaries from China and elsewhere who may desire to co-operate.

Resolution in Regard to Christian Literature.

Whereas, a large percentage of the prophets and apostles devoted time to the creation of literature, which, in their day, acted powerfully upon the minds of their countrymen, and has to the present age influenced generation after generation of men, in all countries where such literature has been disseminated, and

Whereas, it has been shown that in different periods of the world's history, literature alone has, in a short space of time, effected changes in the thought of millions, and that the foreign missionary reaches the largest number when he transmits through native agencies, adapted to their race and country, the ideas which have inspired the most enlightened, and

Whereas, thinkers and leaders belonging to non-Christian nations have repeatedly expressed the wish to have the best books bearing upon the material, the social, and spiritual interests of men, and elucidating all laws whereby God governs the world, properly reproduced in their respective language, and

Whereas, the funds, now expended by the various societies, could be more economically and effectively utilized were a single society formed in each mission field, and consisting of the representatives of the various societies, to prepare literature for the benefit of all, therefore

Be it Resolved, That we respectfully ask each of the missionary societies in Europe and America to set apart far more men and women of ability to co-operate with missionaries of other societies in securing the most enlightening literature and in having it translated into the leading languages of the world.

THE WORK OF THE BOARDS AND THE MISSIONARIES CAN BE RENDERED EFFECTIVE IN CHINA, ONLY THROUGH INTERNATIONAL HELP FOR THE REFORMERS THERE.

I. *The Situation.*

The great expansion of the more enlightened nations, such as England, America, Russia, France, and Germany is very apparent.

The collapse of unenlightened governments in Europe, Asia, and Africa is equally manifest.

Through these changing conditions there arises danger of conflict among the enlightened nations concerning the occupation of the territories of the unenlightened. Consequently there is a continued increase in the enormous burden of armament, and wars of unprecedented magnitude are to be apprehended.

II. *Remedy.*

Let the enlightened nations agree to help the unenlightened by allowing national interest to yield to consideration of the universal good, in the same manner that local and provincial interests are today made to give way to national well-being.

Begin this course by uniting the leading nations in a representation to the Chinese government that they desire to uphold the integrity of its empire and to again give it a chance of adapting itself to modern requirements.

Let the enlightened nations unitedly cause China to understand that in her own best interest, and in that of other nations, it is imperatively necessary that her government shall henceforth not only cease from persecuting her native reformers, but shall give a hearty support to all true reform.

III. *Reasons for Supporting the Reformers.*

They are the leaders of one of the greatest movements of modern times, and are friendly to foreign nations.

They are prepared to rightly develop an empire containing one-fourth of the human race.

They wish to improve their country by the adoption of such public utilities, including intellectual and moral forces, for the regeneration of their country, as are common in the leading nations of the world.

They advocate the keeping down of standing armies by submitting all international problems to a supreme court of arbitration.

They are willing to abide by the law of reciprocity in trade and in all other relations.

IV. *Advantages.*

The immense advantage of adopting such a policy in regard to China is obvious.

The undersigned, therefore, respectfully lay this matter before the government of . . . . in the hope that immediate steps may be taken toward international agreement upon taking the side of the Reform Party in China that a world-wide calamity may be averted.

A New Missionary Proposition.

BY ROBERT E. LEWIS, M.A.

AT this time, when Christian work is so largely suspended in China, a new book bearing the title "*The Evangelization of the World in this Generation*," makes a startling impression upon the reader. Mr. John R. Mott, M.A., General Secretary of the World's Student Christian Federation, treats historically and practically a proposition which till now has waited for an adequate exposition.

The subject of the book in question is the *watchword* of the Student Movements of Britain and America, and has been of great power in enlisting the students of the universities of various lands in the foreign missionary enterprise. The fact that this watchward has gained a powerful hold upon the great educational seats in Christian lands, suggests that it should receive the respectful consideration of all thinking men.

In his chapter on "Definition," Mr. Mott says: "In such a consideration it is important that we clearly understand at the outset what is meant by the evangelization of the world in this generation. It means to give all men an adequate opportunity to know Jesus Christ as their Saviour and to become His real disciples." He makes it clear that he does not mean "the hasty or superficial preaching of the gospel." "The missionary must reckon with and surmount difficulties incident to language, age, grade of intelligence, heredity, and environment. If the enterprise of world evangelization calls for urgent and aggressive action, with equal emphasis it calls for perseverance and thoroughness." Mr. Mott does not ask for the Christianization of the world in this generation,—"If we may judge by history that would require centuries." "Men entertaining widely different opinions as to the second advent of Christ accept alike this view of world-wide evangelization," and therefore Mr. Mott may not be accused of playing into the hands of either the pre- or post-millenarians. Furthermore, this watchword "does not minimize, but rather emphasises the regular forms of missionary work" . . . as "educational, literary, medical, and evangelistic." The author believes that "the evangelization of the world in this generation should not be regarded as an end in itself;" after it is accomplished there will be the building of the church and the reaching out after the new generation.

What then is the specific end of such a daring proposition? "If the gospel is to be preached to all men, it obviously must be done while they are living. The evangelization of the world in this generation, therefore, means the preaching of the gospel to those now living. To those who are responsible for preaching the gospel it means in our life-time; to those to whom it may be preached it means in their life-time. The unevangelized, for whom we as Christians are responsible, live in this generation, and the Christians whose duty it is to present Christ to them live in this generation."

After reading the third chapter of this book, it cannot be said that Mr. Mott is dreaming. He has squarely met the difficulties on the mission field, such as the vast numbers of heathen, the opposition of Governments, the selfish treatment of Eastern by Western nations, the non-Christian example of many foreign residents in the East, "race pride and prejudice," "the tyranny of custom and opinion," caste, illiteracy of many who must be reached, linguistic and language problems, the strength of non-Christian religions, lack of conscience, etc. He confesses the shortcomings of many native Christians already gathered and the gulf which exists between the foreign missionary and the native, even under favorable conditions. Then he turns to the difficulties met with in the home church, such as the "misconceptions and skepticism among Christians at home regarding the necessity and obligation to evangelize the world," the fact that "very many Christians entertain the belief that Christianity is not the absolute religion," the "want of unity among different branches of the church at home," the lack of pastors with the missionary spirit, and other striking obstacles.

We cannot treat adequately a volume which raises and which answers so many questions of great moment to missions. In the fourth and fifth chapters Mr. Mott argues in favor of his proposition on the ground of the "achievements of the first generation of Christians" and "in view of some modern missionary achievements." In the sixth chapter he handles the "opportunities, facilities, and resources of the church," and in the seventh he presents the sober judgment of many prominent leaders of the church in various lands. Upon this we will pause for a moment.

Attention is called to the resolutions bearing on this subject passed by such great church councils or conferences as the General Conference of Protestant Missionaries in China, 1877; the Centenary Conference on Foreign Missions, London, 1888; the Lambeth Conference of Bishops, 1897; and he quotes the unanimously adopted address to the church prepared by the Ecumenical Conference on Missions in New York in 1900, which said: "We who live now and have this message must carry it to those who live now and are without it. It is the duty of each generation of Christians to make Jesus Christ known to their fellow-creatures. It is our duty through our own preachers and those forces and institutions which grow up where the gospel prevails, to attempt now the speedy evangelization of the whole world."

To show that his position is not an isolated one, and that many church leaders believe in the proposition which he advances, Mr. Mott cites the statements of the Archbishop of Canterbury, the Rev. Dr. MacKennal, President of the Free Church Council, Rev. Dr. George Robson, of Scotland, Rev. Drs. Josiah Strong, Joseph Angus, Joel Parker, the Earl of Shaftesbury, and the Bishop of Newcastle, as well as missionaries of experience and sense in Japan, India, Sandwich Islands, Africa, and other lands.

It is especially interesting to us to note some of the names of Christian leaders in China who believe the church should undertake such a stupendous work as Mr. Mott outlines: Rev. David Hill, English Wesleyan; Rev. Drs. Griffith John, London Mission; John Ross, U. P. Scotland, Manchuria; C. Douglass, English Presbyterian; J. H. Taylor, China Inland Mission; A. P. Parker, S. Methodist; Archdeacon Thomson, and Rev. James Jackson, of the Protestant Episcopal; Chauncey Goodrich, of the American Board; and many others.

In line with this policy we find such secretaries of great mission societies as Mr. Eugene Stock, of the Church Missionary

Society; Rev. Dr. Henry C. Mabie, of the American Baptist Board; Rev. Dr. Judson Smith, of the American Board; and Mr. Robert E. Speer, of the Presbyterian Board.

The object of Mr. Mott's book is not controversial, though it brings into the forum of missionary discussion a new and mighty question. Its purpose is to state the position of several thousands of university students, calm, thinking men, and to support that position by facts and opinions from history and from leaders of the churches in all parts of the world. In the words of Principal Moule, of Cambridge, the proposition seems "nobly true and reasonable," and it can be realized if Christendom with its wealth, its men, and its capacity for business, really engages in this supreme undertaking.

Are Missionaries in any Way Responsible for the Present Disturbances in China?

BY HAMPDEN C. DUBOSE, D.D., SOOCHOW.

THE question proposed by the Executive Committee of this Association* closes with the portentous words, "The present disturbances in China." And what is the result of these present disturbances? The refugee court at the old capital in the Far West and the refugee missionaries at the new metropolis in the Far East. The hordes of the Boxers scattered to the winds and the armies of the Allies gathered in the capital. The ships of China at anchor up the Yangtse while the navies of the world ride triumphantly in the China waters. The Manchus defying the civilized world while the "eight banners" are trailing in the dust. The government held together by noble viceroys and governors while the eighteen provinces are threatened with anarchy and dismemberment. This is the present state of affairs in the Middle Kingdom.

The question is asked, "Are missionaries *in any way* responsible?" If we consider the proportion the missionary body bears to the whole foreign population—about one-third of the Anglo-Saxons in China—we could scarcely throw the whole burden on our fellow-nationals and consider ourselves as entirely free from the "white man's burden" in Eastern Asia. Again, when the other foreigners are for the most part assembled at the maritime and riverine ports and the missionaries are scattered throughout the Imperial domains, it is right to presume that at least a portion of the responsibility must be laid upon their shoulders.

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*Read before the Shanghai Missionary Association in Union Church Hall, November 6th, 1900.

There are two high witnesses against the missionary who will be summoned to give evidence in court. The first is the former German Minister at Peking, Herr Von Brandt, who may be considered a representative leader in anti-missionary criticism. He is reported to have said, "A great if not the greatest part of the Chinese hatred of foreigners may be traced to the activity of Christian missions . . . If no changes are introduced into the practices of missions, then in ten years' time we shall be confronted anew by a crisis which will exceed the present crisis in extent and horror. . . It has been a piece of madness to expect from the Chinese people tolerance of Christian missions."

The second witness is *the misinformed Chinese near the centres of civilization.* We do not specify those inimical to Christianity, but the plain common-sense bulk of semi-thinking men. They say the present disturbances have not arisen at the ports where the merchants reside, but in the interior in close proximity with the missionary stations; *ergo* the church must be responsible.

Let us face the problem and as wise men give a just and true answer to these allegations.

The missionary body may be conveniently divided into four ranks: writers, teachers, doctors and preachers. As for the third class,—their work is so purely philanthropic, "opening the eyes of the blind" and causing the "lame man to leap as an hart," that the hundreds of thousands who have been healed look upon the physician as a personal benefactor, and we fail to trace any direct responsibility to them. Yet it must be remarked that the doctors are the most popular of missionaries, that their associates are counted by the thousands, and that many of the gentry who would consider their position compromised by visiting the preaching missionary, count it an honor to be known as the intimate friend of the practicing missionary, so, for aught we know, their influence is in the ascendency.

THE THREE LINES OF WORK.

As to the first class their position in reference to this crisis is well defined; "the pen is mightier than the sword." We do not include that section of the literary department which unfolds the doctrines of Christianity, but specially point to the books and periodicals that are devoted to civilization and government which are prepared or edited by missionaries. Leaving the masses to the care of the evangelist, their cry has been, "Reach the Upper Classes," "Influence the Mind of China." Up to this time this class of writers has received unstinted praise from the secular press and by commercial men been considered the leaders in the sacramental host. These have been the real founders of the reform party, the exponents of the new thought that permeates the nation, the promoters of a great scheme for westernizing the Orient. Writers on these lines have attempted to thrust upon the sluggish Asiatic hoary systems which have in Europe been the growth of centuries. Perhaps they have been tempted to picture the ideal; ideal rulers, and ideal laws, and ideal states, and ideal *elections*—for at this very hour as the sun is rising upon the Western hemisphere the American eagle is spreading its majestic wings o'er a calm and united people marching to the polls*—have been presented before the people, and all they had to do was to accept and prosper. It is a matter of fact that when reform was in the air and the barque coming in under full sail with the tide they exclaimed, "Behold what our books and magazines have done;" now when wind and wave is adverse, let not the *literati Sinenses* who spread Christian and political knowledge decline to accept their share in the responsibility!

The Educational department has also been specially aggressive, as is shown in its thorough organization, its triennial conventions, its monthly department in the RECORDER, its long list of publications, and the general activity everywhere manifested. It builds great scientific halls, and from the third floor of the brilliantly lighted quarters the student looks with disdain upon the native graduate—recently borne in an official chair, preceded by lictors carrying the quickly growing bamboo emblematic of "shooting genius"—who in a little dark room opposite is teaching a class of humming boys. It proposes to sweep away like cobwebs the educational system of millenniums, which in its initial stages Dr. Martin has styled "mental infanticide." It proposes to close a million little schools and establish a few great colleges and universities, with a system of graded and high schools as feeders. It says to the graduate, Your literary essay is only a flowery composition; to the distinguished master of arts, Your erudition is but a degree above the kindergarten; to the learned Hanlin, Enter our halls and learn the rudiments of knowledge; to the Senior Wrangler, Have you plucked the royal flower that blooms but once in three years in the Celestial Paradise? Lo! it is only a dandelion! It even dethrones the "throneless king" and says to Cathay's sage, Carry your musty old tomes down to the cellar. Taking this position, can it be said that missionary educators have had no part in initiating the present disturbances?

The fourth class, composed of ministers of the gospel and Christian workers, has literally gone to "the ends of the earth" in China; some requiring a journey of two or three months to reach their stations after landing at Shanghai. They are scattered throughout the empire, and daily come in contact with tens, yea, hundreds of thousands! The merchant is by treaty limitation kept at the thirty ports while the missionary has acquired the right of going to every city and town and village and hamlet in this country. We bring a religion whose outward form is preaching in contrast with bodily prostrations and lighted candles. We worship the one living God in opposition to the polytheism of heathenism. We point to the Redeemer's death as of more avail than the pilgrim's merit. We place the truth as standing over against superstition and error. We boldly declare that ours is The Way, and nought else leads to heaven.

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* The day of the Presidential Election in the U. S. A.

Moreover, men consider us accredited agents of the home governments. Hundreds of times has the question been asked me, What salary does the Emperor of America pay you? We are the forerunners of commerce and constantly give official information as to agriculture, manufactures and trade. In the first instance the missionary discovers the gold and silver, iron and coal, copper and marble. When the representative of the Western syndicate arrives he is entertained in the missionary's home, there finds out the local geography and obtains suggestions as to where it is best to prospect. That seems very much as if we were a part of the great civilization of Europe, and so in the estimation of the masses we occupy the place of intermediaries between Western nations and the partition of China. Next comes

THE ROMAN HIERARCHY

with its political exterior. The power recently conferred upon the priesthood makes them "thrones and dominions and principalities and powers." Their rank is graded with Prefect and Taotai and Governor and Viceroy. The Protestant missionary takes his seat by the humblest coolie and instructs him in the way of salvation. Not so the Catholic priest. He is far more removed. He has his secretary and clerk and something of the paraphernalia of the Yamên. The native priest is far more inaccessible than the foreign, so the people say. The disciple comes before the spiritual father on bended knee, and when he deals with religion, around his person is cast just a little of the halo that pertains to the august presence of an earthly potentate. He holds his court and decides lawsuits without the expense of native litigation. He imposes fines upon his converts if he judges them to have committed wrong. Thus in this church there is a court of monks: first, which sits in secret; and second from which there is no appeal. Is it not plain both to the Chinese official and people that here is an *imperium in imperio?* Are they to be blamed for making a distinction between the *chiao* and the *ming*, the disciple and the subject?

THE BIBLICAL IDEA.

The Chinese who are acquainted with the Bible can also point to the words of the great Master in Israel, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." "Ye shall hear of wars and rumors of wars: see that ye be not troubled, for all these things must come to pass." What caused the riot of the great "silversmith guild" in Ephesus? Was it not the preaching of the apostle to the Gentiles? In Thessalonica did they not speak of the first preachers of the gospel as "These that have turned the world upside down?" What, say they, is the meaning of the prophetic words, "I will overturn, overturn, overturn it and it shall be no more, until He come whose right it is; and I will give it to him." Surely the very commission of the missionary points to disturbances past, present, and future among the nations of the world.

Having fully discussed the ways in which missionary lines may have been connected with reform, the misinterpretation that may have been placed upon our methods of work and how Protestant light may have been dimmed by the mists of Rome, we now begin our

APOLOGY.

The great scholars from the West, at the close of the Japanese war, saw their opportunity. "Rescue China," was their clarion note. The lessons that came from the conflict between the mighty empire in Eastern Asia and the little Sunrise Kingdom—a struggle between masses and civilization—were a mighty lever in the hands of the Society for the Diffusion of Christian Knowledge and they seized the opportunity to awaken the thinking men of China to the helplessness of the national situation and to demonstrate that unless China brought herself into accord in some degree with the civilization of the West that she would be first partitioned and then wholly devoured. The cry met with a ready response from the gentry; for the first time since the day of Yao and Shun they confessed their ignorance and studied the great question of political science. How can a weak nation become strong? Their followers became a great company and the names of distinguished missionary leaders were heralded through the land. We are not discussing whether the reformation of Asiatic governments is the truest domain for the messenger of the churches, but simply state the fact that the preachers of the new civilization had immense audiences who listened attentively and cheered lustily.

Then what for the educators? They did not seize children and compel them to study arithmetic and geography. They sat still, charged for tuition, and the streams flowed towards them. There were constant entreaties to establish schools of learning. I speak from experience. For two years I was constantly urged by the best people in Soochow to engage in teaching. As a father—an official of prominence—said to me, "I want my sons to study Western science. You have been here nearly thirty years: we know you: I wish to entrust my sons to you." This implicit confidence was certainly touching.

When my brethren of the American Methodist Mission proposed to further their wishes by establishing a college of high grade, the response was most hearty. The late literary chancellor of Hunan, the lamented Kiang Piao, headed the movement. The governor, by the counsel of our Consul-General, Mr. Goodnow, gave last winter seven acres of ground. Subscriptions of $500, $1,000 and $1,500 came flowing in. The superintendent of the Cotton Mills gave $6,100 in May, and a young man at Changsuh subscribed $7,100. On one day $1,015 was paid in advance for tuition in a college that had not been built. What are missions to do when these calls come to them? Is it not something if those who are to influence the nation in the future are educated by the Christian scholars? The question has been, Shall the church turn a deaf ear to the earnest calls to teach? We are not now discussing what place education should have in missionary work, but simply to state that the Chinese loudly call upon missionaries to open Christian schools where the Bible may be taught side by side with science. Where then is the responsibility of the educators for the present state of affairs?

And have not our fellow-workers (on different lines), the Catholics in Shansi and Chihli, been a suffering church? In some places bands of converts have barricaded their places of worship and defended their lives and families, while in other sections thousands have perished by the sword. The gallant defence of the Pei-tang cathedral under Bishop Favier during a siege of two months, amidst untold hardships, will go down to history as one of heroic endurance and undaunted courage. While the foreign priests, in groups of two or three, or of ten or eleven, have been put to death, civilians who have lost so little should be the last to raise the voice of criticism, —and few there are in China who do not feel the common brotherhood—against this noble band of heroes who have endured so much for the sake of religion. Let the world honor the names of the devoted dead, men who stood side by side with their slaughtered converts and with the chivalry of Christian knighthood made theirs one common cause.

But where stand the

PROTESTANT PREACHERS OF THE CROSS

in regard to this national upheaval? Are the people embittered against them? Are they rejoiced that they have been driven from their stations? The very opposite is true, and were the three thousand to return at once to their work, it would be hailed by the millions as an auspicious omen. They are known by their peaceable fruits of righteousness all throughout this land. The largest of the missions—nearly one-third of the whole body—asks nothing from the Consuls or officials. Instead of depending on the gunboat, it takes hundreds of missionaries six weeks, or two months' travel to reach a gunboat. Is it true, as affirmed by Alexander Michie and Sydney Brooks, that "the ordinary foreigner is tolerated, but the missionary is hated?" Why then after an absence are they so kindly greeted as they walk the streets of their adopted cities? Because they boldly and fearlessly in the chapels declaim against idolatry the people believe they are true men. Why is it that the daily congregation increases as the years roll on? Why do visitors crowd the missionaries' parlor? Why do the women for decades continue to come to the home of the foreigner in an interor city? Because the preachers are iconoclasts it is not to be asserted that they do not have the love and esteem of the people. They know how to be neighbourly and courteous, sympathetic and kind, and thus win the hearts of those with whom they come in contact.

Protestant missionaries have rejected the proffered privileges that were accorded the Romanists; when seeing the high mandarins on business they are particular to take the lower seat; for this the officials like to have dealings with them. Here and there are men who are troublesome to deal with, but the exception proves the rule, and an early recall shows what class of men the societies desire to keep in the field. Because the executioner's knife in the official's hands severs his head from the body it is no proof that thousands of the natives do not mourn his death. As we cross the Garden Bridge a tall shaft of marble, guarded by the British lion and with hundreds of flowers of richest hue in the background, attracts the traveller's attention. Was that to record the death of a missionary? Nay, the young and gallant Margary was slain, and by his death important concessions were gained for China. So the lives recently laid down will bring untold benefits to this poor people. It has been repeatedly proved that the outbreaks were anti-foreign and not anti-missionary and that the two nations that furnish the missionaries—England and the United States—are the ones praised by the Chinese, while others who send no missionaries are thoroughly detested.

Missions are the great conservators of civilization. On the one hand, is the pagan with his prejudice; on the other, the navy and the hong. The missionary stands as the great intermediary; he softens the feelings of the native population, prepares the road for the merchant, and saves the man-of-war from belching forth the missiles of death. If missionaries are so bad let them sell out their property and return to their native lands; let the exodus be as complete as that from Egypt, and in ten years the nations will expend more in the munitions of war than they would have done in maintaining the churches. Christianity brings her ships laden with precious spices—the highest virtues of heaven—which are not stored in godowns but in the hearts and lives of the people, and the sweet fragrance fills all the land. Where the church of Christ is planted, there and there only will the people learn equity and have peace to flow as a river.

The clinching argument to the non-responsibility of missionaries for the present disturbances is to briefly point out

THE CAUSES WHICH LED TO THIS CRISIS.

If there are ten causes it is unphilosophical to point to one and assign to it the entire blame. Look at foreign trade during the Victorian era. What are the wares brought to these shores by the merchant? Does he seek only to help a poor heathen people? Alas! poison is sold in great chests and the Westerner rejoices in seeing the poverty and suffering, ruin and degradation his hand has wrought. In health or wealth opium touches one hundred millions of the Chinese. For this the Chinese hate the foreigner with an intense hatred. Recently the "Opinions of One Hundred Physicians on the Use of Opium" was translated, and several of the silk merchants in Nan-tsin proposed to issue it in editions of ten thousand and scatter it through the empire. When the book was brought before the Executive Committee the prefaces were found most denunciatory of England, describing side by side in all their horrors the slave-trade of the 18th century and the opium traffic of the 19th. For two hours I reasoned with a high official, the representative of the Nan-tsin millionaires, showing that the case was put too strongly. "Are not these facts true," he said? Let all men know that one of the prominent causes of the present disturbances is OPIUM.

Then look at the steady progress of foreigners for the last sixty years. The Chinese beholding this could say as the Jews: "The Romans will come and take away both our place and nation." Foreign goods and mills were displacing whole classes of native fabrics. Steam was disorganizing the old methods of travel and in a hundred ways economic conditions were being interfered with.

The riots started on the line of the new trunk railway. The sacred soil of China, the inheritance of ages, as they looked at it, was being trodden under the feet of foreign despots. Dr. T. P. Crawford—soon with his venerable wife to celebrate the golden wedding in China—in lecturing on the Caucasian, Mongolian, and Negro races at Wei-hai-wei wittily said: "The negro steals chickens, but he does not steal ports and harbors." By the active exertions of the Peking ministers the great mineral wealth of the land was rapidly passing into the hands of European syndicates. What was to save the nation from being swallowed up by the insatiable greed of the "red-haired race?" was the question the Celestial asked.

Then the Emperor, wise and noble, stepped forth as the leader of the Reformers. The government, hoary with its sacred associations, was to be taken to pieces and a new administration was to be inaugurated. The eunuchs of the palace, a horde of trifling villains, had the manipulation of the vast officialdom, and they perceived that their power was speedily to wane. The hundred thousand military mandarins were to be ousted, like the Daimios in Japan; and they said: "To dig we cannot, and to beg we are ashamed." But the most tender point touched by Imperial reform was finance. A great national bank was to pay official salaries, and there was to be an

HONEST GOVERNMENT.

The taxes in China are from ten to twenty times as high as those in the United States, and form a revenue which would support ten ordinary governments. This gives an immense field for official peculation. A net gain of Taels 10,000 per annum, above all expenses, satisfies the ordinary Shanghai merchant, and the man who can retire, after twenty years' successful labor, with Taels 200,000, is considered fortunate. What shall we think of the Shanghai Taotai who, it is said, pays Taels 300,000 for his post and is able, from the income of the likin stations and local customs, to carry away, after four years, from Taels 500,000 to Taels 1,000,000 to enable him to obtain a higher office which will supply higher emoluments? The Chinese ethical literature speaks of office as we speak of heaven, as the object of the highest hopes and aspirations; Kwang Hsü attempted the abolition of the mandarin heaven and failed. Here was the great cause of the revolution of 1898.

Then his educational edicts were most drastic—in a day to abolish the Chinese classics and substitute the curriculum of the West. The Imperial decree, turning all the minor temples throughout the land into English schools, caused the idols to hasten from their shrines and show their shame-covered faces only to the rats in the garrets. The masses of the people were not prepared for this sudden emancipation, and the *coup d'état* of the reactionaries was successfully accomplished. Here was the time for the foreign governments to save the Emperor and to save China, but they were idle spectators; and while the Ministers sat by the fireside the Legation ladies were admitted to audience in the presence of the usurping Empress. The battle was fought two years ago, and the present anarchy and bloodshed is simply the result of the victory then won by Manchu conservatism. Repeatedly have I preached in the great congregation the potent words—doubly affirmed—of the great teacher in Israel, "And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand." The recent events are but the fulfillment of prophesy.

THE ENGLISH, FRENCH, AND AMERICAN REVOLUTIONS.

We are not to consider that "some strange thing has happened unto us." It is the dictum of history that great national changes are preceded by civil wars. Refer for examples to the English, French, and American revolutions. Take Charles I., styled the "Sultan of Turkey," who was on the throne of England. Convening Parliament and dissolving Parliament at will and allowing no Parliament to be held for eleven years, forbidding the peasantry to come to the metropolis, granting monopolies to companies in defiance of the law, encouraging the "Star Chamber" to dispense with the jury, make arrests on mere rumor, apply torture and inflict penalties, inculcating celibacy of the clergy, auricular confession, prayers for the dead and the doctrine of purgatory and commanding Scotland to receive a liturgy. The leaders of the nation opposed his ruinous policy, and John Hampden, by his resistance to the payment of ship-money gained for his name the lustre which it has never since lost; but it was not till Cromwell with his invincible Ironsides in many a conflict led the van, singing psalms, and at Marston Moor charged the Prince's army with such invincible force that they were swept off the field, "God making them," he said, "as stubble to our swords," that royalism was crushed and constitutional liberty established in England.

A century and a half later, cross the channel and there was Lafayette, fresh from the American war, wined and dined, and telling with matchless eloquence of Jefferson's Declaration of Independence, which was soon followed in France by the "Declaration of the Rights of Man." Then began the struggle between the monarch with two generations of Bourbon tradition behind him, and the *States-General.* Through the country there was a general feeling of misery, oppression, and wrong, crowds of desperate country people pressed into Paris; the government on the verge of bankruptcy; there was a yawning deficit in current debts of the crown; the Queen tried the eastern plan of recruiting a fallen fortune—if money is lacking take to style; the King closed the hall against the representatives and dealt in a narrow and hostile way with his statesmen; on the 14th of July the Bastile fell; then followed the Jacobins and the guillotine.

Forty years ago, cross the Atlantic to "the land of the free and the home of the brave." The wildest excitement prevailed. The president elect declared "the country could not stand half free and half slave." In the south the two or three hundred thousand Africans, under, as a general rule, a kind and humane treatment, became a great people of 4,000,000. The voice sounded aloud, "If these be suddenly freed the south will become San Domingo," and acting under their interpretation of the Constitution they withdrew from the Union. The north cried "E Pluribus Unum." The clash of arms was heard, and under noble leadership for two years victory for the most part was perched upon the southern banners, and it was not till a grand army of a million and a half was put into the field that her fortunes waned. Then after the sword was sheathed came the canker-worm in the form of negro domination, and it was not till 76, the *centennial era*, that the States became a united and happy people and the star-spangled banner was equally the glory of north and south,

But to find an exact counterpart look in 1868 at the

REVOLUTION IN JAPAN.

The leader in this revolution, according to the line of argument of modern critics, was Commodore Perry. The disturbances began with the entrance of foreigners and the trouble arose from the complications between the ruling power in the hands of the Tycoon and the actual power in the hands of the Mikado, leading the foreign ministers to demand that treaties be signed by the Mikado. The Tycoon in 1864 attempted to close the port of Yokohama for the reason "that such a plan had been found after long deliberation the only one calculated to calm down the national feelings." The Prince of Tosa led the liberal party, while the Reactionaries used an expression familiar in China and said, "Why are we not led out in battle array to sweep foreigners into the sea?" In 1867 hostile troops from the provinces poured into Kioto; the palace was guarded by the Satsuma, Tosa, and other clans. There was heavy fighting at Osaka and other places.

Sir Harry Parkes urged, "That they should attach the penalty of an ignominious death on all Samurai who committed murderous attacks on foreigners instead of an honorable death by disembowelment." Quickly the feudal system was overthrown and the Mikado seated on his throne in 1868. Were the disturbances in Japan ever put to the account of the missionaries? No, because they at that time numbered only about a dozen. Why do the enemies of the cross charge the present disturbances to us? Simply because we are "a great host like the host of God."

This argument can be embraced in a nutshell. There was a mighty woman in this land who had reigned for forty years and who rolled power as a sweet morsel under her tongue. Gifted, talented, crafty, unscrupulous, like Athaliah of old, she did not fear "to arise and destroy all the seed royal." If the views of the common people are to be considered true, her moral character was pollution and shame. With a strong hand she imprisoned the Emperor, put to death his wives, seized the government, beheaded the Reformers and put the statesmen under the cutting-knife. She is the Sanguinary 慈禧 Tsi-shi, "Compassionate Blessing!" When the brave young Reformer T'an Sze-t'ung 譚嗣同, the son of a great governor, was executed, he turned around and cried, "We die, but our cause lives." Clothed in emboidered robes of State, her tiara encircled with pearls and flashing with diamonds, she sits upon the dragon throne, but her hands are dyed red with the blood of saints. When the scroll of history is unrolled, few names will be held in greater execration than that of Sanguinary Tsi Shi.

An Argument Against Indemnity.

BY MR. A. GOOLD.

"CHRIST also suffered for us, leaving us an example that we should follow His steps." It behoves us to find out what that example is, and then to act in accordance with it. We find from the context of the above Scripture that Christ when He suffered, bore it patiently. He did not resist evil, but endured it, committing His cause to Him that judgeth righteously. He had both the right and the power to resist, but He used neither. And this was in accordance with His teachings, as, for instance, the Sermon on the Mount. And did not His apostles walk in His steps? We have no instance of Paul, who was pre-eminent in his sufferings and persecutions on behalf of Christ, ever seeking for redress. And so with Peter, whose First Epistle is so full of exhortation and instruction to persecuted saints that not only should they take it patiently, but they should even rejoice and count themselves happy because they were made partakers of Christ's sufferings.

Can we imagine that the apostle contemplated any of these believers seeking for redress? Such a thought seems to be entirely foreign to both the teaching and the spirit of the New Testament. The blessedness of suffering loss for the name of Christ is constantly brought before us, and many there were who took joyfully the spoiling of their goods. It was all for His name's sake, and they had the joy of having fellowship with Him in suffering. And shall we not lose, in great measure, this blessedness and this joy if we accept any indemnity from the Chinese? Let us not anticipate the day of reward and compensation, because it is given unto us not only to suffer for Christ, but also to reign with Him in glory.

I think it would be wrong to ask for an indemnity for the following reasons:—

1st. The almost impossibility of getting at the guilty persons and compelling them to pay for these outrages. Whether the indemnity is paid in the first instance by the government or by the local officials, it is certain that in the end many guiltless persons will have to contribute towards it.

2nd. The hindrance that it will cause to the gospel in all places where redress is demanded and given. We know of one instance where the local feeling against the missionary was very much embittered, because the gentry had been compelled to give compensation for losses incurred during a riot.

3rd. Because the seeking for, and taking of, an indemnity will be a great stumbling-block to many of the Christians and also to many outside the church who are acquainted with the teachings of Christianity. There are not a few intelligent men who know the doctrines of Christ theoretically, who need to see them exemplified in us. I ask, would not a heathen Chinese, after the reading of the New Testament. lay down the book with this thought that Christ taught His disciples, both by precept and example, to endure persecutions, losses, and afflictions for His name's sake without any hope of present redress or reward? Missionaries in China belong to various countries, but first of all we belong to Christ, and more than that we are here in China as His ministers and as His representatives. Shall we not give to the Chinese a misconception of our Master if we demand from them an indemnity for our losses at the present time? Will it not cause them to blaspheme His holy name and all who bear it? Surely this should weigh with us. The pecuniary loss is a small matter, for God is able to give us much more than this, but the hindrance to the work will be very real, and, I fear, of long continuance.

As to the riots being anti-foreign rather than anti-Christian, that is quite beside the question. The persecution and losses endured by our fellow-workers and ourselves, have been endured for the sake of Christ and His gospel. Were it not for Him neither they or we would have come to this land. We have been sent here by Him, and in the prosecution of His work here we have met with these things, and no man may dare to rob us of our joy and reward for suffering in His behalf.

The Insignificant Missionary.

JUST exactly what are we to think of the misionary in a heathen country like China?

We are in the habit of hearing much from his critics, from the travellers and merchants, who declare that they can find no evidence of his influence, that he is a narrow-minded bigot, a half-educated foreigner, who is engaged in the quixotic enterprise of trying to convert Buddhists and Confucianists who have more culture and sense than he has; and that he only succeeds in gathering around him a few "rice Christians" whom he buys with his money, the lowest of their class, and that it is absurd to imagine that he can have any effect on the ancient civilization.

But now here comes a great uprising, a fanatical and political outbreak, and presto! the voice changes. The cause of all this terrible war that has affrighted Christendom is—this same insignificant missionary. It is not, they say, the *concessionnaires*, with their railroads, digging up the bones of the ancestors; nor is it the seizure of Kiao-chau and Wei-hai-wei; nor is it any opium importation under protest, or other insulting aggressions on the Chinese; it is all the missionary. This missionary, one to two hundred thousand people, is translating a foreign Bible and foreign text-books, preaching and proselyting, building schools and hospitals with foreign money, teaching foreign languages, foreign science, foreign medicine, foreign religion, and with all his foreign notions stirring up such a terrible hostility in the entire Chinese mind that this ubiquitous and iniquitous missionary who goes everywhere and does everything bad, ought to be expelled or shut up in the treaty ports, so that the innocent merchant and the peaceful envoys and the harmless *concessionnaire* might be left to sell their wares and build their railroads and telegraphs and lease ports for ninety-nine years without disturbance.

But if these two thousand missionaries have stirred up all this row, what a mighty body of men they must be! What a tremendous influence they must be exerting in these teeming millions! Verily, the pen is mightier than the sword or the gunboat. Never again let us hear—till this war is over—about the insignificance of the missionary.—*The Independent.*

Educational Department.

Rev. E. T. Williams, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

Science for the Chinese.

BY PROF. E. R. LYMAN.

IN telling how any given piece of work should be done there is at least one distinct advantage in never having tried to carry out your own plan; it conduces to the symmetry of the plan. For even the most perfect plans have a way of requiring to be modified in the carrying out. It is this thought that encourages me to air my opinions as to how science should be taught to the Chinese.

In trying to solve a rather difficult educational problem of my own, it has been my privilege to visit most of the schools of college rank in China. If my opinions derived therefrom do no more than excite opposition that in itself will be a distinct good; for cut off as we are in China from the progressive world of education we are in danger of falling into stereotyped ways of doing things.

It will be convenient to consider the subject under the heads of Elementary, Secondary, and Applied Science. By secondary science is meant such as is being given by the average Chinese college; for it corresponds very closely to the work of our secondary or high schools at home. Elementary science is all that taught in schools of lower grade than the colleges. The third order of science, according to the above classification, is as yet almost hypothetical so far as China is concerned. The Imperial Schools of Mining, Engineering, and Medicine at Tientsin were making a beginning in this work. Otherwise with perhaps the exception of some little done in connection with mission hospitals, this sort of work does not exist in China.

In the teaching of all science there are at least two objects :—to *impart knowledge* and to *train the mind.* Neither of these objects can be carried out independently of the other, but the character of the work as a whole will depend upon which of these objects is emphasized.

Within the last few years the teaching of science in America has undergone a great change. Heretofore it has been the first of the above objects which has been emphasized. Science has been taught in schools and colleges to give the students certain information which it was considered necessary that everyone should have. It was not supposed that science possessed the same disciplinary value as the study of language and mathematics. Just as the study of history was largely the memorizing of chronological facts, so science was the memorizing of scientific facts. Of course it was not science at all but only knowledge about science.

Now all this is being changed. Science is everywhere being taught inductively, and it is considered to be of more importance that the student should be taught how to reason than that he should accumulate a large store of facts which he does not understand well enough to put to any actual use. This method can very easily be abused, but I think there are few educators now who will deny that it is fundamentally sound.

Is this method applicable to China? Let us see how it will apply to elementary science. The Chinese student, upon being introduced to Western learning, is brought face to face with a whole new world of facts and ideas. A large part of the most aggressive and most prominent part of our civilization is the direct result of our attainments in science during the last century. The boy in Western countries is brought up in the atmosphere of all this and accumulates a great store of knowledge which the teacher can use as capital when the boy enters school.

With the Chinese boy all is different. His environment has been barely tinged by Western civilization, and the teacher finds it next to impossible to speak to him "in terms of experience." So far as our science is concerned he has little or no experience. It would seem, then, that the object of teaching elementary science to Chinese should be to supply this experience. It should be what the Chinese call it, 入門的, "enter the door" science. It should open the door for them to an understanding of some of the most obvious things and ideas of our world. To do this, even inadequately, will require more than the usual time allowed for elementary science. Hence I should say that at present there is no place in China for inductive *elementary* science. When the Chinese has by meeting the knowledge of the outside world first been led to *think*, then it will be time enough to teach him to reason.

This time has arrived, I should say, when the student enters college. The student enters college with the intention of remaining several years. Hence there is time for moulding him and forming his habits of thought. He has already had his interest aroused in things Western, and so far as facts are concerned he can inform himself further by reading. The college should do vastly more for him than merely add to his fund of information. It should teach him to reason accurately from cause to effect. In the study of history, for instance, he should be led to see that in the history of nations, certain causes have always led to definite results. That he should not be able to name the kings of England is of small importance if he understands how the events of English history have contributed to the growth of the spirit of independence and to the ability to use that independence.

What the Chinese student needs above all else in his study is the *scientific method of study*. He needs no cultivation of his memory. This is an "acquired characteristic," inherited from generations of memorizing ancestors. What he does need is the ability to deduce correct conclusions from new facts as he meets them. The whole effect of the Chinese system of education is to incline him to refer to precedent to determine a course of action whenever he meets a new situation. It is pretty generally admitted, I think, that the great fault of the Chinese is their lack of moral and mental back-bone and of the power of initiative. What is at the root of these qualities? Is it not mainly the *consciousness of power?* When men hesitate is it not because they are not sure of themselves? On the whole the better trained a man's mind the more confidence he will have in its decisions. Whether a man is to be a minister, a lawyer, an engineer, or what not, it is this same mental self-reliance which will enable him to meet any difficulty with composure. This should be our aim then:—to develop a spirit of intellectual independence and self-reliance. For this end there is no better means than the teaching of science,—*if it is properly taught*. Hence I would plead for a more general introduction of the inductive method of science-teaching in the colleges of this country.

It will help to an understanding of this method to compare the old with the new in one or two cases. In the subject of chemistry, for instance, the object heretofore has been to familiarize the student with some of the most common facts of the science, such as the nature of burning, the composition and preparation of some of the most common substances, as water, gunpowder, the metals, salt, etc., etc. The student learns to talk glibly of molecules and atoms and to use formulæ and equations with considerable skill; also to do simple analysis by empirical methods; all of which is purely memory-work, given with the idea of making the student familiar with the whole general subject of chemistry.

How has all this been changed? Now-a-days the student is not launched at once into definitions of molecules and atoms, which are mere abstractions to him, but is carefully conducted over the road which chemists have followed in arriving at their present faith in the existence of the hypothetical molecules and atoms. The path which chemists have found only after long and patient search is all made plain to the student. After he has been led to determine a few molecular and atomic weights from analytical data and to derive formulæ for himself, these expressions mean something to him, and *he has learned the method of reasoning*, which has led to all of our progress in science. It will be objected,—how can the student with his limited time go through all this and still get a knowledge of the common facts of the science? The answer is:—omit the greater amount of the facts which we have come to consider as necessary. Take typical facts and treat them thoroughly. In chemistry, for instance, the analysis, which is often little more than playing with test-tubes, might very well be omitted and the time devoted to a few quantitative experiments, which will give the student some idea of how a chemical fact is determined. Instead of giving the student a law to memorize, give him the required data and guide him to the discovery of the law. If he does this in a very few cases he will obtain a conception of, and respect for, law, that he could not get in committing to memory every known law of nature. The aggregate of scientific knowledge has become so great that we are lost if we try to gain more than a knowledge of the general principles of each science. If in our teaching we restrict ourselves to those facts which are necessary to the proper understanding of these general principles and make our main object mental discipline, we may be sure that the student can make for himself such additions to his fund of information as he may wish or need,

As in chemistry so in the other sciences. If it is physics, why not omit those facts which are of use only to the engineer or electrician? If the student gets a clear conception of the general laws of mechanics, hydraulics, heat, and electricity, and of the unity of it all, through the Law of the Conservation of Energy, it will be of more value to him than if he spends his time puzzling over the details of an electric-machine, a dynamo, or a thermo-pyle. Similarly in physiology or botany. Of what educational or practical value can it be to anyone but the physician or the botanist to be able to name all the parts in the anatomy of an animal or a plant? If from his study of biology the student gets a clear idea of some of the fundamental processes of life, this will enable him to understand the principles of hygiene and to read understandingly about any subject of general biological interest. You may insist upon his knowing the name of every bone in the body and of every part of a flower, and within a fortnight after his final examination he will have forgotten it all and indeed be the better off for having relieved his mind of useless lumber.

In the teaching of science inductively much depends upon the teacher. Hence details for teaching any particular subject are superfluous. It is the general principle which I would insist upon:—that the volume of facts in our science teaching be largely curtailed and the time gained devoted to a more thorough and philosophic study of typical facts.

There is still another good influence which this method of study would have upon the Chinese student. The Chinese who has attended a Western school knows so much compared with the great majority of his fellows who have not been so fortunate; that it is not uncommon for him to be insufferably conceited. He imagines he has acquired the bulk of Western science. Is it any wonder that Chinese scholars despise Western learning which can be so easily mastered? "A little knowledge is a dangerous thing." The inductive study of science cultivates modesty. If the student learns that it requires several years to acquire the method of science, to say nothing of any particular science itself, he is a much more hopeful subject. If he has acquired mental power while at school, rather than showy facts, he is in little danger of going to pieces on the rock of personal conceit.

In the School of Applied Science the question of knowledge of facts becomes of more importance than in the secondary school. The professional school is to educate specialists who expect to devote their time to one branch of science. The students are supposed to have had the training in the scientific method and to possess a general knowledge of science as a whole, and now wish to prepare themselves for physicians, engineers, mining experts, etc. Hence each man must know the detailed facts of his specialty as well as its general laws. As for the methods of giving such instruction it is as yet hardly a practical question for China. It seems to me that for a good while to come, those Chinese who wish this sort of special training must get it through a foreign language and in the foreign way. The time will undoubtedly come, as it has already come to Japan, when such training can be given in the language of the country. But for a long time to come, China cannot have the books of the specialist; hence if she wishes to avail herself of the services of scientific experts in developing her natural resources, she must employ foreigners or give her own sons foreign training. If it is found inexpedient to train specialists in England and America without a reading knowledge of French or German or both, it is clearly out of the question to limit the Chinese special student to his own scientifically barren language.

To summarize, then, I should say that the object of teaching science in elementary schools for Chinese should be largely to familiarize the students with the most common facts of our science; to

give them rational explanations of natural phenomena to repl
their superstitious ideas.

In the secondary schools or colleges the controlling idea should be discipline. The student should get some conception of the method of reasoning from a basis of experimental fact, which method has led to our present scientific attainments. He should acquire that scientific habit of mind which should enable him to act wisely in whatever position in life he may be placed. If the college does this for him it will have done far more than if it only makes a walking encyclopedia of him.

Inductive science is not universal as yet, even in America, for it is only the development of the last few years. If, however, proof were needed that the method is applicable to China, it would be sufficient if you could have seen the good results obtained through this method by Mr. Tewksbury at the North China College, Tungcho. This good beginning has fallen a victim to the Boxer troubles, but may we not hope that when the smoke and foul odors of this whole wretched business have floated away, we shall find that this good seed and many another sown throughout this country, has fallen on good ground.

Resolutions on the Death of Dr. Muirhead.

ADOPTED BY THE SHANGHAI MISSIONARY ASSOCIATION, TUESDAY EVENING, NOVEMBER 6TH, 1900.

WE HAVE heard with profound regret of the death on October 3rd of our oldest member and one who had repeatedly filled the office of chairman of our Association, Dr. William Muirhead. His was a character of deep spirituality and devoted zeal, and he has left behind him a bright example of lifelong consecration. The results of his work, continued during fifty-three years, as a Christian missionary, will only be fully known when the last day shall reveal the secrets of the hearts of his many converts. The steps of a good man are ordered by the Lord. Providence guided our departed friend to this important city as a sphere of labour, and strengthened him to preach, with untiring vigour, the word of life, and to tend with loving care the flock of God, of which he was made an overseer.

Resolved, therefore, that we, as an Association, record with gratitude to that God who imparts all useful gifts to the ministers of

His church, our appreciation of his holy, energetic, and effective labours as an author, a preacher, an active philanthropist, and a warm friend. We fervently hope that his widow, in the hours of her bitter sorrow, will be consoled by the thought that he is with the Saviour he loved, and has received the crown of righteousness which awaits the faithful minister and all who love his appearing. We earnestly desire that she and his fellow-workers of the London Missionary Society will derive comfort from the remembrance that the fruits of his long continued labours will be seen in coming years in the consistent lives of his converts, the usefulness of his books, and the affectionate remembrance of his fellow-missionaries.

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Topics suggested for the Week of Universal Prayer.

BY THE EVANGELICAL ALLIANCE.

January 6–13, 1901.

[Other needs, due to national or local circumstances or by special occurrences at the time of meeting, will naturally be added by those leading the devotions of the assembled believers. And for other topics, WHICH NO WORDS CAN EXPRESS, moments of silent prayer may helpfully be given. The leaders of meetings are, however, requested to keep to the general headings each day.]

Sunday, January 6. SERMONS.

"Wait upon the Lord: be of good courage and He shall strengthen thine heart. Wait, I say, on the Lord."—Ps. xxvii. 14.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Matt. xxviii. 19, 20.

Monday, January 7. THE CHURCH UNIVERSAL.

PRAISE:—

1. For the love of God in Christ and the gift of the Holy Ghost.
2. For the wide preaching of the gospel, and reawakening desires for revival.
3. That the present is still "the day of salvation."

CONFESSION:—

1. Slothfulness and worldliness amongst Christians.
2. Prevalent neglect of New Testament doctrine and practice.
3. Omission by churches and individuals of faithful witnessing before Jew and Gentile.

PRAYER:—

1. For greater manifestation of the Holy Spirit in the lives of Christians, for zeal in soul winning, and for recognition of the unity of all believers.
2. For more entire consecration and clearer views of truth amongst all ministers, teachers, and evangelists.

3. For the speedy accomplishment of prophecy and earnest preparation for Christ's coming.

Ps. cxxxix. 1–12.

Ps. clxv. 1–13. Ephes. i. 3–12. Col. i. 9–20. 2 Pet. iii. 11–14.

Tuesday, January 8. OUR OWN LAND.

CONFESSION:—

1. Of national sin through the love of amusements, neglect of the Lord's day, and haste to get rich.

2. Of pride, vainglory, and an un-Christian spirit towards other nations.

PRAISE:—

1. For all national mercies, for Christian work, and orderly government.

2. For preservation from enemies, and special mercies.

PRAYER:—

1. For revival of family religion, preservation of the young from abounding temptations, and for all in distress.

2. For schools and colleges and for instruction in the pure Word of God therein.

3. For special blessing of the Holy Ghost in the work of all the churches and in home missions, and loyal acceptance of the Bible as the inspired Word of God, for preservation from Romanism and ritualism, and from scepticism and infidelity.

4. For those in authority, that they may be guided in international affairs and in suppression of evils whereby other nations are injured, and for united prayerful effort against national sins.

Ps. xxxiii. 12; cxliv. 15. Prov. xiv. 34. Rom. xiii. 1–7. 1 Tim. ii. 1–8. Rev. v. 9.

Wednesday, January 9. OTHER NATIONS.

PRAISE:—

1. For the extension of the gospel throughout the world.

2. For the wide circulation of the Word of God.

3. For the more hearty recognition of the oneness of all true believers in Christ.

PRAYER:—

1. For righteous government in all nations and submission to it on the part of the people, liberty for Christian work, peace throughout the world, and a cessation of all that leads to strife.

2. For the power of the Holy Spirit in the purification of all Christian churches, and in the wide adoption of simple evangelical religion, and for patience and steadfastness on the part of those persecuted for their faith.

3. For the founding and growth of evangelical churches in all lands.

John xvii. 13–26. Ephes. iii. 14–21.

Thursday, January 10. HEATHEN LANDS.

CONFESSION:—

1. Of past neglect in evangelization.

2. That self-aggrandisement, ambition, and greed have outweighed concern for those in spiritual darkness.

PRAISE:—

1. For the opening of the world to missionary enterprise and for evidences of Christ's power to "save to the uttermost."

2. For a revived interest in foreign missions, especially in Colleges and Universities.

PRAYER:—

1. That Christians may be guided by the Holy Ghost to devote themselves more to the evangelization of the world, that more may offer themselves for this work, and that needed wisdom be given to missionary societies, Boards, and committees.

2. For increase of spiritual life amongst missionaries and their converts, for more sympathy between them and those amongst whom they labour, and for all native workers.

3. For protection of, and steadfastness amongst, converts in China, that sound reform movements may be permitted, and that anti-foreign and insurrectionary societies may be suppressed.

4. For the guidance and blessings of the Holy Spirit in all work in foreign missions.

Is. lv. Ps. xcviii. Acts i. 6-11. Rom. i. 18-32.

Friday, January 11. THE MOHAMMEDAN WORLD.

CONFESSION:—

1. Of want of missionary zeal in the evangelization of Mohammedan lands.

PRAISE:—

1. For the safe keeping of workers in Persia and elsewhere from effects of fanaticism and hatred.

2. For converts in India and those in other countries who have been faithful unto death.

3. For blessing given to work in Palestine.

PRAYER:—

1. For Mohammedans throughout the world, that they may be willing to listen to the claims of Christ.

2. For purity of doctrine and life and evangelizing zeal amongst Armenians, Copts, and other Christian bodies in Mohammedan countries, and liberty for Christian work throughout the Turkish empire.

3. That the Holy Ghost may guide medical, female, and all missionary workers and raise up evangelists and pastors in the native churches.

Ps. ii. Rom. x. 4-15. 1 Pet. ii. 1-12.

Saturday, January 12. THE JEWS.

CONFESSION:—

1. Of apathy and neglect in seeking to bring Jews into the true fold.

2. Of the false presentation of the Lord Jesus Christ in many of the lands called Christian.

PRAISE:—

1. For the awakening of the Christian church to the position of God's beloved and elect people.

2. For the many who have confessed Christ, for open doors and readiness to receive Christian literature.

PRAYER :—

1. That Christians may take a wider, more intelligent, and more prayerful interest in Israel's spiritual good, and that Anti-Semitism may cease in all lands.

2. That special wisdom, fitness, spirituality, and acceptance may, by the Holy Spirit, be given to Jewish missionaries at home and abroad, for guidance to Committees of Societies, and for blessing on all missions to the Jews.

3. That Hebrew Christians may stand fast, and seek to bring in their own friends and relations.

4. For the accomplishment of God's revealed designs as to the Jews, and for a deeper longing amongst Jewish and Gentile Christians for '*the glorious appearing of our great God and Saviour Jesus Christ.*'

Is. lxii. Luke xi. 35. Rom. xi. 5, 25-36. Titus ii. 12-15.

Sunday, January 13. SERMONS.

"This same Jesus . . . . shall so come again in like manner as ye have seen Him go into heaven."—Acts i. 11.

"After this I beheld, and, lo, a great multitude, which no man could number . . . stood before the throne and before the Lamb."—Rev. vii. 9.

Correspondence.

Dr. Sheffield writes from Peking :—

I called three days ago, by invitation, with Mr. Tewksbury, on Mr. Chang Yen-mao, who is appointed by Li Hung-chang to adjust claims of native Christians for destruction of property, and also punish leading Boxers so as to make it safe for Christians to return to their homes. He had heard of the work of Mr. Tewksbury about Tung-cho and wished to talk through the method of proceeding. It is the evident wish of Li Hung-chang to get a good start in this adjustment before settling down to arranging of treaties. It will be greatly for the advantage of the Chinese government to be able to say that it is prepared to make good to all sufferers their losses in this upheaval. Probably there is little repentance among the leaders of this great wickedness, but there is an awakening to the folly of the undertaking. I have exchanged calls with Su Ch'in-wang, in whose Fu the native Christians were quartered during the siege. He is an interesting man, 35 years old, and evidently fond of foreign things and prepared to learn concerning the outside world.

DR. DUBOSE'S PAMPHLET.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR : Now that Dr. DuBose's paper, read before the Shanghai Missionary Association, is to be published in pamphlet form, we missionaries will have a good opportunity of helping to enlighten friends and opponents of missions as to how far missionary work is responsible for the troubles in China.

Allow me to suggest that we all do what we can to get the paper into the hands of influential men living in our various home districts. I am intending to send a copy to each of the four members of Parliament for the city of Bristol and to each of the editors of the Bristol daily papers.

I venture to think that if we all adopt some such plan as this, a great deal of the anti-missionary agitation, which is based on ignorance, would be effectually met and answered.

Yours sincerely,
CECIL SMITH.

INDEMNITIES.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: I was much interested in the articles in the last number of the RECORDER on the subject of Indemnities. It is a subject which many of us will have to face and which may well engage our serious attention. Some very good ideas were expressed and some forcible arguments given. But yet, somehow, there seemed a great lack. There was little or no appeal to the Word of God. What saith the Scriptures? We should expect from those who are on a spiritual mission, such as we missionaries are supposed to be, that an appeal would be made to authority, and that not human but divine. And so, Mr. Editor, since reading these articles I have been turning over in my mind the different passages of Scripture bearing on the subject, and searching for others, and I seem to search in vain for anything which, to me, seems to justify the demanding of compensation by us, as missionaries, for losses sustained whilst propagating the gospel. There will recur to us all, of course, the example and teachings of the Master. I think we will nearly all agree that it would seem absurd, not to say sacrilegious, to try to find anything in the life of our Lord that would justify indemnities. It is written of Him that "when He suffered He threatened not, but *committed Himself to Him that judgeth righteously.*" Is it not enough that the servant be as his Master?

And could we conceive of Paul's asking for indemnity, even admitting that there had been any hope of obtaining it when asked? Or that he would have recommended his converts to ask for it, or helped them to obtain it? "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and the offscouring of all things to this day." Paul gloried in these things. And of his converts the most that we can learn in this line is that they "took joyfully the spoiling of their goods, knowing that in themselves they had in heaven a better and an enduring inheritance."

But again, let us sit down and read through the Gospels and the Epistles and endeavor to see what is the *spirit* which we imbibe as we read them. Can we imagine to ourselves a man saturated with word, filled with the spirit of the New Testament, going to his government and asking that, by force or by whatever means, the losses he and his converts have sustained, be made good by the people to whom he has been preaching the gospel of peace? We must always remember that to ask for indemnity *may* mean war and bloodshed in order to exact it.

Now, Mr. Editor, I am far from wishing to dogmatize upon this matter. But it is one of vital importance, and I would simply know the truth. Christian missions have never before stood face to face with so stupendous a matter. If indemnities are right and best, let us by all means have them. But if by accepting them we displease our Lord and hamper our work for many years to come, and instil wrong ideas into the minds of our native Christians, then better far that our chapels and houses remain in ruins and our beginnings be slow and seemingly protracted for want of money. It will pay better in the end.

Yours, etc.,
ENQUIRER.

Our Book Table.

以士喇記至詩篇註釋. Commentary on Ezra—Psalms. By A. J. H. Moule. Printed at the Presbyterian Mission Press.

This work is the third volume of the Commentary on the Old Testament which Mr. Moule is preparing. It is a work of 118 leaves, all comment; the reader being expected to keep his Bible before him as he reads. This is an absolute necessity in a Chinese commentary if one wishes to keep the book small and yet give anything beyond the most meagre explanation.

This work commends itself to the reader by its style, its scope, and its directness. The desiderata in a commentary may be summed up as being, 1st, a combination of brevity with comprehensiveness; 2nd, adaptation to the needs of the reader, i.e., the answering of questions which the reader puts to it, either as to the meaning or the historical setting of the passage; and 3rd, making clear the spiritual teaching. This work seems to meet these three tests very well; and also, if a foreigner can judge of how any work will act upon the Chinese mind, it has a fourth merit, that of suggestiveness. This is the only way in which to combine beauty with comprehensiveness; to give a hint here, a pregnant thought there, and thus open before the mind a new path by which to reach the inner meaning of the word. We shall be glad when we can have the whole of the Old Testament comments as translated and elaborated by Mr. Moule.

Editorial Comment.

SOME of the organs of Missionary Societies at home have been surprised and grieved at the action taken by the missionaries in Shanghai, in calling the attention of the home governments to certain essentials—as they seem to the missionaries to be—in dealing with the present crisis. The chief objection brought forward is, that the missionaries should not be mixed up in any sort of political action. But it seems clear that at heart, our friends at home have grieved at finding missionaries bent on vengeance,—calling for the blood of our enemies and for the downfall of a hated ruler!

But this is the very point at which the action of the missionary mass-meeting was misunderstood. We do not dare to say that no missionary in all our number has felt any indignant desire that the brutal destroyers of brethren and sisters beloved should be punished. That would be to say that missionaries were better than angels. But we do affirm, and unhesitatingly, that had not one missionary perished during these terrible months,—had the victims been Ministers, or Consuls, or merchants,—the missionaries would with equal earnestness have set their seal to those resolutions. The action taken was not a desire for vengeance; it was the utterance, by those best fitted by long study of the country to know China's need, of their conscientious opinion as to the way to *save China*. Not the spirit of vengeance,—save perhaps in a very few breasts,—but a deep, heart-rending pity moves missionaries' hearts during these days; and this very pity sees that the only way to save China from a long anarchy and a more terrible cruelty, is prompt, decisive and unmistakable action on the part of the outside Powers. If they prefer to leave China alone,—the only other alternative, as it appears to almost all China residents.—then the missionaries are ready to take the odds and face the dangers. But if the Powers do not intend to retire from China, they only protract her agony and add to their own difficulties by half-way measures. This knowledge, and not revengeful feelings, led the missionaries to add their voice to the voices of all other residents in China, calling on our governments to save China.

* * *

DOUBTLESS most missionaries who have read Julian Ralph's articles have felt grateful to him for his quite evident espousal of the cause of the missionaries. Even the criticism which we quoted in our last issue is not a very terrible indictment of the missionary. There are mistakes in it,—the greatest one being his assumption that missionaries are less desirous than he would be not to hinder their own work by injudicious parading of Western customs and manners before the scandalized heathen. He takes for granted that which needs proof.

* * *

BUT the point where we must take issue with Mr. Ralph is quite different. He and we are on the same side of the question as to our duty of conciliating in every possible way those whom we desire to help. But it is rather hard on the rank and file of the missionary army to be read out of the ranks as being men and women of "mediocre mental character." It is too bad that all men everywhere can't be born geniuses. But as some are "villagers," and "men of narrow horizon," it is yet again a pity that the people at home don't see the necessity of keeping them at home and sending only men of broad learning, cultured habits, and polish, to heathen lands. Perhaps the trouble is, that men of that kind prefer to stay where —but we will not be satirical. Only, our literary friends who admire the "ancient, polished and highly cultivated" character of the Chinese, usually prefer after a short study of it to move off to quite a distance.

* * *

THERE is a question here which goes down deep into the philosophy of human life. Is it true that only the cultured, the travelled, the broad-minded, are of use in the world? Being ourselves of the missionary persuasion, we will not try to make out that missionaries are all geniuses, great men, or even honor-men in schools and universities. But, we ask again, are the men and women who do not write greatly, or who have not travelled widely, or who have not had the power which money gives to enter the reserved seats of culture and ultra refinement,—are these to be drummed out of the universe? Who are the workers at home? Who carry into practice the great suggestions of the few geniuses the world produces? Who are the steady, faithful plodders, who in commerce build up a nation's wealth, in conquest win a nation's fame, in religion conserve a nation's conscience, and change its life? And if all classes are needed at home, let not the hand say to the foot, 'I have no need of thee.' If then at home the less talented have their work—and in faith the bulk of the work—to do; in this great enterprise on which the church has entered, of bringing the world to Christ, they have likewise a large share By all means, let the home lands send the best they have,—we need the best, we call for the best, we pray for the best, and thank God, we *have* some of the best.

* * *

BUT the church will not, cannot subscribe to this view, of what the world rather likes to call "narrow-mindedness," "mediocrity," being an impediment in the way of the service of God. The man who, when he first comes to the field, rather thinks he knows just how it is all to be done, and is very decided as to what he'll have and what he'll not have (vide the article under discussion) begins to broaden as soon as he touches his work. Mr. Ralph would not recognize him for the same man, after ten years. And the cultured, broad-minded, *able* man that comes to China, has relatively as much to learn and to unlearn in order to adjust himself to his work in China, as the "villager," just fresh from his "narrow horizon."

* * *

IN conclusion, we would suggest a view of this matter,—and a very practical one,—which has always been enigmatical to the believers in culture only, but which puts an entirely different face on the whole question of the usefulness of the mediocre. When God chooses to use a man, and the man gives himself to be used, we care not who or what he is, he becomes broader and more powerful than the most cultured speaker or writer in the world. Who was Moody? People laughed at his ungrammatical phrases, and lamented his harping always on one string; but Moody moved conservative England and cavilling America as no finished orator ever could. Why? Because God was in him. This was his life,—to save souls. When he accosted a man on the street, asking him if he was saved, and the man said roughly, "That is none of your business," he simply said,—"Yes, but it *is* my business!" and the man turned and said, "Why, then you must be D. L. Moody!" Charles Sheldon, whose books sell better than novels, and whom great crowds go to hear wherever he preaches, is said to be a man of restricted vocabulary, and a narrow range of thought. And yet, when you listen to him, you know you are in the presence of a prophet, whom God has raised up to meet the need of this generation in a particular line. Ah, no, Mr. Ralph,—you must not despise the narrow men the men of one idea,—nor need you tremble for the safety of the ark of God when entrusted to their care. They come to China, to India, to the isles of the sea, with the same love which filled the heart of Christ, and give themselves for the world. And though they are not much heard of at home, except when some upheaval suddenly throws them and their work to the surface, it is *their* work in heathen as in Christian lands,—the work of the God-called rank and file,—that will be most manifest and glorious when God rewards men according to the deeds done in the body.

Missionary News.

A Voice from the Grave.

Among all the sad records of the present war few are more pathetic than the following letters of Mrs. Atwater, written shortly before she was murdered and delivered to a faithful servant, who succeeded in concealing his sacred trust and forwarding them through his son :—

FEN-CHOU-FU, *July 30th, 1900.*

DEAR ONES AT TAKU :—MRS. CLAPP,

ROWENA, LOUISE.

The gentlemen's letters will tell you what our next step is, so I won't speak of it. This last news from you confirming our fears concering the dear ones at Tai-yuan was hard ; God knows how hard for us to bear, but I cannot write of it yet. We passed a terrible night, and in the morning there was the very *li-hai* proclamation ordering us out almost at once. I could do nothing but cry to God ; it seemed as if I could bear no more in my present condition. No one talked at meals. We seemed to be waiting for the end, and I for my part longed that it might come speedily. He Kou went like a brave fellow to the yamên to ask if we could not have an escort to the river. We could hire nothing unless the Kuan helped us. He stayed so long we feared he had been beaten, but our fears for once were groundless. And yet although an escort has been promised, I feel very uneasy. The new Kuan has come, but the old one will not give up his authority, and there is considerable friction in consequence. How it may affect our going I do not know. We are in the Lord's hands. What will you plan to do? We wish we could know. I do pray you may be led every step. I wish I could think it safe to go toward Hankow. It seems such a risk, but there seems nothing else for it now. May God keep each one of you. He is our only help. With much love to each of you, and kindest regards to Mr. Davis, Mr. Clapp, and Mr. Williams.

Ever lovingly,

LIZZIE ATWATER.

Later. *2nd August, 1900.*

Our plans are upset ; we do not think we can escape from the city. Several of the church members are planning to conceal us if we divide up. It is hard to do that. Mr. Lei wishes to conceal me in his home right here in the city, but I want to stay with my dear husband while life is given to us. Heaven seems very near these last hours, and I feel quite calm.

There will be a joyful welcome for us all above. I am fixing my thoughts more and more on the glorious hereafter, and it gives me wonderful peace. God bless you all.

Yours in blessed hope,

L. A.

Note on the envelope.—The foreigners at Taku, six in number, were beheaded yesterday (August 1st).

FEN-CHOU-FU, *3rd August, 1900.*

MY DEAR, DEAR ONES : I have tried to gather courage to write to you once more. How am I to write all the horrible details of these days. I would rather spare you. The dear ones at Shou-yang, seven in all, including our lovely girls, were taken prisoners and brought to T'ai-yuan in irons and there by the Governor's orders beheaded, together with the T'ai-yuan friends, thirty-three souls. The following day the Roman Catholic priests and nuns from T'ai-yuan, were also beheaded ; ten souls yesterday. Three weeks after these had perished, our Mission at Taku was attacked, and our six friends there and several brave Christians who stood by them were beheaded. We are now waiting our call home. We have tried to get away to the hills, but the plans do not work. Our things are being stolen right and left, for the people know that we are condemned. Why our lives have been spared we cannot tell. The proclamation says that whoever kills us will be doing the Governor a great service. Our magistrate has kept peace so far, but if these men come from Taku there is not much hope, and there seems none any way we turn. The foreign soldiers are in Paoting-fu, and it is said that peace is made. This would save us in any civilised land, no matter what people may say. The Governor seems to be in haste to finish his bloody work, for which there is little doubt he was sent to Shan-si. Dear ones, I long for a sight of your dear faces, but I fear we shall not meet on earth. I have loved you all so much, and know you will not forget the one who lies in China. There never were sisters and brothers like mine. I am preparing for the end very quietly and calmly. The Lord is wonderfully near, and He will not fail me. I was very restless and excited while there seemed a chance of life, but God has taken away that feeling, and now I just pray for grace to meet the terrible end bravely. The pain will soon be over and, oh, the sweetness of the welcome above.

My little baby will go with me. I think God will give it to me in heaven, and my dear mother will be so glad to see us. I cannot imagine the Saviour's welcome. Oh, that will compensate for all these days of suspense. Dear ones, live near to God and cling less closely to earth. There is no other way by which we can receive that peace from God which passeth understanding. I would like to send a special message to each one of you, but it tries me too much. I must keep calm and still these hours. I do not regret coming to China, but I am sorry I have done so little. My married life, two precious years, has been so very full of happiness. We will die together, my dear husband and I.

I used to dread separation. If we escape now it will be a miracle. I send my love to you all, and the dear friends who remember me.

Your loving sister,

LIZZIE.

Peking and Tientsin Times.

Missionary Martyrs.

	Adults.	Children.
C. I. M.	59	15
A. B. C. F. M.	13	5
English Baptist	13	3
Shou-yang Mission ...	10	2
American Presbyterian	5	3
S. P. G.	3	...
B. and F. B. Society...	2	3
Unconnected	2	...
Swedish Alliance ...	9	6
Swedish Mongolian ...	3	1
Scandinavian China Alliance	6	...
Total,	125	38
Grand Total,		163

Mission Work at Manila.

During a recent visit the writer took some notes on the subject heading this article.

1. Among the American soldiers there are a few chaplains who come into closest contact with the men—especially is this true of those in the hospitals—but from all accounts they are all too few, and of this few some are Roman Catholics.

The Y. M. C. A. have neat, comfortable quarters, with reading rooms and writing materials at the service of a goodly number, who also attend evangelistic services. Of the gymnasia I am not able to speak in detail.

The Y. P. S. C. E. and Brotherhood of St. Andrew also have meetings in connection with the several church organizations already existing. Regular church services are held by the Presbyterians, Methodists and Episcopalians, to which soldiers and civilians are invited.

A Seaman's Bethel is also in existence in the Binondo district. A strong preacher is needed to unify this work.

2. Among the Filipinos, Spanish-speaking foreign missionaries are already at work, assisted in a few

instances by Tagalo-speaking native helpers. The Methodists and Presbyterians have a number of preaching places. I had the privilege of attending the dedication service in a new church erected entirely by the Filipinos in the village of Baukaosay, a suburb of Manila. The structure was of bamboo poles, thatched and provided with camp stools. The singing was spirited, and at the conclusion very hearty "Viva America" was voiced by men, women and children.

The Baptists have gone further south; of the Episcopalian effort I was not fully informed. Other denominations are coming in, and I was told that an amicable division of the territory is in prospect, if not yet accomplished. Present indications make this one of the most hopeful of all mission fields.

3. Among the Chinese the proportion seems to be as follows: Amoy people three-fifths; Cantonese probably three-tenths; all other dialects possibly the other tenth.

I made the acquaintance of a Mr. Wang Chok-son, a Cantonese, who has travelled over much of the world, speaks English, Spanish and several Chinese dialects, such as Amoy, Mandarin, etc. He has cut off his queue, wears European clothing and is now acting as evangelist for the American Presbyterians among the Chinese in Manila. On one occasion I heard him speak in English, which was translated by a Spanish-speaking American to a Tagalo audience. There are several Chinese inquirers already; one, at least, having been baptized. A Mr. Ching, of Amoy, working with the American Dutch Reformed Presbyterian Mission, is contemplating removal to Manila. A spontaneous work has been reported among the Chinese at Iloilo, but I am not acquainted with all the particulars.

The people are taking advantage of the American law about marriage. Missionaries average two or three couples daily. It cost nearly two hundred dollars to be properly married before; now, something like two dollars is sufficient. It seemed a little strange, even in this strange land, to see a mother of many children happily married at so late a day to the natural father of her own offspring. But surely in such cases late marriage is better than none at all.

The prospects for Protestant mission work seem brighter here than in any other Catholic country.

W. H. Hudson.

A Stirring Missionary Narrative.

We are indebted to the courtesy of the Rev. J. W. Stevenson, Deputy Director of the China Inland Mission, for the following brief summary of Dr. Hewett's experiences in Shan-si and during the journey to Hankow:—

Towards the end of May, at Yu-wu, we had a visit from Mr. Wm. Cooper, who was accompanied by Mr. Barratt and Wong-teh. Mr. Cooper took the Saturday night (May 26), Sunday morning and afternoon and Monday morning services. On Sunday morning the burden of his address was, How much the Bible spoke of the Holy Spirit, and the office of the Holy Spirit.

Early in July there were a great many disturbing rumours about and inflammatory placards distributed. The Mandarin was appealed to, but he would take no notice of these things. The Magistrate had put out a proclamation to say that all Christians were to recant, otherwise they would be treated as outlaws. On Friday, July 6, I went to Lu-ch'eng, accompanied by one man, and leaving Mr. Barratt at Yu-wu. The natives met by the way showed unusual curiosity to see another foreigner. At Lu-ch'eng I met Mr. Saunders' party, who had come from P'ing-iao. About midnight a letter came from Mr. Barratt, giving serious news with regard to trouble at T'ai-yuen, and saying that he was that morning going to flee to the West, to Liang-ma, and asking me to follow him. I then called Mr. E. J. Cooper and Mr. Saunders, and, after consultation, it was decided that I should go back to Yu-wu and try to save the premises, as it was thought that if one station in the district was destroyed the others would soon follow. I therefore started before daylight, and on arrival at Yu-wu found our place deserted and the gates padlocked on the outside. Many groups of natives were encircling the premises and scanning the walls. I waited for an hour with them, until one or two Christians appeared on the scene, and then we got over the wall by a ladder.

Having to leave our own place later on, I fled to the homes of the Christians in the neighbourhood, and for a month was never more than 30 *li* away from Yu-wu. I stayed not more than three nights in one place continuously, and moved at night, by by-paths, up hills and down ravines. On one occasion I fell down a sheer precipice about twenty feet, but received no further harm than a severe shaking. During this month I had only one night out in the open, in a cave; but sometimes the whole night was spent in going from one place to another. I had one very narrow escape, right out of the hands of my captors, when I found a hiding in a ravine.

At the end of the month I was very much exhausted and was feeling that I could not stand the strain any more, besides which there was no longer any native who wanted my company. Then my servant told me that he had risked his head in going into the village to find out the truth regarding a proclamation, in which it was stated that anybody harbouring a foreigner would be killed, with his family, and his house burned over him. It also provided that any foreigner was to be escorted to his native country. I did not know whether it was a trap or not, but having come to an end of my resources, I determined to deliver myself up to the officials. So I returned to Yu-wu in the evening and saw the head man of the village; and, after two days, he escorted me, with the five chief men of the village, into our district Hsien city, T'uan-liu, 20 *li* to the east, which place I reached on Sunday, August 5. There I was first lodged in the Pan-fang, which corresponds to the Police Office at home. The second day I saw the magistrate, who received me very civilly. The same evening the Chief Secretary sent for me to go to his private house, where I also saw his wife and child. He then told me that the proclamation was but a trap, and that if I left the Yamên I should be killed. He also said that he and his wife had not slept all night, thinking what plan they could adopt to save my life. Then he said, "If the Mandarin says you must go, by no means take anything with you," but, he added, "Better still, go down on your knees and tell him you will not go, that, if you must die, you would rather die here." He asked me if I wanted money, but I said I had better not have any, as long as they fed me. I stayed another seven days in the Pan-fang, when the Secretary called for me again and told me that he had thought of a plan and had already discussed it with the Mandarin, which was as follows: In a few days the Mandarin would call for me to stand before him in the court, and would ask me if I refused to go home to my own country. If I refused he must chain my hands and feet and confine me in prison; but the Secretary assured me not to fear anything, that as soon as I got in they would take off the chains and would keep me in safety until peace was restored. In a few days, on August 17th, I was therefore taken to the court, before a large crowd of people, and was duly sentenced. The underlings meanwhile treated me in a kindly manner and assured me that I had no cause to fear.

For two months I was in the outer court of the prison, separate from the common prisoners. My food was handed to me through a trap door, where I had to go and receive it three times a day. I could get hot water from the keeper through this door also. The Secretary often sent me eggs and sometimes a bowl of meat. His little girl once came to give it to me. On the whole, the food I received was fair for Chinese and far better than given their own criminals.

The head man of the village managed to get me a few of my books and some bedding; and when in the Yamên, I requested the Mandarin to send men and fetch in some of my other things which Christians had secreted for me. This he did. Thus I had books and clothing and was able fully to occupy my time every day. I had leisure to study, and gave special attention to reading and writing Chinese character, so that I was able to write letters to the Secretary and Mandarin, which proved most useful to me. I was perfectly at peace and happy, except as the sun set I felt an irresistible sense of depression, and I was very grateful to have two volumes of Spurgeon's Autobiography to turn my thoughts.

During the latter month I formed the acquaintance of the two prisoners in the inner prison, with one of whom I struck up warm friendship, and was able to show him many little kindnesses, in giving him some of my food and clothing. I taught him to pray and told him of his Saviour. He spoke longingly of seeing me when he came out again, and of being one in faith with us.

Early in October I began to be anxious to go, as I heard that things had quieted down. I therefore wrote a letter to the Chief Secretary, with the result that on the 10th October, at the sunset inspection, he came along and saw me. He asked me when I wanted to go, to which I replied the sooner the better, and that I would like to go to Hankow. He promised to let me go on Saturday, the 13th, but he came again on Thursday and said he thought I had better go up to T'ai-yuen and from there go to the coast. I told him I could not distrust him, remembering his former kindnesses, and would put myself into his hands; but that night I could not sleep. I was not at rest about it, and thereupon got up and wrote another letter, requesting him very earnestly to let me go by the Southern route to Hankow. To my surprise, the next morning (Friday), a messenger came and said, "Pack up your things, a cart is waiting for you," and the Mandarin himself came to see me before I left.

I was rather surprised that the Chief Secretary, instead of giving me a good passport, simply gave me a Convict's Transport Certificate, and I was sent out without food or money; but I went back, and on requisition, received a little food. At Pao-tien, 40 *li* south, I was able to get 500 cash of my own money from the Bank. I was escorted from Hsien to Hsien; at night sleeping in the Pan-fang. I was allowed 60 cash (about 2d. in English money) a day for food, but very often they only gave me 30. Except for the bullying and hectoring done by the underlings, I received tolerable treatment on the road and was provided with a cart all the way. At Lang-chae, on the border of Shansi and Honan, I was robbed of 1,500 cash by those sent to escort me. On complaining of this to the officials I was unable to get any satisfaction, and for fear that I would inform on them at Hwai-ching-fu, they hindered me from going on, and it was only on a promise that I would not mention it that they allowed me to do so, with a refund of 400 odd cash. At U-tseh, just north of the Yellow River, I, like the preceding party, was very well treated. All the officials, up to the Mandarin, came to see me. Previously they had had intercourse and friendship with foreigners. The Mandarin insisted on giving me 20 oz. of silver for road expenses; and he gave me a new passport, which entitled me to respectful treatment and removed me from the criminal class. In spite of this, subsequently I was still lodged in the Pan-fang, and they even dared to put a criminal of the lowest type in the same cart with me. His clothes were rags and his body full of vermin. For four days I was in close contact with him.

By the time we got to Hupeh the complexion of things wholly altered, and further south greater respect and kindness were shown to me, so that I rode in the Mandarin's chair and fed at the Chief Secretary's table. From Sin-iang-cheo, South Honan, on the 1st November, I was able to send a telegram to Hankow; and, on the 6th, I arrived there safely, being altogether 26 days on the road from T'uan-liu.

Missionary Journal.

MARRIAGE.

At Yokohama, October 22nd, C. W. Lack and Miss Edna Bavin, C. I. M.

BIRTHS.

At Hamilton, Ontario, Canada, October 1st, the wife of Dr. Edgerton Hart, M. E. M., of a son.

At Yokohama, October 22nd, the wife of Arch. Orr-Ewing, C. I. M., of a daughter.

At Shanghai, November 20th, the wife of Rev. W. R. Stobie, W. M. F. C., of a daughter.

DEATH.

At Peckham, London, Alice Beatrice, daughter of Rev. Wm. A. Wills, E. B. M., aged sixteen years.

ARRIVALS.

At Shanghai, November 13th, Mrs. D. Z. Sheffield (returned), A. B. F. M.

At Shanghai, November 18th, C. T. and Mrs. Fishe, from England (returned), for C. I. M.

At Shanghai, November 20th, Rev. G. Owen (returned), L. M. S.

At Shanghai, November 29th, Rev. A. M. and Mrs. Cunningham (returned), A. P. M.

DEPARTURES.

From Shanghai, November 5th, J. A. and Mrs. Heal and seven children, Misses Kinnahan, Muir and Elsie Rendall, C. I. M., for England.

From Shanghai, November 10th, Rev. A. E. Glover and two children, for England, G. A. and Mrs. Stälhammer, for Sweden, all of C. I. M.

From Shanghai, November 19th, Dr. J. W. Hewett, Rev. A. R. and Mrs. Saunders and two children, Dr. and Mrs. Lawson, G. W. Hunter, J.

MOYES, EDWARD PEARSE, Jr. and Misses J. F. and A. HOSKYN, for England, E. AMUNDSEN and wife for India, all of C. I. M.

FROM Shanghai, November 21st, Mrs. J. L. MATEER, A. B. F. M.; Miss GRACE NEWTON, A. P.M.; Miss C. E. RIGHTER, A. B. M. U.; Mrs. C. M. JEWELL, Dr. M. A. GLOSS and Miss ALICE TERRELL, M. E. M., for America.

FROM Shanghai, November 24th, Misses LAVERNE MINNISS and STELLA RELYEA, A. B. M. U., for America.

FROM Shanghai, November 28th, Mrs. ELIZA LENNOX and Miss CLARA LENNOX, unconnected; Dr. ROSE W. PALMBORG, S. D. B.

November Issues from Presbyterian Mission Press.

使徒行傳.	Acts, Easy Wên-li.	B. and F. B. S.
使徒行傳.	Do.	A. B. S.
備立天國記.	Old Testament Lessons.	F. L. H. Pott.
耶穌紀畧問答.	Catechism on the Life of Christ.	S. M. E. M.
得救要法.	Way of Salvation.	C. T. S.
眞理易知.	Introduction to Christianity.	Do.
摩西五經註釋.	Commentary on Pentateuch.	Do.
聖書略論.	Introduction to Bible.	Do.
聖教書會花圖書, 卷四.	Woodcuts, Vol. IV.	Do.
中西教會主日單.	Calendar, 1901, Illustrated.	
除烟會主日單.	Do.	Anti-Opium Society, Ningpo.
新法字彙書.	List of Oft-recurring Characters.	Dr. D. Z. Sheffield.

Dictionary of Western Mandarin. A. Grainger, C. I. M.

'Ôh Lo-mô z Jün Fah; Method for Ningpo Romanized.

Missionary Diary for 1901.

Minutes, Annual Meeting of North Kiang-su (South. Presby.) Mission, 1899-1900.

Do. Mid-China Do.

Are Missionaries Responsible for Recent Disturbances? Dr. BuBose.

Rules of Life for Christian Women. Private Reprint.

Chemical Terms in Character. Educational Association.

Sermon in Memory of William Muirhead, D.D. By Dr. Edkins.

S. D. C. K. Catalogue.

St. John's Echo, November-December.

West China News. Vol. II, No. 10.

From the Front. No. 11.

Central China Christian. No. 10.

Animus. November.

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